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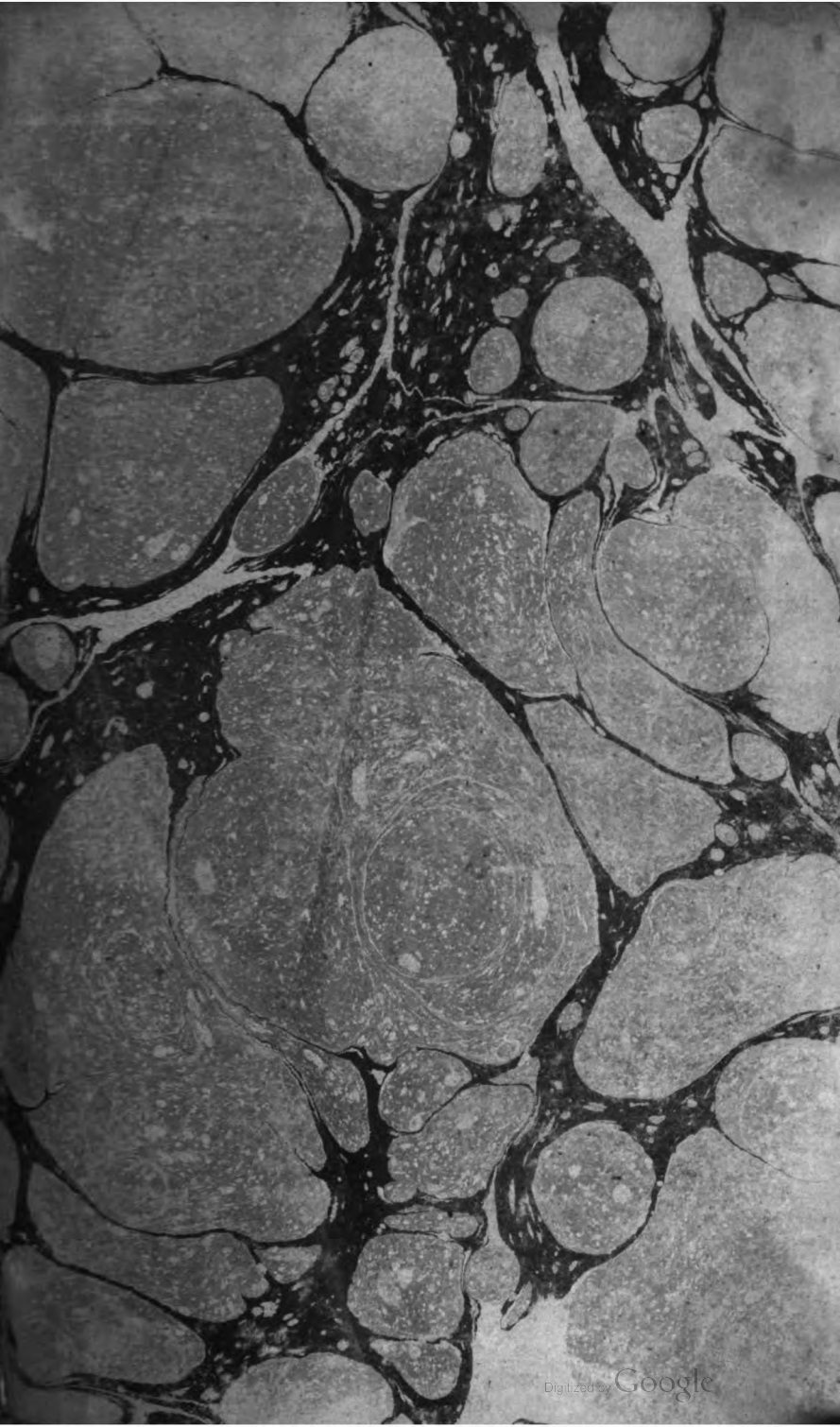
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Bible

THE

NEW TESTAMENT,

IN AN

IMPROVED VERSION,

UPON THE BASIS OF

ARCHBISHOP NEWCOME'S NEW TRANSLATION

WITH

A CORRECTED TEXT,

AND

NOTES CRITICAL AND EXPLANATORY.

PUBLISHED BY A SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND THE PRACTICE OF VIRTUE BY THE DISTRIBUTION OF BOOKS.

No offence can justly be taken for this new labour; nothing prejudicing any other man's judgement by this doing; nor yet professing this so absolute a translation, as that hereafter might follow no other who might see that which as yet was not understood.

Archbishop Parker's Preface to the Bishops' Bible.

FROM THE LONDON EDITION.

BOSTON:

PRINTED BY THOMAS B. WAIT AND COMPANY, COURT-STREET.

FOR W. WELLS.

1809.

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INTRODUCTION.

SECTION I.

ORIGIN, PROGRESS, AND DESIGN OF THE WORK.

In the year 1791, a Society was formed in London, the professed design of which was to promote religious knowledge and the practice of virtue by the distribution of books. Of this Society, from its first origin, it has always been a principal object to publish an Improved Version of the Holy Scriptures, and particularly of the New Testament. With this view, a deputation of the Society was commissioned about twelve years ago to wait upon the late pious and learned Gilbert Wakefield, to request his permission to republish and to circulate his new and accurate Translation of the New Testament at the expense of the Society; to which that gentleman most readily expressed his assent, and at the same time promised to revise his translation with great care, and to give it to the Society in its most perfect state. It appeared, however, in the sequel, that the engagement, into which he had entered with his bookseller upon the publication of his second edition, precluded him from fulfilling his promise to the Society till that edition was disposed of. In the mean time those unfortunate events took place, which are but too well known to the public; and, to the great and irreparable loss of religion and literature, the life of that eminent scholar was closed in the midst of its career.

After the decease of Mr. Wakefield, it being found impracticable to make use of his Translation, the design for some time lay dormant, till it was resumed by another Society in the West of England, which was formed upon the same principles with the Society in London. This effort proved abortive in consequence of the sudden and much lamented removal of that active, zealous, and persevering advocate of pure and uncorrupted christianity, the late reverend and learned Timothy Kenrick of Exeter.

The design, however, of publishing an Improved Version of the New Testament was never totally abandoned: and it was resumed with great unanimity and spirit at the annual meeting of the London

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Society, in April 1806, when a Committee was appointed, consisting of all the ministers who were members of the Society, together with some gentlemen of the laity, to carry the intentions of the Society into effect with all convenient despatch. To this Committee it appeared, on many accounts, more eligible to adopt as the basis of their Work a known and approved translation already existing, than to make a new and original Version. And Mr. Wakefield's being unattainable, they fixed their choice upon the excellent Translation of the late most reverend Dr. William Newcome, Archbishop of Armagh, and Primate of all Ireland, a worthy successor of the venerable and learned Archbishop Usher. And to this choice they were induced, not only by the general accuracy, simplicity, and fidelity of the Primate's Translation, but principally because he professes to have followed the text of Griesbach's edition, which, having been formed from a careful collation of many manuscripts and versions, exhibits a text by far the most correct of any, which have been published since the revival of learning in the fifteenth century.

Having selected Archbishop Newcome's Translation as their basis, it became an object with the Committee to guard, as much as possible, against giving their improved Version a motley appearance, by departing unnecessarily from the Primate's text. To this end they assumed it as a principle, that no alteration should be made in the Primate's Translation, but where it appeared to be necessary to the correction of error or inaccuracy in the text, the language, the construction, or the sense. And so closely have they adhered to this rule, that, in some instances, they have rather chosen to place, what appeared to them the more eligible translation, at the foot of the page, than to alter the Primate's text where some judicious readers might think it unnecessary. In justice to the Archbishop, they have placed the words of his Translation at the bottom of the page, wherever they have deviated from it in the Improved Version; and where it was thought necessary, a short note has been subjoined, assigning the reasons for the alteration, which, to the candid and discerning, they flatter themselves will generally appear satisfactory. Also, in every instance, in which either the Primate's Version or their own differs from the Received Text, they have placed the words of the Received Text at the foot of the page: and in all important cases they have cited the authorities by which the variation is supported.

The Committee have also added Notes for the illustration of difficult and doubtful passages, which are chiefly collected from critics and commentators of the highest reputation. They cannot flatter them-

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selves with the expectation that these Notes will be equally acceptable to all readers: but they hope that they will be of use to the inquisitive, the liberal, and the judicious. These notes, having swelled to a greater number and magnitude than was originally expected, have considerably increased both the labour of the Committee, and the expense of the Work;—but, it is hoped, not without a due equivalent.

The encouragement which this Work has received from the subscriptions, which have been raised to defray the expense of carrying it through the press, has far exceeded the most sanguine expectations. The exemplary liberality and the active zeal of some generous individuals would well deserve to be entered upon record. But they seek not honour from their fellowcreatures. The consciousness of their own pious and benevolent views and feelings, and the hope, that whatever they have contributed to this important object, may be a sacrifice of grateful odour to that Being, who is witness to all that passes within the temple of the heart, is to them of far greater value than human applause.

The design of the Committee, and indeed of the Society, in the publication of this Improved Version, is to supply the English reader with a more correct text of the New Testament, than has yet appeared in the English language, and to give him an opportunity of comparing it with the text in common use. Also, by divesting the sacred volume of the technical phrases of a systematic theology, which has no foundation in the Scriptures themselves, to render the New Testament more generally intelligible, or at least to preclude many sources of error; and, by the assistance of the Notes, to enable the judicious and attentive reader to understand scripture phraseology, and to form a just idea of true and uncorrupted christianity, which is a doctrine worthy of all acceptation, and is able to make us wise to everlasting life.

In this Version verbal criticism has not been attended to in the degree that some might wish and expect. It has not, however, been wholly neglected: but, in general, the judgement of the learned Primate has been adopted in difficulties of this nature; the design of the Committee not being to exhibit a version critically correct in every minute particular, but generally perspicuous and intelligible. Their professed object was an *improved*, not a *perfect* Version. But, though they cannot expect to satisfy the fastidious critic, they are not without hope, that their labours may be acceptable to serious and inquisitive christians, and particularly to those by whom their trust was delegated, and to the numerous and liberal Subscribers by whom the work has been encouraged. And this, next to the approbation of conscience and of Heaven, is the only reward to which they aspire.

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SECTION II.

CANON OF THE NEW TESTAMENT.—DISTINCTION BETWEEN THE DISPUTED AND THE UNDISPUTED BOOKS.

THE Canon of the New Testament is a collection of books written by the apostles; or by men who were companions of the apostles, and who wrote under their inspection.

These books are called the Canon, from a Greek word which signifies *a rule*, because to a christian they constitute the only proper and sufficient rule of faith and practice.

These books are also called The Scriptures, or *The Writings*, because these Writings are held by christians in the highest estimation. They are the Scriptures of the New Testament, or, more properly speaking, of the New Covenant, because they contain a complete account of the christian dispensation, which is described as a covenant, by which Almighty God engages to bestow eternal life upon the penitent and virtuous believer in Christ. For this reason the christian scriptures, and particularly the books which contain the history of Jesus Christ, are called the Gospel, or *Good news*, a literal translation of the word *ευαγγελιον*; as these sacred writings contain the best tidings which could be communicated to mankind.

The Canon of Scripture is either the Received Canon or the True.

The *Received Canon* comprehends the whole of that collection of books which is contained in the New Testament, and which are generally received by christians as of apostolical authority. The *True Canon* consists of those books only, the genuineness of which is established upon satisfactory evidence.

When, or by whom, the received Canon was formed is not certainly known. It has been commonly believed that it was fixed by the council of Laodicea A. D. 364, but this is certainly a mistake. The first catalogue of canonical books, which is now extant, was drawn up by Origen A. D. 210. It leaves out the Epistles of James and Jude.

The genuineness and authority of every book in the New Testament rests upon its own specific evidence. No person, nor any body of men, has any right authoritatively to determine concerning any book, that it is canonical and of apostolical authority. Every sincere and diligent inquirer has a right to judge for himself, after due examination, what he is to receive as the rule of his faith and practice. The learned Jeremiah Jones on the Canon, and Dr. Lardner's laborious work upon the Credibility of the Gospel History, contain the most accurate and copious information upon this subject.

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The most important distinction of the books of the New Testament, is that mentioned by Eusebius bishop of Cesarea, in the third book of his Ecclesiastical History. He distinguishes them into the books which were universally acknowledged, ὁμολογούμενα, and those, which though generally received, were by some disputed, ἀντιλεγόμενα.

The books universally acknowledged are, the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, the first Epistle of Peter, and the first Epistle of John. "These only," says Dr. Lardner *, "should be of the highest authority, from which doctrines of religion may be proved."

The disputed books, ἀντιλεγόμενα, are the Epistle to the Hebrews, the Epistle of James, the second of Peter, the second and third of John, the Epistle of Jude, and the Revelation. "These," says Dr. Lardner, "should be allowed to be publicly read in christian assemblies, for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine †."

These distinctions prove the great pains which were taken by the primitive christians in forming the Canon, and their solicitude, not to admit any book into the code of the New Testament, of the genuineness of which they had not the clearest evidence. It is a distinction of great importance to all, who desire to appreciate rightly the value and authority of the several books, which compose the received Canon.

SECTION III.

BRIEF ACCOUNT OF THE RECEIVED TEXT.—EDITIONS OF THE GREEK TESTAMENT BY CARDINAL XIMENES, BY ERASMUS, ROBERT STEPHENS, BEZA, AND ELZEVIR.

IF this Version of the Christian Scriptures possesses any merit, it is that of being translated from the most correct Text of the Original which has hitherto been published.

A text perfectly correct, that is, which shall in every particular exactly correspond with the autograph of the apostles and evangelists, is not to be expected. We must content ourselves with approximating as nearly as possible to the original. The utility of this is too obvious to need either proof or illustration.

The Received Text of the New Testament is that which is in general use.

The degree of credit which is due to the accuracy of the Received Text will appear from the following brief detail of facts.

* Lardner's Supplement, vol. i. p. 29; ch. ii. sec. 4. † Lardner, ibid. p. 30.

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The New Testament was originally written in Greek: perhaps with the exception of the Gospel of Matthew, and the Epistle to the Hebrews; of which books, however, the earliest copies extant are in the Greek language.

Previously to the Reformation in the sixteenth century, the Greek copies were grown into disuse: the priests used an imperfect Latin translation in the public offices of religion, and all translations into the vulgar tongue for the use of the common people were prohibited or discouraged.

In the beginning of the sixteenth century, Cardinal Ximenes printed, at Alcala in Spain, a magnificent edition of the whole Bible in several languages. In this edition was contained a copy of the New Testament in Greek; which was made from a collation of various manuscripts, which were then thought to be of great authority, but which are now known to have been of little value. This edition, which is commonly called the Complutensian Polyglot, from *Complutum*, the Roman name for Alcala, was not licensed for publication till A. D. 1522, though it had been printed many years before. The manuscripts from which it was published are now irrecoverably lost, having been sold by the librarian to a rocket-maker about the year 1750 *.

A. D. 1516, Erasmus, residing at Basle in Switzerland, for the purpose of superintending the publication of the works of Jerome, was employed by Froben the printer, to publish an edition of the Greek Testament, from a few manuscripts which he found in the vicinity of that city, all of which were modern and comparatively of little value. Erasmus was not allowed time sufficient to revise the publication with that attention and care, which the importance of the work required: he complains that the persons whom he employed to correct the press, sometimes altered the copy without his permission, and he acknowledges that his first edition was very incorrect. He published a fourth edition A. D. 1527, in which, to obviate the clamour of bigots, he introduced many alterations to make it agree with the edition of Cardinal Ximenes.

A. D. 1550, Robert Stephens, a learned printer at Paris, published a splendid edition of the New Testament in Greek; in which he availed himself of the Complutensian Polyglot, and likewise of the permission granted by the king of France to collate fifteen manuscripts in the Royal Library. Most of these manuscripts are to this day in the National or Imperial Library at Paris, and are found to contain only parts of the New Testament: and few of them are either of great antiquity or of much value. They were collated and the various readings noted by

* See Dr. Marsh's edition of Michaelis's Introduction to New Testament, vol. ii. p. 441.

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Henry Stephens, the son of Robert, a youth about eighteen years of age. This book, being splendidly printed, with great professions of accuracy by the editor, was long supposed to be a correct and immaculate work: but upon closer inspection it has been discovered to abound with errors. The text, excepting the Revelation, in which he follows the Complutensian edition, is almost wholly copied from the fifth edition of Erasmus, with very few and inconsiderable variations*.

A. D. 1589, Theodore Beza, professor of theology at Geneva, and successor to John Calvin, published a critical edition of the Greek Testament, in which he made use of Robert Stephens's own copy, with many additional various readings from the manuscripts collated by Henry Stephens. Beza was also in possession of two most ancient and most valuable manuscripts; one of which, containing the Gospels and the Acts in Greek and Latin, he afterwards gave to the University of Cambridge: and the other, called the Clermont manuscript, which contained the Epistles of Paul, was transferred to the Royal Library at Paris. Beza took but little pains, and exercised but little judgement, in the correction of the text and the selection of the best readings. Nevertheless the text of Beza being esteemed the most accurate of those which had been then published, was selected as the standard of the English version published by authority. Beza's text, however, appears in fact to be nothing more, than a republication of Robert Stephens's with some trifling variations.

A. D. 1624, an edition of the Greek Testament was published at Leyden, at the office of the Elzevirs, who were the most eminent printers of the time. The editor who superintended the publication is unknown. This edition differs very little from the text of Robert Stephens. A few variations are admitted from the edition of Beza, and a very few more upon some unknown authority; but it does not appear that the editor was in possession of any manuscript. This edition however, being elegantly printed, and the Elzevirs being in high reputation for correctness of typography, it was unaccountably taken for granted that it exhibited a pure and perfect text. This, therefore, became the standard of all succeeding editions, from which few editors till very lately have presumed to vary: and this constitutes the "Received Text."

* Robert Stephens was the person who divided the New Testament into verses. He performed this task while he was upon a journey from Lyons to Paris, in order to adapt it to a Greek Concordance which he was then preparing for the press. He placed the figures in the margin of his page. The first edition, in which the verses were printed separate with the number prefixed to each, was the English New Testament, printed at Geneva, A. D. 1557. The division into chapters had been made in the thirteenth century by Cardinal Hugo, to adapt the New Testament to a Latin Concordance.

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Thus it appears, that the Received Text stands upon the authority of the unknown editor of the Elzevir edition, who copied the text of Robert Stephens, introducing a few variations from that of Beza. The edition of Beza was also taken from that of Robert Stephens, with a few trifling and sometimes even arbitrary alterations. But Robert Stephens's famous edition of A. D. 1550 is a close copy of the fifth edition of Erasmus, with some alterations in the book of Revelation from the Complutensian Polyglot, and the addition of a few various readings, collected by a youth of eighteen, from fifteen manuscripts of little value. And, finally, Erasmus's edition itself, which is the prototype of them all, was formed hastily and negligently from a few manuscripts of little authority, which accidentally came into his possession at Basle, where he was engaged by Froben in editing the works of Jerome, and where he had no further assistance, than what he could derive from the Vulgate Version, and from inaccurate editions of some of the early ecclesiastical writers.

From the few advantages which were possessed, and from the little care which was taken, by the early editors, it may justly be concluded, not only that the Received Text is not a perfect copy of the apostolic originals, but that it is still capable of very considerable improvement, by the same means, which are adopted by men of learning and sagacity, for correcting and restoring the text of other ancient writers*.

SECTION IV.

MEANS OF IMPROVING THE RECEIVED TEXT.—ANCIENT MANUSCRIPTS.—VATICAN, ALEXANDRINE, CAMBRIDGE, CLERMONT, EPHREM.

THE books of the New Testament, having been more highly valued, more generally circulated, more attentively studied, more accurately transcribed, and more frequently cited, than the works of any other ancient author, the Text is consequently less corrupted, and the means of correcting and restoring it are far more abundant, than of any other work of equal antiquity.

1. The first and best source of materials for improving the Text is the collation of Ancient Manuscripts.

The early editors of the New Testament possessed but few manuscripts; and those of inferior value. Those of the Complutensian editors are destroyed, but they were not numerous, nor of great account. Erasmus consulted only five or six; and R. Stephens fifteen. Beza

* See Griesbach's Prolegomena, sec. 1.; Dr. Marsh's Michaelis, vol. ii. chap. xii. sec. 1.

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indeed possessed two of the most ancient and valuable manuscripts now extant, the Cambridge and the Clermont; but he made very little use of them. So that the Received Text rests upon the authority of no more than twenty or thirty manuscripts, most of which are of little note.

But since the Received Text was completed by the Elzevir edition of 1624, upwards of Three Hundred Manuscripts, either of the whole or of different parts of the New Testament, have been collated by learned men, with much care, industry, and skill. Of these manuscripts some are of far greater antiquity and authority, than any of those upon which the Received Text is founded; Beza's manuscripts only excepted. From these manuscripts a vast number of various readings have been extracted, by the assistance of which the Received Text has been greatly improved.

Ancient manuscripts are found to consist of three distinct classes, or editions; the copies of each edition agreeing, in the main, in the readings peculiar to it. The *first* is the Alexandrine edition, which agrees with the citations of Clement and Origen in the second and third century. To this edition belong the Vatican, Ephrem, and some other valuable manuscripts; also the Coptic, Ethiopic, and other ancient versions. The *second* is the Western edition. It agrees with the citations of Tertullian and Cyprian, with the Vatican copy of the Gospel of Matthew, also with the Sahidic and old Italian versions, and was in use in Africa and Italy, and in the western provinces of the Roman empire. The *third* is the edition of Constantinople, and is supported by the Alexandrine and many other manuscripts: it agrees with the citations of the ecclesiastical writers in Greece and Asia Minor in the fourth and fifth centuries, and it is the edition which most nearly coincides with the modern Received Text*.

Ancient manuscripts are commonly written upon parchment. The most ancient are written in what are called *uncial* or square capital letters. In some copies the ink has been effaced, and the works of some later author have been written upon the same parchment: but the form of the original letters still remains distinguishable even under the more modern writing. Very few manuscripts contain the whole New Testament; and the most ancient are often mutilated and imperfect, and usually contain many corrections: but whether these corrections are improvements or otherwise, cannot easily be ascertained.

Those manuscripts which are most ancient, and of the highest reputation, are

1. The VATICAN manuscript, which was formerly preserved at Rome in the Vatican Library, but is now removed to the imperial Li-

* Griesbach Proleg. sec. iii. p. 72.

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brary at Paris. The earliest date assigned to this manuscript is the third century; the latest is the fifth or sixth. It is written in large uncial letters, and originally contained the whole of the Old and New Testament. Some of the last leaves are wanting. The ink in some places is faded, and the letters have been retouched by a skilful and faithful hand. The various readings of this manuscript were published at the latter end of the last century, after a very careful collation by Professor Birch of Copenhagen; and form an inestimable addition to the treasure of sacred criticism.

2. The ALEXANDRINE Manuscript was presented by Cyril, patriarch of Alexandria, and afterwards of Constantinople, to Charles the First, king of England, and is now deposited in the British Museum. A fac-simile of this manuscript was published by Dr. Woide, A. D. 1786. It was probably written in Egypt: it consists of four volumes, containing both the Old Testament and the New, in the large uncial character. Dr. Woide conjectures that it was written in the latter end of the fourth century; but some critics bring it down as low as the sixth.

3. The CAMBRIDGE manuscript, or CODEX BEZÆ, contains the four Gospels, and the Acts of the Apostles. It is written very fair, and in the large uncial letters. This manuscript yields in antiquity to none but the Vatican, and is supposed to have been used as a public copy for reading in the church. Theodore Beza made some use of it for his edition of the New Testament, and afterwards gave it to the University of Cambridge, where it is now deposited in the public library. A splendid fac-simile of this manuscript was published A. D. 1796, under the auspices of the University, by Dr. Kipling.

4. The CLERMONT Manuscript contains the Epistles of Paul; the Epistle to the Hebrews is written by a later hand. This manuscript also belonged to Beza, who professed to have received it from Clermont in Beauvaisis, and who made use of it in his edition of the Greek Testament. It is now deposited in the Imperial Library at Paris. It was long supposed to be a second volume of the Cambridge manuscript, but this is discovered to be a mistake. It is written in the large uncial letters; and is assigned by critics to the seventh century.

5. The EPHREM manuscript is in the Imperial Library at Paris. It was written upon vellum in large and elegant characters, the ink of which was effaced with great care to make room for the works of Ephrem the Syrian, a writer of some note in the sixth century. The original characters are, however, in many places legible under the writing of Ephrem's Works. This, which Griesbach calls a most ancient and excellent manuscript, lay for many years unnoticed, and was first discovered by Dr. Allix in the beginning of the eighteenth century;

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since which time it has been repeatedly and accurately examined by the learned, and particularly by Wetstein. The Ephrem manuscript is of high antiquity, at least of the seventh century, and probably much earlier. It originally contained the whole Old and New Testament, but many leaves are lost; the rest are tacked together in great disorder, and many passages are totally illegible.

Besides these, about twenty other manuscripts, in large letters, of different portions of the New Testament, have been collated, and some hundreds in small characters, many of which are in high estimation. But those described above are of the highest antiquity and repute, and are the only manuscripts explicitly referred to in the Notes of this Edition*.

SECTION V.

MEANS OF CORRECTING THE RECEIVED TEXT CONTINUED.—ANCIENT VERSIONS.—ECCLESIASTICAL WRITERS.—CRITICAL CONJECTURE.

2. THE Received Text is corrected by the assistance of the ancient Versions.

The christian religion having been rapidly propagated through all nations, the writings of the Apostles and Evangelists were soon translated into different languages, and many of these versions are still extant.

Every new version became an additional security to the text. It is not to be imagined, whatever might be the inclinations of some individuals, or of particular churches, to corrupt the Scriptures, that all churches of all nations would agree in the same interpolations or omissions. Some of the countries where christianity was professed were beyond the limits of the Roman empire: and it is not to be believed that the christians of these countries would suffer their versions to be altered, to conform to the peculiarities of the church of Rome. The general agreement, therefore, of the ancient versions with the Greek copies which are now extant, forms a very strong presumption in favour of the genuineness of the books of the New Testament. Nevertheless, as the Received Text is not perfectly correct, the ancient versions are often of singular use in discovering the true reading of a doubtful passage. They are sometimes preferable even to manuscripts themselves; for some of these versions were made from manuscripts, which were more ancient and more correct than any which are now extant. They

* Marsh's Michaelis, vol. ii. chap. viii. sec. 6; Griesbach's Symbolæ Criticæ. vol. 1.

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are not all of equal value, some being of greater antiquity, and more correctly translated than others. Some indeed are not original versions, but are merely translations of preceding versions.

Of all the ancient versions, the Syriac is reckoned to be of the most remote antiquity and of the highest authority. There are two Syriac versions. The most ancient and valuable, called the Peshito, was brought into Europe A. D. 1552, and printed at Vienna at the expense of the Emperor Maximilian. It contains only those books which according to Eusebius were universally acknowledged; together with the Epistle of James: and it is in general use among the Syrian christians of every sect. These are strong presumptive evidences of its great antiquity.

A later Syriac version, more literal, but less elegant, was made in the sixth century under the inspection of Philoxenus, bishop of Hierapolis, from whom it is called the Philoxenian Version. An edition of this was published at Oxford by Professor White, A. D. 1778.

Two very ancient versions of the New Testament, of high reputation, in the old Egyptian language, for the use of the christians who abounded in Egypt, are still extant. One is called the Coptic, the other, the Sahidic. The former is the dialect of the Lower, the latter of the Upper Egypt. The Sahidic version has never yet been published. Two valuable manuscripts of it are in the British Museum, from which some curious readings were extracted by the late Dr. Woide, who conjectures that this version was made in the second century. The Coptic version is still read in the churches of Lower Egypt, though it is not understood. It is accompanied with an Arabic translation which is more intelligible to the hearers.

The Ethiopic version is used in Abyssinia. It contains the whole of the New Testament, and is supposed to have been made in the fourth century. It agrees with the Alexandrine edition. This version was first published at Rome, A. D. 1548, by three Ethiopian editors. They had a very imperfect copy of the book of the Acts; the chasms of which, (that is, as they acknowledge, the greater part of the book,) they supplied by translating from the Greek and Latin into the Ethiopic. Similar liberties have probably been taken with other books, which greatly impairs the credit of the version; of which, if a genuine copy could be obtained, the authority would be very high. Mr. Bruce the celebrated traveller brought over a copy of the Old Testament, but he could not succeed in procuring the New*.

Many Arabic versions are extant, but it is believed that none of them is of greater antiquity than the seventh century. The Armenian version

* Marsh's Michaelis, vol. ii. chap. vii. sec. 17.

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was made in the fifth century: it would be of great value if genuine copies could be procured, but those which we have are notoriously corrupted from the Latin.

There are many Latin versions of the New Testament, some of which are of great antiquity, and some are full of barbarisms. By order of pope Benedict XIV. A. D. 1749, a magnificent edition of four of these versions was published at Rome in four folio volumes. These are sometimes called the Italic versions, to distinguish them from the Vulgate.

The Latin Vulgate version was made by Jerome in the fourth century, by order of pope Damasus. Jerome was well qualified for the office by his abilities, learning, and industry: he performed it with great care, and completed his undertaking A. D. 384. This translation was very generally received and read in the Latin churches. The Council of Trent pronounced it to be authentic, and ordered it to be used wherever the Bible was publicly read, and in all disputations, sermons, and expositions. In pursuance of an order of this council a pompous edition of the Vulgate was printed at Louvain A. D. 1573. Sixtus V. published a new edition A. D. 1590, which he declared to be the authentic Vulgate, and that it was to continue for ever: notwithstanding which his successor Clement VIII. published another edition very different from, and in some passages contradictory to, that of Sixtus: this he asserted to be the only authentic copy:—a difference of judgement, which exposed the pretensions of the popes to infallibility, to the sarcastic animadversions of the protestant writers.

The protestant divines of the sixteenth century underrated the value of the Vulgate version, from opposition to the papists, who were too blindly attached to it. The truth is, that the Vulgate is found, in its most important various readings, to agree with the most approved manuscripts, and with the ancient versions of the best authority: so that the character of this version has risen greatly in the estimation of modern critics*.

3. The Received Text is corrected, by comparing it with quotations from the New Testament, which occur in the works of the ancient ecclesiastical writers.

These quotations are very numerous in the writings of the Fathers, from the second century downwards; and are of the greatest use in rectifying the text of the New Testament.

It ought, however, to be remembered, that these writers sometimes quoted from memory, and sometimes merely by way of accommoda-

* See Michaelis on N. T. with Marsh's Notes, vol. ii. c. vii.

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tion; in which cases they often quote loosely and inaccurately, and their citations are of little use. These citations therefore are of the greatest value, when they profess to quote from manuscripts which lie before them, and especially if they criticize or comment upon the text itself. And in disputed passages this is sometimes the only criterion, by which we can judge how the text was read by the author who cites it. For the editors of the works of the Fathers have sometimes taken the liberty to alter the reading of the author whose works they publish, to make it correspond with the Received Text. Thus, in the works of Gregory Nyssen, the printed text reads 1 Tim. iii. 16. "God manifest in the flesh:" whereas it is evident from his comment, that the word *God* was not in his copy; nor is it found in any ecclesiastical writer till the sixth century*.

With these limitations, quotations from the New Testament, which occur in the works of ancient ecclesiastical writers, are of the highest value and authority: for they quoted from manuscripts of more remote antiquity than any which are now extant: so that their authority in favour of a various reading is sometimes paramount to every other.

The ecclesiastical writers sometimes cite as scripture, texts, which are not to be found in any manuscript or version now extant. On the other hand, their silence with respect to some disputed texts is a demonstration that such texts were not in their copies. That 1 Tim. iii. 16. "God manifest in the flesh," and 1 John v. 7. "There are three that bear record in heaven," &c. were never cited by any ecclesiastical writer before the fifth or the sixth century, notwithstanding the vehemence with which the Arian controversy was conducted, is a full proof that these texts were not to be found in any manuscripts then existing, and therefore that they are certainly spurious.

The works of those writers who are called heretics, such as Valentinian, Marcion, and others, are as useful in ascertaining the value of a reading as those of the fathers who are entitled orthodox: for the heretics were often more learned and acute, and equally honest. Citations from scripture even in the works of the ancient enemies of christianity, such as Celsus and Porphyry, also have their use. They show what was the common reading in their time†.

4. Attempts have been made to correct the Received Text by Critical Conjecture.

This is a remedy which ought never to be applied but with the utmost caution; especially as we are furnished with so many helps for correcting the text from manuscripts, versions, and ecclesiastical writers. This caution is doubly necessary where the proposed emendation

* Dr. Clarke on the Trinity, p. 76. † Michaelis, ibid. ch. ix.

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affects a text which is of great importance in theological controversy; as the judgement of the critic will naturally be biassed in favour of his own opinions. It ought perhaps to be laid down as a general rule, that the Received Text is in no case to be altered by critical, or at least by theological conjecture, how ingenious and plausible soever.

Nevertheless, there is no reason why critical conjecture should be entirely excluded from the New Testament, any more than from the works of any other ancient author; and some very plausible conjectures, of no inconsiderable importance, have been suggested by men of great learning and sagacity, which, to say the least, merit very attentive consideration. See particularly John i. 1; vi. 4; and Romans ix. 5.*

SECTION VI.

CRITICAL EDITIONS OF THE GREEK TESTAMENT.—MILL, KUSTER, BENGEL, WETSTEIN, MATTHAI, ALTER, BIRCH, GRIESBACH.

AFTER the publication of the beautiful Elzevir edition of the New-Testament in 1624, the learned world appeared to remain satisfied with the Received Text, as if it were absolutely perfect and incapable of improvement, till the commencement of the eighteenth century, when the text of the New Testament again became the object of diligent and accurate revision.

1. The first thing which roused the attention of the learned to this interesting inquiry, was the appearance of the celebrated edition of Dr. John Mill, which was published at Oxford, A. D. 1707. It was the fruit of thirty years' laborious application; and the author survived the publication but fourteen days. He was encouraged and assisted in the work by Dr. John Fell, Bishop of Oxford. He took as his text the third edition of Stephens; and from ancient manuscripts, versions, and quotations, he has collected about thirty thousand various readings, which he has printed under the text. His collations are made with great diligence, sagacity, and fidelity. In his Prolegomena he introduces a description of the Canon of the New Testament, a history of the text, and an account of his own undertaking. He was the first writer who gave an accurate and clear account of the manuscripts and other authorities which he used. He made no alteration in the text; but his opinion on particular readings is contained in his Notes and Prolegomena. Michaelis says, that with Mill's edition commences the

* Marsh's Michaelis, ibid. ch. v.

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manhood of criticism, with respect to the New Testament; and that this work is absolutely necessary to every critic*.

2. Ludolphus Kuster, A. D. 1710, published at Rotterdam a new and correct edition of Mill's Greek Testament; enriched with various readings from twelve manuscripts not collated by Mill, some of which were of considerable antiquity and value †.

3. John Albert Bengel published a critical edition of the Greek Testament at Tubingen, A. D. 1734. He was a man of great ability and learning, and of high character for integrity and piety. He made considerable improvements in the Received Text; but, that he might not be charged with arbitrary innovation, he made it a rule to introduce no alteration which had not been sanctioned by some printed edition, excepting in the Apocalypse. Select various readings he placed at the bottom of the page; distinguishing their various gradations of authority by the five first letters of the Greek alphabet—(α) expressing that the reading was, in his estimation, genuine, (β) probable, (γ) uncertain, (δ) improbable, and (ε) certainly spurious, though by some critics approved. The excellence of Bengel's character, and the orthodoxy of his sentiments, brought biblical criticism into repute among the German theologians. Bengel's various readings are chiefly taken from Mill, with the addition, however, of some valuable ones of his own, collected from manuscripts and other authorities. His "Introductio in Crisin" contains a clear, concise and correct account of manuscripts and editions, together with some excellent critical rules ‡.

4. The celebrated edition of John James Wetstein was published at Amsterdam in two volumes folio, A. D. 1751, 1752. Of this edition Michaelis says, that "it is of all editions of the Greek Testament the most important, and the most necessary for those who are engaged in sacred criticism." And his learned and acute translator and annotator, Dr. Herbert Marsh, speaks of it as "a kind of standard in sacred criticism ††." It was the original intention of Wetstein to have printed his text from the Alexandrian manuscript; but the high estimation in which he at first held this manuscript being abated, he abandoned this design. He afterwards proposed to have published a new and improved text; but being dissuaded by his friends, lest it should excite the clamour of bigots, he at last determined to adhere to the Received Text, that is, to the Elzevir edition of 1624.

Immediately below his text he has placed those readings which he regards as genuine, and which in his judgement ought to be introduced

* See Mill's Prolegomena. Marsh's Michaelis, c. xii. sec. 1.

† Kuster's Præf. Marsh's Michaelis, ibid.

‡ Bengelii Apparatus Criticus. Marsh's Michaelis, vol. ii. c. xii. sec. 1. p. 464.

†† Michaelis, ibid. p. 470. Marsh's Notes, p. 859.

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into the text. Below these are arranged his collection of various readings with their respective authorities. In this respect, it is allowed that he has done more than all his predecessors together. He has collected most of the readings which had been published before, and has corrected many of the errors of Mill. To these he has added a great number of original readings from manuscripts and versions, collated either by himself or by his friends. He was the first who collated the Philoxenian Syriac version from the manuscript at Oxford, and he examined with the most persevering assiduity the Ephrem manuscript in the Imperial Library at Paris. He has also introduced into his various readings the critical conjectures of others, but has added none of his own. Some inaccuracies have been detected in these collations, which in a work of such great extent it was impossible to avoid. But upon the whole Wetstein is entitled to the character of a laborious, sagacious, and faithful critic. A. D. 1763, an edition of the Greek Testament in quarto was published in London by Bowyer, the learned printer, in which those alterations are introduced into the text, which were proposed by Wetstein as the true readings.

Underneath the various readings in Wetstein's edition are printed his notes. These are numerous and invaluable. They are philological, critical, and explanatory. They contain a great number of parallel passages from the classics, and of quotations from the Talmudists, which tend to elucidate the idioms of the language or the customs of the Jews. They are accompanied with many judicious observations, and supply an inexhaustible fund of theological and critical information. It is computed that the quotations in Wetstein's volumes amount to upwards of a million.

The Prolegomena are prefixed to the first volume. They are learned, copious, and judicious; but they are deficient in urbanity, and discover too much of an angry and contemptuous spirit towards his opponents. He first gives an interesting account of ancient manuscripts in general, and of the condition in which they are commonly found. After which he proceeds to describe briefly, but correctly, the manuscripts, which have been collated to correct the text of the New Testament, distinguishing those which are written in uncial or capital letters, by the great letters of the alphabet, viz. A. for the Alexandrine, B. for the Vatican manuscript, &c. and marking the manuscripts which are in small letters by numeral characters. He then gives some account of ancient versions, and of the ecclesiastical writers, of whose quotations from the New Testament critics have availed themselves. After which follows a detailed description of former editions of the New Testament; and the whole concludes with an account of his own undertaking, and

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a defence of his character. These Prolegomena have been republished by Dr. Semler in an octavo volume, augmented with Notes by the learned editor.

5. Between A. D. 1782 and A. D. 1788, Christian Frederic Matthäi, formerly professor in Moscow, and afterwards in Wittenburg in Saxony, published an edition of the Greek Testament in twelve volumes octavo, with various readings from Moscow manuscripts, which had not been before collated: to which he has added critical remarks, and a copy of the Vulgate from a Demidovian manuscript. Some of these manuscripts are of considerable antiquity; they have been collated with great care, and contain some curious and important various readings *.

6. A. D. 1786--1787, Professor Alter of Vienna published a critical edition of the Greek Testament in two volumes octavo. The text of this edition is the Vienna manuscript, which is preserved in the Imperial Library: it contains the whole of the Old and New Testament, and is a manuscript of considerable reputation, though it is suspected of having been altered from the Latin copies. Where the text of this manuscript is evidently erroneous, the professor has corrected it from Stephens's edition of 1546. And four chasms in the Book of Revelations he has supplied from another manuscript. He has collated this with others in the Imperial Library, and has noted their various readings, together with those of the Coptic, Slavonian, and Latin versions †.

7. A. D. 1788, Professor Birch, of Copenhagen, published a splendid edition of the four Gospels, in Greek, in folio and quarto. The text of this edition is taken from the third of R. Stephens, A. D. 1550, and the various readings were collected from a considerable number of manuscripts in France, Italy, Spain, and Germany, by Professors Birch, Adler, and Moldenhawer; who travelled for this purpose at the expense of the king of Denmark. It is a truly magnificent work, and of the highest importance to Scripture criticism. Its chief value consists in the copious extracts, which it contains, from the celebrated Vatican manuscript, which had never before been thoroughly examined, but which was now completely and very carefully collated by Professor Birch himself. Its value is likewise enhanced by many extracts from an ancient version, discovered by Professor Adler in the Vatican Library, to which he gives the name of the Jerusalem-Syriac, and the readings of which remarkably coincide with those of the Cambridge manuscript. The Vatican copy of this version is dated in the eleventh century, but the version itself is computed to have been made not earlier than the fourth, nor later than the sixth century. The second volume of this princely edi-

* Marsh's Michaelis, ibid. p. 493. † Marsh's Michaelis, vol. ii. not. p. 871.

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tion, which was expected to appear soon after the publication of the first, was prevented by a dreadful fire at Copenhagen *, which put a stop to the work. But in the year 1798 Professor Birch published his collection of various readings in a separate volume without the text †.

8. The first edition of the Greek Testament by Dr. John James Griesbach, in two volumes octavo, was published A. D. 1775 and 1777. The second edition, very much enlarged and improved, appeared A. D. 1796 and 1806.

This is an edition of unrivalled excellence and importance, the publication of which will constitute a memorable æra in the history of Scripture criticism. In the construction of this admirable work the learned editor had two objects in view. The first was to exhibit to the public a text of the Greek Testament, as correct, and as nearly approximating to its original purity, as it could be made by the assistance of that immense quantity of critical materials, which had been accumulating during the last century. And, secondly, to compress a great mass of critical information into as narrow a compass as possible, in order to bring it within the reach of those, who could not afford either the time, the labour, or the expense, which would be necessary to collect it from those numerous and expensive volumes in which it was diffused.

As the basis of his own edition, Dr. Griesbach has selected the Elzevir text, 1624, every, the most minute, variation from which he carefully notes. No alteration is admitted which is not fully warranted by the established laws of just and rational criticism. All conjectural emendations are excluded from the Text, though a few, by way of specimen, are admitted into the Notes. If any of the words of the Received Text are omitted or changed, these words are inserted in a large type, in what he calls his inner margin, which in the printed page is immediately below the text; and the authorities for every alteration are inserted in the collection of various readings at the bottom of the page. Where new words are introduced into the text, they are printed in a smaller type: and to some passages, which are not expunged from the text, he has prefixed marks expressive of their doubtful authenticity. Many various readings, which, though probable in themselves, the learned author has not thought fit to introduce into the text, he has inserted in his inner margin, with signs prefixed to denote their greater or less degrees of probability. And he has noted with asterisks those passages in the text, in which a variation in the punctuation produces a consid-

* Verum ingenti illo incendio Havniensi, doctissimo etiam Birchio funesto, impeditus fuit vir optimus, ne opus affectum perficeret. Griesbach, vol. 2. Præf. The Professor probably alludes to the burning down of the royal palace of Copenhagen, A. D. 1794.

† Marsh's Michaelis, ibid. not. p. 873, and Griesbach's Præfat. ubi supra.

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erable change in the sense. After all, he does not presume to affirm that he has exhibited a perfect text; he only professes to have made the best use in his power of the materials in his possession, for correcting and improving the Received Text; fairly stating the grounds of his own decisions, and leaving others to form their own opinion.

The various readings, and the authorities by which they are supported, are placed below the inner margin. They are collected from nearly four hundred manuscripts, besides ancient versions and ecclesiastical writers. In the selection of these readings Dr. Griesbach has made use of the collections of all his learned predecessors, to which he has added a very considerable number extracted by himself from many of the most ancient manuscripts and versions, and from the early ecclesiastical writers, and particularly from the works of Origen. In his second edition he has greatly enlarged and improved his collection of readings and authorities from the valuable publications of Alter and Matthäi, but especially from the splendid edition of Birch. The learned editor does not form his judgement of the probability of a reading, solely from the *number*, or even from the *antiquity* of manuscripts by which it is supported; but he also takes into consideration the *edition* or *family* to which a manuscript belongs,—a circumstance which is of indispensable necessity to a right decision of the question. The readings, exhibited by Griesbach, are avowedly a selection of those only which are of the greatest importance. But he has omitted none which could be of use either to ascertain the true reading, or to illustrate the sense or the phraseology of the sacred writer, or to settle the affinity of the manuscript. He adopts Wetstein's plan of distinguishing uncial manuscripts by great letters, and the rest by numeral characters; and to save room, where a reading is supported by a great number of copies, he specifies particularly only a few of the principal, to which he annexes the total number of the remaining authorities. By these methods, he has contrived to compress within the limits of two octavo volumes as much critical information as is often contained in as many folios. Griesbach's edition, however, though it contains in a narrow compass a vast body of useful instruction, does not entirely supersede the labours of former editors, and particularly of Wetstein, whose learned and incomparable Notes still retain all their original value.

To the first volume are prefixed the Prolegomena, in which the learned editor gives a clear and succinct history of the origin of the Received Text, and ably justifies the exertions of himself and others to correct and improve it; justly alledging, that neither the Complutensian editors, nor Erasmus, nor Robert Stephens, nor Theodore

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Beza, nor the unknown editor of the Elzevir edition, made any pretensions to inspiration or infallibility, and that modern editors enjoy advantages for correcting the text far beyond the reach of the original publishers. He then states at large the design which he had in view in his edition of the Greek Testament: viz. to exhibit an improved text accompanied with a copious selection of various readings, condensed into as narrow a compass as could be done consistently with perspicuity, in order to furnish a manual for critical students of the sacred writings. He next lays down the rules to which critics by long experience have learned to adhere, in forming a judgement concerning the probability or improbability of a various reading; and here he introduces a brief, but perspicuous and curious account of the distinction of ancient manuscripts into different editions, classes, and families, according to their affinity with the copies which were in use at Alexandria, at Constantinople, or in the West of Europe; a careful attention to which distinction is an essential qualification in a Scripture critic. The learned Professor then proceeds to describe the method which he has pursued in compiling his edition of the Greek Testament, to which he adds the particulars in which the second edition differs from, and excels the first, which was published twenty years before; and that not merely by an improved arrangement, but chiefly by a very considerable addition of important various readings from the celebrated Vatican, Vienna, and Moscow manuscripts, the Sahidic, the Jerusalem-Syriac, the Coptic, the Slavonic, and the old Latin versions, and likewise from the works of the Fathers, and particularly of Origen, for which he is indebted to the learned labours of Alter, Matthāi, Birch, Adler, Sabatier, Blanchini, Dobrowski, and others, together with his own renewed and indefatigable attention to the subject. In consequence of which, he has been enabled to correct the errors of the former edition, to amend the text, and to enrich the notes. He concludes with a distinct enumeration of manuscripts and versions, accompanied with brief remarks. In his preface the learned editor expresses his gratitude to his Grace the Duke of Grafton, for his liberal patronage of the work. This is one of the numerous obligations, under which sacred literature has been laid to the munificence of that illustrious nobleman; and for which he is entitled to the cordial acknowledgements of every lover of truth and enlightened friend of the Christian Religion.

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SECTION VII.

GREAT NUMBER OF VARIOUS READINGS.—INFERENCES.—PROPRIETY OF EDITING A CORRECT TEXT.—GRIESBACH.—NEWCOME.—THE PRESENT VERSION.—CONCLUSION.

THE number of various readings collected by Dr. Mill is computed at thirty thousand. And it is reasonable to believe that since the publication of his celebrated edition, a hundred thousand at least have been added to the list, by the indefatigable industry of those learned critics who have succeeded to his labours, and by the great extention of the field of their operations, in consequence of the additional number of manuscripts and versions, which have been since discovered and collated.

These various readings, though very numerous, do not in any degree affect the general credit and integrity of the text: the general uniformity of which, in so many copies, scattered through almost all countries in the known world, and in so great a variety of languages, is truly astonishing, and demonstrates both the veneration in which the Scriptures were held, and the great care which was taken in transcribing them. Of the hundred and thirty thousand various readings which have been discovered by the sagacity and diligence of collators, not one tenth, nor one hundredth part, make any perceptible, or at least any material variation in the sense. This will appear credible if we consider that every, the minutest deviation, from the Received Text has been carefully noted, so that the insertion or omission of an article, the substitution of a word for its equivalent, the transposition of a word or two in a sentence, and even variations in orthography, have been added to the catalogue of various readings.

In those variations, which in some measure affect the sense, the true reading often shines forth with a lustre of evidence which is perfectly satisfactory to the judicious inquirer. In other cases, where the true reading cannot be exactly ascertained, it is of little or no consequence which of the readings is adopted, e. g. whether we read "Paul the servant," or "Paul the prisoner" of Jesus Christ, Philem. ver. 1. Also, where the various readings are of considerable importance, consisting, for example, in the omission or addition of sentences or paragraphs, the authenticity of the rest of the book remains wholly unaffected, whatever decision may be passed upon the passages in question. Thus the genuineness of the gospel of John continues unimpeached, whatever may become of the account of the pool of Bethesda, or of the narrative of the woman taken in adultery.

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The various readings which affect the doctrines of christianity are very few: yet some of these are of great importance; viz. Acts xx. 28; 1 Tim. iii. 16; 1 John v. 7. Of those passages which can be justly regarded as *wilful* interpolations, the number is very small indeed: and of these, the last-mentioned text, 1 John v. 7. is by far the most notorious, and most universally acknowledged and reprobated.

Upon the whole, we may remark, that the number and antiquity of the manuscripts which contain the whole or different parts of the New Testament, the variety of ancient versions, and the multitude of quotations from these sacred books in the early christian writers, from the second century downwards, constitute a body of evidence in favour of the genuineness and authenticity of the Christian Scriptures, far beyond that of any other book of equal antiquity.

Nevertheless, the immense number of various readings in the text of the New Testament, many of which cannot be satisfactorily settled by the most unwearied assiduity or the acutest sagacity of critical investigation, demonstrates, that no superstitious regard is due to the mere language of the Received Text, which, like the works of other ancient authors, is open to rational and liberal criticism. Ignorant and injudicious persons are sometimes apprehensive that men's regard to the christian religion will be impaired, and their veneration for the Scriptures diminished, if the infallibility of the Received Text is called in question. But intelligent and well-informed readers are apprised, that the great practical truths of the christian religion do not rest upon verbal niceties, but consist in obvious conclusions from notorious and well-established facts. The apostolic summary of the christian faith is, "that God will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead." This doctrine beams forth with unclouded splendour from every page of the New Testament, whatever becomes of the correctness and accuracy of the Received Text. And whether greater respect be shewn to the writers of the Christian Scriptures and to their works, by adopting, as infallible, the imperfect editions of Erasmus and Stephens, of Beza and Elzevir, than by endeavouring to approximate as nearly as possible to the apostolic originals, by a sober and judicious use of the ample materials, which the labours of the learned have supplied for the purpose of rational criticism, let candour and good sense determine. In some few instances the alteration of the Received Text is indispensably requisite, in order to correct the erroneous impression conveyed by a false reading: and in all cases a change is desirable, where the proposed alteration is supported by competent evidence. If it be justly regarded as a useful and an hon-

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ourable office to publish a correct edition of the works of a classical author, it cannot surely be reckoned less important, or less honourable, to exhibit the text of the sacred writings in a form as nearly as possible approaching to the original standard.

Upon these principles Professor Griesbach undertook, and notwithstanding the loud clamours and malignant opposition of many, he persevered in, and completed, his great work of publishing *a corrected Text of the New Testament*, with the various readings and authorities subjoined, for which he is entitled to the warmest thanks of the whole Christian world. Upon the same principles, the late Dr. Newcome, Archbishop of Armagh and Primate of all Ireland, printed, what he modestly calls, "An Attempt toward revising our English Translation of the Greek Scriptures," in which he professes generally to follow the text of Griesbach: the publication of which was, however, deferred till after the decease of that venerable and learned prelate, in deference, as it has been rumoured, to the opinions of some persons high in authority and rank, who were fearful of disturbing vulgar prejudices. It is upon the same principles that the present Improved Version offers itself to the public, with the additional advantage of the corrections and improvements of Dr. Griesbach's Second Edition. To prevent, however, undue expectations, it is proper to state, that the alterations of the text in the learned Professor's second edition are comparatively very few; much fewer, as he observes, than he had himself expected, from the great additional treasure of critical materials with which he was supplied. But he adds, that the experience of twenty years had only confirmed him in his adherence to those rules of criticism, by which his judgement had been originally guided: and that the best authorities which had occurred to him, since the publication of his first edition, had confirmed the testimony of those witnesses upon which he had from the beginning chiefly relied.

To conclude, The editors of the present work offer it to the public as exhibiting to the English reader a text not indeed absolutely perfect, but approaching as nearly to the apostolical and evangelical originals, as the present state of sacred criticism will admit: neither do they hold it up as a faultless translation, but merely as an Improved Version, still no doubt susceptible of far greater improvement, which they will rejoice to see undertaken and accomplished by abler hands. In the mean time, having to the best of their ability completed their professed design, they commend this volume, which is the result of their labours, to the candour of their readers and to the blessing of Almighty God:

ΟΤΙ ΕΞ ΑΥΤΟΥ, ΚΑΙ ΔΙ' ΑΥΤΟΥ, ΚΑΙ ΕΙΣ ΑΥΤΟΝ ΤΑ ΠΑΝΤΑ, ΑΥΤΩ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ. ΑΜΗΝ.

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APPENDIX.

Dr. Lardner's Plan of the Times and Places of writing the Four Gospels and the Acts of the Apostles. *Supplement to The Credibility, &c. vol.* i. *page* iv.

Gospels.	*Places.*	*A. D.*
St. Matthew's.	Judea, or near it.	About 64
St. Mark's.	Rome.	64
St. Luke's.	Greece.	63 or 64
St. John's.	Ephesus.	68
The Acts of the Apostles.	Greece.	63 or 64

A Table of St. Paul's Epistles in the Order of Time ; with the Places where, and the Times when, they were written. *From Lardner's Supplement to The Credibility, &c. vol.* ii. *page* iv.

Epistles.	*Places.*	*A. D.*
1 Thessalonians.	Corinth.	52
2 Thessalonians.	Corinth.	52
Galatians.	Corinth or Ephesus.	Near the end of 52 or the beginning of 53
1 Corinthians.	Ephesus.	The beginning of 56
1 Timothy.	Macedonia.	56
Titus.	Macedonia, or near it.	Before the end of 56
2 Corinthians.	Macedonia.	About October 57
Romans.	Corinth.	About February 58
Ephesians.	Rome.	About April 61
2 Timothy.	Rome.	About May 61
Philippians.	Rome.	Before the end of 62
Colossians.	Rome.	Before the end of 62
Philemon.	Rome.	Before the end of 62
Hebrews.	Rome or Italy.	In the spring of 63

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A Table of the Seven Catholic Epistles, and the Revelation; with the Places where, and the Times when, they were written. *From Lardner's Supplement to The Credibility, &c. vol.* iii. *page* iv.

Epistles, &c.	*Places.*	*A. D.*
The Epistle of St. James.	Judea.	61, or the beginning of 62
The two Epistles of St. Peter.	Rome.	64
St. John's first Epistle.	Ephesus.	About 80
His second and third Epistles.	Ephesus.	Between 80 and 90
The Epistle of St. Jude.	Unknown.	64 or 65
The Revelation of St. John.	Patmos or Ephesus.	95 or 96

A Scheme of the Times, Places, and Occasions of writing the Gospels. *Subjoined to page* 114 *of Dr. Henry Owen's Observations on the Four Gospels. London. T. Payne.* 1764.

Gospels.	*Places.*	*A. D.*
St. Matthew's.	Jerusalem. For the use of the Jewish converts.	About 38
St. Luke's.	Corinth. For the use of the Gentile converts.	About 53
St. Mark's.	Rome. For the use of Christians at large.	About 63
St. John's.	Ephesus. To confute the Corinthian and other heresies.	About 69

Dr. Townson's Opinion concerning the Evangelists. *From his Discourses on the Four Gospels. 4to. Oxford.* 1778.

THAT St. Matthew was the first writer of a Gospel; that he composed it early for the instruction of the Jewish people, and published it in Judea; and that he was not only anterior to St. Mark and St. Luke, but wrote several years before either of them. *Pages* 23. 101.

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That St. Mark was the second Evangelist; that his Gospel was revised or even dictated by St. Peter; that it was compiled for a mixt society of Jewish and Gentile converts, and according to all appearances published at Rome or in Italy: and that it was published about the end of the year 56 or of 60. *Pages* 23. 168.

That the next Evangelist, St. Luke, wrote with a more peculiar view to the converted Gentiles, and, as it seems likely, in Achaia. *Page* 24.

That St. John had seen the three former Gospels, and bore testimony to the truth of them; and wrote his own, probably after the destruction of Jerusalem, in Asia Minor. *Page* 24.

THE MOST USEFUL EDITIONS OF THE NEW TESTAMENT.

1. Mill. Fol. Oxon. 1707.
2. Kuster's edition of Mill. Fol. 1710. Roterod.
3. Bengelius. 4to. Tubingæ. 1734.
4. Wetstein. 2 vol. Fol. Amsterd. 1752.
5. Griesbach. 8vo. vol. 1. Halæ. 1796.
   Vol. 2. Halæ. 1806, with his Symbolæ Criticæ.
6. Alter. 2 vol. 8vo. Viennæ. 1787.
7. Matthæi. 12 vol. 8vo. Rigæ. 1788.
8. Birch. Quatuor Evangelia. 4to. Havniæ. 1788.
9. Griesbach. 8vo. Cum selecta lectionum varietate. Cantabrigiæ, Nov-Anglorum, 1809.

GREEK CONCORDANCES TO THE NEW TESTAMENT.

1. Rob. Stephens. Fol. 1599.
2. Schmidius. Fol. Gothæ. et Lipsiæ. 1717, which is the most useful.
3. Dr. John Williams. 4to. Lond. 1767.

USEFUL LEXICONS FOR THE NEW TESTAMENT.

1. Suicer. Thesaurus Ecclesiasticus. Amst. 1728. 2 vol. Fol.
2. Mintert. 4to. Francofurti. 1728.
3. Parkhurst. Greek and English. 4to London.
4. Schleusner. Nov: Lexicon in N. T. 8vo. 2 Tom: 1801.

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EXPLANATION OF MARKS AND ABBREVIATIONS.

The words which, in the judgement of Griesbach, should probably, though not certainly, be expunged, are included in brackets.

R. T. signifies the received text: viz. that of the Elzevir edition 1624.

N. t. the text of archbishop Newcome.

N. m. the reading of the Primate's margin.

W. Mr. Wakefield's translation.

S. Professor Symonds's Observations on the Expediency of revising the present Version.

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Mark	74	2 Timothy	490
Luke	120	Titus	497
John	200	Philemon	501
Acts	266	Hebrews	503
Romans	343	James	532
1 Corinthians	375	1 Peter	540
2 Corinthians	406	2 Peter	549
Galatians	427	1 John	556
Ephesians	439	2 John	565
Philippians	452	3 John	567
Colossians	461	Jude	569
1 Thessalonians	469	Revelation	578
2 Thessalonians	476		

A Table of the Books of the New Testament, as they are divided by Eusebius into those, the Authenticity of which had never been called in question, and those, whose Genuineness had been disputed by the early Christian Writers. Euseb. Hist. Eccl. lib. iii.

UNDISPUTED BOOKS.

Matthew.	Romans.	Philippians.	2 Timothy.
Mark.	1 Corinthians.	Colossians.	Titus.
Luke.	2 Corinthians.	1 Thessalonians.	Philemon.
John.	Galatians.	2 Thessalonians.	1 Peter.
Acts.	Ephesians.	1 Timothy.	1 John.

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DISPUTED BOOKS;

Concerning which Dr. Lardner says, "that they should be allowed to be publicly read in Christian Assemblies, for the Edification of the People, but not be alleged as affording alone sufficient Proof of any Doctrine." *Lardner's Hist. of Apostles and Evang. vol. i. p. 30.*

EPISTLE TO THE HEBREWS.
EPISTLE OF JAMES.
2 PETER.
2 JOHN.
3 JOHN.
JUDE.
REVELATION.

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ST. MATTHEW.

CHAP. I.

1 A TABLE of the birth of JESUS CHRIST, *the* son of DAVID, *the* son of ABRAHAM*.

2 ABRAHAM begat Isaac; and Isaac begat Jacob; and
3 Jacob begat Judah and his brethren; and Judah begat Phares and Zara, by Tamar; and Phares begat Hezron;
4 and Hezron begat Aram; and Aram begat Aminadab; and Aminadab begat Naashon; and Naashon begat Sal-
5 mon; and Salmon begat Boaz, by Rahab; and Boaz
6 begat Obed, by Ruth; and Obed begat Jessé; and Jessé begat king DAVID; and king DAVID begat Solomon, by
7 her *that had been the wife* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah
8 begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram *begat Ahaziah; and Aha-*
ziah begat Joash; and Joash begat Amaziah; and Ama-
9 *ziah* begat Uzziah; and Uzziah begat Jotham; and Jo-

* Epiphanius says, that Cerinthus and Carpocrates, who used the gospel of the Ebionites, which was probably the original gospel of Matthew, written in the Hebrew language for the use of the Jewish believers, argued from the genealogy at the beginning of the gospel, that Christ was the son of Joseph and Mary; but that the Ebionites had taken away even the genealogy, beginning their gospel with these words: "And it came to pass in the days of Herod the king, etc. See Epiph. Hæres. 30. N. 13. Jones on the Canon, vol. i. pt. 2. ch. 25. It is probable, therefore, that the first sixteen verses of this chapter are genuine: and that they were found at least in the copies of Cerinthus and Carpocrates. And, indeed, it can hardly be supposed that an author writing for the instruction of Hebrew christians, would have omitted to trace the descent of Christ from Abraham and David, upon which they justly laid so great a stress. Archbishop Newcome adds the names in v. 8. from 1 Chron. iii. 11, 12. And he suspects v. 17 to have been a marginal note anciently taken into the text. See the annotations to his Harmony, sect. 9. The eighteenth verse begins a new story, which continues to the end of the second chapter. This could not have been written by the author of the genealogy, for it contradicts his design, which was to prove that Jesus, being the son of Joseph, was the descendant of Abraham and David, whereas the design of this narrative is to show that Joseph, the reputed father of Jesus, was not his real father. This account, therefore, of the miraculous conception of Jesus Christ, must have been wanting in the copies of Cerinthus and Carpocrates as well as in those of the Ebionites: and if the genealogy be genuine, this narrative must be spurious.

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10 tham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and
11 Amon begat Josiah; and Josiah begat Jehoiakim; and Jehoiakim begat Jeconiah and his brethren, about the
12 time of the going away to Babylon; and, after the going away to Babylon, Jeconiah begat Salathiel; and Sa-
13 lathiel begat Zerubbabel; and Zerubbabel begat Abiud;
14 and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim
15 begat Eliud; and Eliud begat Eleazar; and Eleazar be-
16 gat Matthan; and Matthan begat Jacob; and Jacob begat Joseph, the husband of Mary, of whom was born JESUS, who is called CHRIST*.

*. The remainder of this chapter, and the whole of the second, are printed (in the English edition) in Italics, as an intimation that they are of doubtful authority. They are indeed to be found in all the manuscripts and versions which are now extant; but from the testimony of Epiphanius and Jerome we are assured that they were wanting in the copies used by the Nazarenes and Ebionites, that is, by the ancient Hebrew Christians; for whose instruction, probably, this gospel was originally written; and to whom the account of the miraculous conception of Jesus Christ could not have been unacceptable, if it had been found in the genuine narrative. Nor would it at all have militated against the doctrine of the proper humanity of Christ, which was universally held by the Jewish Christians, it being a fact analogous to the miraculous birth of Isaac, Samuel, and other eminent persons of the Hebrew nation. If it be true, as Luke relates, chap. iii. 23. that Jesus was entering upon his thirtieth year (see Wakefield's Translation) in the fifteenth year of the reign of Tiberius, he must have been born two years at least after the death of Herod, a circumstance which alone invalidates the whole story. See Lardner's Works, vol. i. p. 433. It is indeed highly improbable that no notice should have been taken of these extraordinary events by any contemporary writer, that no expectation should have been excited by them, and that no allusion should have been made to them in any other passage of the sacred writings. Some of the facts have a fabulous appearance, and the reasoning from the prophecies of the Old Testament is inconclusive. Also, if this account be true, the proper name of Jesus, according to the uniform custom of the Jews, would have been Jesus of Bethlehem, not Jesus of Nazareth. Our Lord in the gospels is repeatedly spoken of as the son of Joseph, without any intimation on the part of the historian that this language is incorrect. See Matt. xiii. 55. Luke iv. 23. John i. 46. vi. 42. The account of the miraculous conception of Jesus was probably the fiction of some early gentile convert, who hoped, by elevating the dignity of the Founder, to abate the popular prejudice against the sect. See upon this subject, Dr. Priestly's History of Early Opinions, vol. 4. b. iii. c. 20; Pope on the Miraculous Conception; Dr. Williams's Free Enquiry; Dr. Bell's Arguments for the Authenticity of the Narratives of Matthew and Luke, and Dr. Williams's Remarks; Dr. Campbell and Dr. Newcome's Notes upon the text; Mr. Evanson's Dissonance, chap. i. sect. 3. chap. iii. sect. 2; Jones's Development of Events, vol. i. p. 365, etc.

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17 [All the generations therefore from Abraham to David *are* fourteen generations; and from David until the going away to Babylon *are* fourteen generations; and from the going away to Babylon unto Christ *are* fourteen generations.

18 Now the birth of [Jesus] Christ was thus. When his mother Mary had been espoused to Joseph, before they came together she was found to have conceived by the holy spirit.
19 Then Joseph her husband, being a righteous *man* and not willing to expose her to public shame, purposed to put her
20 away privately. But after he had thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, *thou* son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of
21 the holy spirit. And she shall bear a son, and thou shalt call his name JESUS: *which, being interpreted, is* SAVIOUR,
22 for he shall save his people from their sins." (Now all this was done, so that it was fulfilled which the Lord spake by
23 the prophet, saying, "Behold, a virgin shall conceive, and shall bear a Son, and his name shall be called EMMANUEL:"
24 which, being interpreted, is GOD WITH US.) Then, Joseph, when he rose up from sleep, did as the angel of the Lord had
25 commanded him, and took unto him his wife; and knew her not till she had brought forth her first-born son; and he called his name Jesus.

CH. II. Now after Jesus was born in Bethlehem of Judea, in the days of king Herod, behold, Magians came from the
2 east to Jerusalem, saying, "Where is he that is born king of the Jews? for we have seen his star in the east-*country*,
3 and are come to do him obeisance." But when king Herod heard *these things*, he was disturbed, and all Jerusalem with
4 him. And when he had gathered together all the chief-priests and scribes of the people, he inquired of them where Christ
5 was to be born. And they said unto him, "In Bethlehem
6 of Judea: for thus it is written by the prophet: 'And thou, Bethlehem, *in* the land of Judah, art by no means the least

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among the governors of Judah: for out of thee shall come
7 a governor who shall rule my people Israel.'" Then Herod,
when he had privately called the Magians, learnt from them
8 exactly what time the star appeared. And he sent them to
Bethlehem, and said, "Go, and search exactly for the young
child; and, when ye have found *him*, inform me, that I
9 also may come and do him obeisance." So when they had
heard the king, they departed; and, behold, the star, which
they had seen in the east, went before them, till it came and
10 stood over the place where the young child was. And when
11 they saw the star, they rejoiced with very great joy. And
when they were come into the house, they saw the young child
with Mary his mother, and fell down, and did him obeisance:
and when they had opened their treasures, they presented to
12 him gifts; gold, and frankincense, and myrrh. And having been warned of God in a dream, that they should not return to Herod, they withdrew into their own country by another way.

13 And when they had withdrawn, behold, an angel of the Lord appeareth to Joseph in a dream, saying, "Arise, and take with thee the young child and his mother, and flee into Egypt, and remain there till I command thee: for Herod
14 will seek the young child, to destroy him." Then he arose,
and took with him the young child and his mother by night,
15 and withdrew into Egypt; and remained there till the death of Herod: so that it was fulfilled which the Lord spake by the prophet, saying, "Out of Egypt I called my son."

16 Then Herod, when he saw that he was deceived by the Magians, was greatly enraged; and sent and slew all the male children that *were* in Bethlehem, and in all its borders, from two years old and under, according to the time which
17 he had learnt exactly from the Magians. Then was fulfilled
18 that which was spoken by the prophet Jeremiah, saying, "A voice was heard in Ramah, [wailing, and] weeping, and great lamentation; Rachel weeping *for* her children, and refusing to be comforted, because they were not."

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19 But, when Herod was dead, behold, an angel of the Lord
20 appeareth in a dream to Joseph in Egypt, saying, "Arise,
and take with thee the young child and his mother, and go
to the land of Israel: for they are dead who sought the
21 young child's life." Then he arose, and took with him the
young child and his mother, and came to the land of Israel.
22 But when he heard that Archelaus reigned over Judea, in-
stead of his father Herod, he was afraid to go thither: but,
having been warned of God in a dream, he withdrew into
23 the parts of Galilee; and came and dwelt in a city called
Nazareth: so that it was fulfilled which was spoken by the
prophets, "He shall be called a Nazarene."]

CH. III. Now in those days cometh John the Baptist*, preach-
2 ing in the desert of Judea, and saying, "Repent ye: for
3 the kingdom of heaven draweth near." For this is he that
was spoken of by the prophet Isaiah, who saith, "The
voice of one crying in the desert, 'Prepare ye the way of
4 the Lord, make his paths straight.'" Now this John had
his raiment of camel's hair, and a leathern girdle about his
loins: and his food was locusts and wild honey.

5 Then went out unto him Jerusalem, and all Judea, and
6 all the country about Jordan; and were baptized by him
7 in Jordan, confessing their sins. But when he saw many
of the Pharisees and Sadducees coming to his baptism, he
said unto them, "O offspring † of vipers, who hath warn-
ed you to flee from the anger *which is* about to come?
8 Bring forth therefore fruit worthy of repentance: and
9 think not to say within yourselves, 'We have Abraham
for our father:' for I say unto you, that from these stones
10 God is able to raise up children unto Abraham. And
now the axe also is laid to the root of the trees: every
tree therefore which bringeth not forth good fruit is cut

* The gospel of the Ebionites, or Hebrews, which did not contain the account of the miraculous conception of Jesus, began in this manner: "It came to pass in the days of Herod the king of Judea, that John came baptizing with the baptism of repentance in the river Jordan." See Epiphanius, and Jer. Jones, ibid.

† generation, N.

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down, and cast into the fire. I indeed baptize you with water to repentance: but he who cometh after me is mightier than I, whose sandals I am not worthy to carry: he will baptize you with the holy spirit, and *with* fire: whose winnowing-shovel *is* in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into the granary; but he will burn the chaff with unquenchable fire."

Then cometh Jesus from Galilee to Jordan unto John to be baptized by him. But John forbad him, saying, "I have need to be baptized by thee, and comest thou to me?" And Jesus answered, and said unto him, "Suffer *it* now: for thus it becometh us to fulfil all righteousness." Then *John* suffereth him. Now when Jesus had been baptized, he went up immediately out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending as a dove, and coming upon him. And, lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

CH. IV. Then was Jesus led up by the spirit into the desert*, to be tempted by the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came to him, and said, "If thou be the Son of God, command that these stones be made bread." But he answered and said, "It is written, 'Man liveth not by bread alone, but by every word which gooth forth out of the mouth of God.'" Then the devil taketh *Jesus*

* Jesus was led up by the spirit into the desert.—This form of expression denotes that the historian is about to describe a visionary scene, and not a real event. See Rev. i. 10. Acts xi. 5. Our Lord was intrusted with the power of working miracles at pleasure, John iii. 34, 35; and by the visionary scene presented to his mind upon this occasion, he was instructed that he was not to exert his miraculous powers for his own personal advantage or aggrandizement, but solely in subservience to the great design of his mission and ministry. See Farmer on Christ's Temptation. Some have thought that the account of the temptation is a figurative description of the train of thoughts which passed through the mind of Jesus. See Cappe's Dissertations. The introduction of the devil into this scenical representation no more proves the real existence of such a being, than the introduction of the lamb, or the red dragon, in the apocalyptic vision, is a proof of the real existence of those symbolical figures.

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with him to the holy city, and setteth him on a wing of
6 the temple, and saith unto him, "If thou be the Son of
God, cast thyself down: for it is written, 'He shall give
his angels charge concerning thee: and on *their* hands
they shall bear thee up, lest thou strike thy foot against
7 a stone.'" Jesus said unto him, "It is also written, 'Thou
8 shalt not tempt the Lord thy God.'" Again the devil
taketh *Jesus* with him to a very high mountain, and
showeth him all the kingdoms of the world, and the glory
9 of them; and saith unto him, "All these things I will
10 give thee, if thou wilt fall down and worship me." Then
saith Jesus unto him, "Get thee behind me, Satan: for
it is written, 'Thou shalt worship the Lord thy God,
11 and him only thou shalt serve.'" Then the devil leaveth
him: and, behold, angels came and ministered unto him.
12 Now when [Jesus] had heard that John was delivered
13 up *to prison*, he withdrew into Galilee. And, having
left Nazareth, he came and dwelt in Capernaum, which
is on the side of the lake, in the borders of Zebulon and
14 Naphtali: so that it was fulfilled which was spoken by
15 the prophet Isaiah; saying, "The land of Zebulon, and
the land of Naphtali, *toward* the way of the lake by the
16 side of Jordan, *in* Galilee of the gentiles; the people who
sat in darkness have seen a great light; and to those
who sat in the region and shadow of death, light hath
sprung up."
17 From that time Jesus began to preach, and to say,
"Repent ye: for the kingdom of heaven draweth near."
18 Now as he walked by the lake of Galilee, he saw two
brethren, Simon called Peter, and Andrew his brother,
19 casting a net into the lake: for they were fishers. And
he saith unto them, "Come after me, and I will make
20 you fishers of men." And immediately they left *their*
21 nets, and followed him. And he went on thence, and
saw two other brethren, James *the son* of Zebedee, and
John his brother, in a ship with Zebedee their father,

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22 mending* their nets: and he called them. And immediately they left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the glad tidings of *his* kingdom, and curing every disease, and every malady, among
24 the people. And his fame went through all Syria: and they brought unto him all *their* sick who were seized with various diseases and torments, and those who had demons †, and those who were lunatic, and those who
25 had the palsy; and he cured them. And great multitudes followed him from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CH. V. And when he saw the multitudes, he went up a mountain: and he sat down, and his disciples came near unto
2 him. And he opened his mouth, and taught them, saying,
3 "Happy *are* the poor in spirit: for theirs is the king-
4 dom of heaven. Happy *are* those who mourn: for they
5 shall be comforted. Happy *are* the meek: for they shall
6 inherit the land. Happy *are* those that hunger and thirst
7 after righteousness: for they shall be filled. Happy *are* the compassionate: for they shall obtain compassion.
8 Happy *are* the pure in heart: for they shall see God. Hap-
9 py *are* the peace-makers: for they shall be called the
10 sons of God. Happy *are* those that are persecuted for righteousness' sake ‡: for theirs is the kingdom of heaven.

* preparing, N.

† Insane and epileptic persons were supposed to be possessed by *demons*, or the ghosts of wicked men, who were thought to have the power of entering into the bodies of living men, and of tormenting them at pleasure. And the cure of these diseases is described as the casting out of the demons. The account which the gospel reveals of the state of the dead is so inconsistent with this hypothesis, that it was soon exploded among Christians. But, that lunatics and epileptics were possessed by *devils*, or *fallen angels*, though it is an opinion which prevailed early, is no where asserted, nor even hinted at, in the New Testament, and is totally destitute of foundation both in reason and revelation. See Farmer's Essay on the Demoniacs of the New Testament.

‡ for *their* righteousness, N.

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11 Happy *are* ye when *men* shall reproach you, and persecute *you*, and speak all kind of evil against you falsely,
12 for my sake. Rejoice, and be exceedingly* glad: for great *shall be* your reward in heaven: for so *men* persecuted the prophets that were before you.
13 "Ye are the salt of the earth: but if the salt have lost its savour, with what shall it be salted? it is no longer good for any thing, but to be cast out, and to be trodden un-
14 der foot by men. Ye are the light of the world. A
15 city which is placed on a hill cannot be hidden. Nor do *men* light a lamp, and put it under a measure, but on a
16 stand: and it shineth to all that are in the house. In like manner let your light shine before men, that they may see your good works, and glorify your Father that is in heaven
17 "Think not that I came to destroy the law or the pro-
18 phets: I came not to destroy but to establish † *them*. For *verily* I say unto you, Till heaven and earth pass away, one jot or one tittle shall by no means pass away from the
19 law, till all be accomplished. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called *the* least in the kingdom of heaven; but whosoever shall perform and teach *them*, he
20 shall be called great in the kingdom of heaven. For I say unto you, that unless your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.
21 "Ye have heard that it hath been said to those of old time, 'Thou shalt do no murther;' and 'Whosoever
22 shall do murther shall be liable to the judgement.' But I say unto you, that whosoever is angry with his brother without a cause, shall be liable to the judgement: and whosoever shall say to his brother, 'Thou vile man,' shall be liable to the council: but whosoever shall say,

* very, N. † fulfil, N.

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23 'Thou fool*,' shall be liable to hell-fire. If therefore
thou bring thy gift to the altar, and there remember that
thy brother hath any matter *of complaint* against thee;
24 leave there thy gift before the altar, and go, first be re-
conciled to thy brother, and then come and offer thy gift.
25 Agree with thine adversary quickly, while thou art in the
way with him; lest the adversary deliver thee to the
judge, and the judge deliver thee to the officer, and thou
26 be cast into prison. Verily I say unto thee, Thou wilt
by no means come out thence, till thou have paid the ut-
termost farthing.

27 "Ye have heard that it hath been said, 'Thou shalt not
28 commit adultery.' But I say unto you, that whosoever
looketh on a woman in order to desire her, hath already
29 committed whoredom with her in his heart. Now if thy
right eye cause thee to offend, pluck it out, and cast *it*
from thee: for it is better for thee that one of thy mem-
bers perish, than that thy whole body should be cast into
30 hell. And if thy right hand cause thee to offend, cut it
off, and cast *it* from thee: for it is better for thee that
one of thy members perish, than that thy whole body
should be cast into hell.

31 "Now it hath been said, 'Whosoever shall put away his
32 wife, let him give her a bill of divorcement.' But I say
unto you, that whosoever shall put away his wife, except
on account of whoredom, causeth her to commit adul-
tery: and whosoever shall marry her that is put away,
committeth adultery.

33 "Again, ye have heard that it hath been said to those
of old time, 'Thou shalt not forswear thyself, but shalt
34 perform unto the Lord thine oaths.' But I say unto
you, Swear not in any wise†, either by the heaven, for

* Rebel or apostate. Mr. Wakefield retains the original terms Raca and Moreh, for want of proper corresponding words in the English language.

† that ye swear not at all, N. See Wakefield. It is a prohibition not of judicial oaths, but of swearing upon trifling occasions, and by trifling objects.

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35 it is God's throne; or by the earth, for it is his footstool;
or by Jerusalem, for it is the city of the great king.
36 Neither shalt thou swear by thine head; because thou
37 canst not make one hair white or black. But let your
discourse be, Yes, yes; No, no: for whatsoever *is* more
than these, proceedeth from evil.
38 "Ye have heard that it hath been said, 'An eye for an
39 eye, and a tooth for a tooth.' But I say unto you, that
ye resist not evil: but whosoever shall strike thee on thy
40 right cheek, turn to him the other also. And if any man
choose to sue thee at law, and to take away thy vest, let
41 him have *thy* mantle also. And whosoever shall compel
42 thee *to go* one mile, go with him two. Give to him that
asketh thee; and from him that would borrow of thee,
turn not away.
43 "Ye have heard that it hath been said, 'Thou shalt love
44 thy neighbour, and hate thine enemy.' But I say unto
you, Love your enemies, [bless those that curse you, do
good to those that hate you,] and pray for those that in-
45 juriously treat you, and persecute you: that ye may be
the sons of your Father that *is* in heaven: for he maketh
his sun to rise on the evil and on the good, and sendeth
46 rain on the righteous and on the unrighteous. For if ye
love those who love you, what reward have ye? do not
47 even the publicans the same? And if ye salute your
brethren only, what do ye which is excellent? do not
48 even the gentiles in like manner? Be ye therefore perfect,
as your Father that is in heaven is perfect.

CH. VI. "Take heed that ye do not your *acts of* righteousness
before men, in order to be seen by them: otherwise, ye
have no reward with your Father that is in heaven
2 "When therefore thou doest *thine* alms, sound not a
trumpet before thee, as the hypocrites do in the syna-
gogues and in the streets, that they may receive honour
from men. Verily I say unto you, they have their re-
3 ward. But when thou doest alms, let not thy left hand

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4 know what thy right hand doeth: that thine alms may
be in secret: and thy Father who seeth in secret [him-
self] will reward thee [openly].
5 "And when thou prayest, be not as the hypocrites *are:*
for they love to pray standing in the synagogues and in
the corners of the streets, that they may be seen by men.
Verily I say unto you, [that] they have their reward.
6 But thou, when thou prayest, enter into thy closet, and
when thou hast shut thy door, pray to thy Father that is
in secret: and thy Father, that seeth in secret, shall re-
7 ward thee [openly]. But when ye pray, use not many
idle* words, as the gentiles do: for they think that they
8 will be heard for their much speaking. Be not therefore
like them: for your Father knoweth what things ye have
9 need of before ye ask him. In this manner therefore pray
ye: 'Our Father, who† art in heaven, sanctified be thy
10 name. Thy kingdom come. Thy will be done on earth,
11 as *it is* in heaven. Give us this day the food sufficient
12 for us. And forgive us our trespasses, as we also forgive
13 those who trespass against us. And bring us not into
14 temptation, but preserve us from evil.'‡ For if ye for-
give men their offences, your heavenly Father will for-
15 give you also: but if ye forgive not men [their offences,]
neither will your Father forgive your offences.
16 "Moreover, when ye fast, be not as the hypocrites, of
a sad countenance: for they disfigure their faces, that
they may appear unto men to fast. Verily I say unto
17 you, [that] they have their reward. But when thou
18 fastest, anoint thine head, and wash thy face; that thou
appear not unto men to fast, but unto thy Father who†
is in secret: and thy Father who† seeth in secret shall
reward thee‖.

* See Newcome's note. "Babbling repetitions." W. † that, N.

‡ The received text adds, "for thine is the kingdom, and the power, and the glory, for ever. Amen." This doxology is wanting in manuscripts of the best authority, and is not cited by the most ancient ecclesiastical writers. It is found, however, in some of the ancient versions. ‖ openly. B. T.

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19 "Lay not up for yourselves treasures upon earth, where
moth and rust consume, and where thieves break through
20 and steal: but lay up for yourselves treasures in heaven,
where neither moth nor rust consumeth, and where
21 *thieves* do not break through nor steal: for where your
22 treasure is, there will be your heart also. The lamp of
the body is the eye: if therefore thine eye be clear, thy
23 whole body will be enlightened. But if thine eye be
dim, thy whole body will be in darkness. If therefore
the light which is in thee be darkness, how great *must be*
24 that darkness! No man can serve two masters: for either
he will hate the one, and love the other; or he will hold
25 to the one, and despise the other. Ye cannot serve
God and Wealth. Wherefore I say unto you, Take no
anxious thought for your life, what ye shall eat, [or what
ye shall drink;] nor for your body, with what ye shall
be clothed. Is not *your* life more than food; and *your*
26 body than clothing? Behold the fowls of the air; that
they neither sow, nor reap, nor gather into barns; yet
your heavenly Father feedeth them. Are not ye much
27 better than they? Now which of you, by taking anxious
28 thought, can add one cubit to his stature? And why
take ye anxious thought for clothing? Consider the lilies
of the field, how they grow *: they neither labour nor
29 spin: yet I say unto you, that even Solomon in all his
30 glory was not arrayed like one of these. Now if God so
clothe the herb of the field, which flourisheth today, and
tomorrow is cast into the furnace; *will he* not much more
31 *clothe* you, O ye of little faith? Wherefore take no anxious
thought, saying, 'What shall we eat? or, What shall
32 we drink? or, What shall we put on?' (for after all these
things the gentiles seek:) for your heavenly Father know-
33 eth that ye have need of all these things. But seek ye
first the kingdom of God, and his righteousness†; and
34 all these things shall be added unto you. Take therefore

* Consider how the lilies of the field grow, N. † the righteousness required by him, N.

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no anxious thought about the morrow: for the morrow will take anxious thought for the things of itself. Sufficient to the day *is* its own evil.

CH. VII. "Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye deal out, it shall be measured to you *again*.
3 And why beholdest thou the splinter which is in thy brother's eye, but observest not the beam which is in thine
4 own eye? Or how canst thou say to thy brother, 'Let me take the splinter out of thine eye:' and, behold, a
5 beam *is* in thine own eye? Thou hypocrite, first take the beam out of thine own eye; and then thou wilt see clearly to take the splinter out of thy brother's eye.
6 "Give not that *food* which *is* holy to dogs; nor cast your pearls before swine, lest they tread them under their feet, and turn and rend you.
7 "Ask, and it shall be given you; seek, and ye shall find;
8 knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and
9 to him that knocketh it shall be opened. What man is there among you, who, if his son shall ask bread, will
10 give him a stone? or, if he shall ask a fish, will give him
11 a serpent? If ye therefore, being evil, know how to give good gifts unto your children, how much more will your Father, that is in heaven, give good things to those that
12 ask him? All things therefore whatsoever ye would that men should do unto you, do ye likewise so unto them: for this is the law and the prophets.
13 "Enter in by the strait gate: for wide *is* the gate, and broad *is* the way, which leadeth to destruction, and there
14 are many that enter by it. How strait *is* the gate, and *how* narrow *is* the way which leadeth to life; and *how* few
15 are there who find it! But beware of false prophets, who come to you in sheep's clothing, but inwardly are raven-
16 ous wolves. By their fruits ye will know them. Do men
17 gather grapes from thorns, or figs from thistles? In like

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manner every good tree bringeth forth good fruit; but a
18 corrupt tree bringeth forth bad fruit. A good tree cannot bring forth bad fruit; nor *can* a corrupt tree bring
19 *forth* good fruit. Every tree which bringeth not forth
20 good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye will know them.

21 "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the
22 will of my Father that is in heaven. Many will say unto me in that day; 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy
23 name done many wonderful works?' But I will then declare unto them, 'I never knew you: depart from me, ye that work iniquity.'

24 "Whosoever therefore heareth these words of mine, and doeth them, I will liken him to a wise man, who built
25 his house upon a rock: and the rain descended, and the streams came, and the winds blew, and beat upon that
26 house, and it fell not: for it was founded on a rock. And whosoever heareth these words of mine, and doeth them not, will be likened to a foolish man, who built his house
27 on the sand: and the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell, and the fall of it was great."

28 And it came to pass when Jesus had ended these words, *that* the people were amazed at his teaching: for he taught them as having authority; and not as the Scribes.

CH. VIII. Now when *Jesus* was come down from the mountain, great multitudes followed him.

2 AND, behold, a leper came and did him obeisance, say-
3 ing, "Sir, if thou wilt, thou canst make me clean." And Jesus stretched forth *his* hand, and touched him, saying, "I will; be thou made clean." And immediately his
4 leprosy was made clean. Then Jesus saith unto him, "See thou tell no man; but go show thyself to the priest,

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and offer the gift which Moses commanded ; for a testimony unto them."

5 And when *Jesus* had entered into Capernaum, a centu-
6 rion came to him, beseeching him, and saying, " Sir,
my servant lieth at home sick of the palsy, greatly af-
7 flicted." And Jesus saith unto him, " I will come and
cure him."

8 Then the centurion answered and said, " Sir, I am not
worthy that thou shouldest enter under my roof: but only
9 command by word, and my servant will be healed. For
I also, who am a man under authority, have soldiers
under me: and I say to this *man*, ' Go,' and he goeth,
and to another, ' Come,' and he cometh : and to my ser-
10 vant, ' Do this,' and he doeth *it*." And when Jesus heard
it, he wondered, and said to those who followed, " Ve-
rily, I say unto you, I have not found so great faith, even
11 in Israel. And I say unto you, that many shall come
from the east and the west, and shall place themselves
at table* with Abraham, and Isaac, and Jacob, in the
12 kingdom of heaven : but the heirs of the kingdom shall
be put forth into the outer darkness : there will be weep-
13 ing, and gnashing of teeth." And Jesus said to the cen-
turion, " Go ; and according as thou hast believed, so
be it done unto thee." And his servant was healed in
that very hour.

14 And Jesus came into Peter's house, and saw his wife's
15 mother lying *on a bed*, and sick of a fever. And he
touched her hand, and the fever left her : and she arose,
and ministered to them.

16 Now when evening was come, many that had demons
were brought unto him : and he cast out the spirits with
17 a word, and cured all who were sick : so that it was ful-
filled which was spoken by the prophet Isaiah, saying,
" He took away our infirmities, and removed our diseases."

* be guests with, N. shall recline, Gr.

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18 Now when Jesus saw great multitudes about him, he
gave commandment to depart unto the other side *of the*
19 *lake*. And a certain scribe came, and said unto him,
"Master, I will follow thee whithersoever thou goest."
20 And Jesus saith unto him, "The foxes have holes, and
the birds of the air *have* roosts: but the Son of man hath
21 not where to rest *his* head." And another of his dis-
ciples said unto him, "Sir, suffer me first to go and bury
22 my father." But Jesus said unto him, "Follow me;
23 and let the dead bury their dead." And when *Jesus*
24 had gone into a ship, his disciples followed him. And,
behold, a great tempest rose in the lake, so that the ship
25 was covered with the waves: but he was asleep. And
his disciples came near, and awoke him, saying, "Mas-
26 ter*, save us: we perish." And he saith unto them,
"Why are ye fearful, O ye of little faith? Then he
arose, and rebuked the winds and the sea: and there was a
27 great calm. And the men wondered, saying, "What great
man† is this, that even the winds and the sea obey him!"
28 And when he was come to the other side, into the
country of the Gergesenes, there met him two who had
demons‡, coming out of the sepulchres, very fierce, so that
29 no man could pass along by that way. And, lo, they
cried out, saying, "What have we *to do* with thee, *thou*
Son of God‖? Art thou come hither to torment us before
30 the time?" Now there was at some distance from them
31 an herd of many swine feeding. So the demons besought
him, saying, "If thou cast us out, send us into the herd
32 of swine¶." And he said unto them, "Go." And when
they were come out, they went into the swine††: and, lo,
the whole herd of swine ran violently down a steep place
33 into the lake, and perished in the waters. And those who
kept them fled, and went away into the city, and told all

* Sir. N.
† What kind of man, N.
‡ two madmen.
‖ Jesus, thou Son of God, R. T.
¶ suffer us to go away into, etc. R. T.
†† the insanity passed into the swine.

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this; and the things concerning those that had the de-
34 mons. And, lo, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their borders.

CH. IX. AND he went into a ship, and passed over, and came
2 to his own city. And, behold, there was brought to him a man sick of the palsy, lying on a bed: and when Jesus saw their faith, he said to the sick of the palsy, "Take
3 courage, son; thy sins are forgiven thee." And, behold, some of the Scribes said within themselves, "This *man*
4 blasphemeth." But Jesus perceived their thoughts, and
5 said, "Why think ye evil in your hearts? For which is easier? to say, 'Thy sins are forgiven thee?' or to say,
6 'Arise, and walk?' But that ye may know that the Son of man hath power on earth to forgive sins," (then he saith to the sick of the palsy,) 'Arise, take up thy bed,
7 and go to thine house.'" And he arose, and departed to
8 his house. And when the multitudes saw *it*, they wondered, and glorified God, who had given such power to men.

9 And as Jesus passed by from that place, he saw a man named Matthew, sitting at the receipt of custom; and saith unto him, "Follow me." And *Matthew* rose up, and followed him.

10 And it came to pass as *Jesus* was at meat in the house *of Matthew, that*, behold, many publicans and sinners came,
11 and placed themselves with him and his disciples. And when the Pharisees saw *it*, they said to his disciples, "Why
12 eateth your Master with publicans and sinners?" But when Jesus heard *that*, he said [unto them], "Those that are well need not a physician, but those that are sick.
13 But go ye and learn what *that* meaneth, 'I desire pity, and not sacrifice:' for I came not to call righteous men to repentance, but sinners."

14 Then the disciples of John come to him, saying, "Why do we and the Pharisees fast much, but thy disciples fast

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15 not?" And Jesus said unto them, "Can the companions of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom
16 *shall* be taken from them; and then they will fast. Now no man putteth a piece of unwrought cloth upon an old garment: for the piece which filleth it up taketh from
17 the garment, and a worse rent is made. Nor do men put new wine into old skins: otherwise, the skins are burst, and the wine is spilled, and the skins will be marred: but they put new wine into new skins, and both are preserved."

18 While he spake these things unto them, behold, there came a certain ruler and did him obeisance, saying, "My daughter is by this time dead: but come and put thine
19 hand upon her, and she will live." And Jesus arose, and
20 followed him: and his disciples *also went*. (And, behold, a woman, who was diseased with an issue of blood twelve years, came behind *him*, and touched the border of his
21 garment: for she said within herself, "If I may but
22 touch his garment, I shall be made well." But when Jesus turned about and saw her, he said, "Take courage, daughter; thy faith hath made thee well." And the wo-
23 man was made well from that hour.) And when Jesus came into the ruler's house, and perceived the minstrels,
24 and the people making a disturbance, he saith unto them, "Depart: for the damsel is not dead, but sleepeth." And
25 they derided him. But when the multitude were sent out, he entered in, and took her by the hand, and the damsel
26 arose. And the fame of this went abroad into all that country.

27 And as Jesus passed by from that place, two blind men followed him, crying out, and saying, "*Thou* son of
28 David, have pity on us." And when he had entered into an house, the blind men came near to him: and Jesus saith unto them, "Believe ye that I am able to do this?"
29 They say unto him, "Yes, Master." Then he touched

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their eyes, saying, "According to your faith be it unto
30 you." And their eyes were opened: and Jesus strictly
31 commanded them, saying, "See *that* no man know *it*." But they went out and spread abroad his fame in all that country.

32 And as they went out, behold, there was brought to
33 him a dumb man who had a demon. And when the demon was cast out, the dumb spake; and the multitudes wondered, saying, "It was never seen thus in Is-
34 rael." But the Pharisees said, "He casteth out demons by the prince of the demons."

35 And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the glad tidings of *his* kingdom, and curing every disease and every malady.

36 And when he saw the multitudes, he had compassion on them, because they were wearied, and scattered abroad,
37 as sheep having no shepherd. Then he saith to his disciples, "The harvest indeed *is* plenteous; but the la-
38 bourers *are* few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

CH. X. And when he had called to *him* his twelve disciples, he gave them power over unclean spirits, to cast them out,
2 and to cure every disease and every malady. Now the names of the twelve apostles are these: *The* first, Simon who is called Peter, and Andrew his brother; James *the*
3 *son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus. and Lebbeus surnamed Thaddeus;
4 Simon the Canaanite, and Judas Iscariot, who also delivered *Jesus* up.

5 These twelve Jesus sent forth, and commanded them, saying, "Go NOT into the way of the gentiles, and into
6 *any* city of the Samaritans enter ye not. But go rather
7 to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven draweth near.'

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8 Cure the sick, cleanse the lepers, cast out demons: ye have
9 received of free bounty, give of free bounty. Provide
10 *neither* gold, nor silver, nor brass, in your purses; nor
bag for your journey, nor two vests, nor sandals, nor
11 staves: for the labourer is worthy of his food. And into
whatsoever city or town ye enter, inquire who in it is
12 worthy; and there remain, till ye depart. And when ye
13 enter into an house, salute it. And if the house be
worthy, let your *wish of* peace come upon it: but if it be
not worthy, let your *wish of* peace return to yourselves.
14 And whosoever shall not receive you, nor hear your words,
when ye go out of that house, or city, shake off the dust
15 of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in a day* of judgement, than for that city.

16 "Behold, I send you forth as sheep amidst wolves: be
17 ye therefore wise as serpents, and harmless as doves. And
beware of men: for they will deliver you up to councils,
18 and they will scourge you in their synagogues. And ye
will be brought before governors and kings for my sake;
19 for a testimony to them and to the gentiles. But when
they deliver you up, take no anxious thought how or
what ye shall speak: [for it shall be given you at the
20 time what ye shall speak.] For it is not ye who speak,
21 but the spirit of your Father which speaketh in you. Now
the brother will deliver up the brother to death, and the
father the child; and the children will rise up against
22 *their* parents, and cause them to be put to death. And ye
will be hated by all *men* because of my name: but who-
23 soever endureth to the end, he shall be preserved. But
when they persecute you in one city, flee ye into another; and if they persecute you out of this, flee ye into another. For verily I say unto you, Ye shall not have finished † the cities of Israel, till the Son of man come.
24 *A* disciple is not above *his* teacher, nor *a* servant

* the day, N. † that is, converted. See Bp. Pearce.

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25 above his master. It is enough for the disciple that he
be as his teacher, and the servant as his master. If *men*
have called the master of the house Beelzebub, how
26 much more *will they call* those of his household! Fear
them not therefore: for there is nothing covered, which
shall not be revealed; and *nothing* hidden, which shall
27 not be known: what I tell you in darkness, *that* speak
ye in light: and what ye hear in the ear, *that* proclaim
28 ye upon the house tops: and fear not those who kill
the body, but are not able to kill the soul: but rather
fear him that is able to destroy both soul and body in
29 hell. Are not two sparrows sold for a penny? and yet
one of them falleth not [to the ground] without *the will*
30 *of* your Father. And even the hairs of your head are all
31 numbered. Fear not therefore: ye are of more value
than many sparrows.

32 "Whosoever therefore shall confess me before men, I
also will confess him before my Father that is in heaven.
33 But whosoever shall deny me before men, I also will
deny him before my Father that is in heaven.

34 "Think not that I came to bring peace on earth: I came
35 not to bring peace, but a sword. For I came to set a man
at variance against his father, and the daughter against
her mother, and the daughter-in-law against her mother-
36 in-law. And a man's foes *will be* they of his own house-
37 hold. He who loveth father or mother more than me, is
not worthy of me: and he who loveth son or daughter
38 more than me, is not worthy of me. And he who taketh
not his cross, and followeth after me, is not worthy of
39 me. He who gaineth his life, shall lose it: and he who
40 loseth his life for my sake, shall gain it. He who receiveth
you, receiveth me; and he who receiveth me, receiveth
41 him that sent me. He who receiveth a prophet in the
name of a prophet, shall receive a prophet's reward; and
he who receiveth a righteous man in the name of a righte-
42 ous man, shall receive a righteous man's reward. And

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whosoever shall give one of these little ones a cup of water only to drink, in the name of a disciple, verily I say unto you, he shall by no means lose his reward."

CH. XI. And it came to pass when Jesus had made an end of
commanding his twelve disciples, *that* he departed thence
to teach and to preach in their cities.

2 Now when John had heard in prison *of* the works
3 of Christ, he sent two of his disciples, and said unto
him, "Art thou he that was to come, or do we look for
4 another?" Then Jesus answered and said unto them, "Go
5 and tell John those things which ye hear and see: the
blind receive *their* sight, and the lame walk; the lepers
are cleansed, and the deaf hear; the dead are raised, and
6 to the poor glad tidings are preached. And happy is *he*
whosoever shall not offend because of me."

7 And as these departed, Jesus began to say unto the
multitudes concerning John, "What went ye out into
8 the desert to behold? A reed shaken by the wind? But
what went ye out to see? A man clothed in soft gar-
ments? Lo, those that wear soft *garments* are in kings'
9 houses. But what went ye out to see? A prophet? Yes,
10 I say unto you, and much more than a prophet. For
this is *he* of whom it is written, 'Behold, I send my mes-
senger before thy face, who shall prepare thy way before
11 thee.' Verily I say unto you, Among those that are
born of women, there hath not risen a greater than John
the Baptist; but the least in the kingdom of heaven is
12 greater than he. And from the days of John the Baptist
until now, the kingdom of heaven suffereth violence, and
13 the violent take it by force. For all the prophets and
14 the law prophesied until John. And if ye be willing
15 to receive *it*, this is Elijah who was to come. He that
hath ears to hear, let him hear.

16 "But to what shall I liken this generation? It is like
children sitting in the market-places, and calling to their
17 companions, and saying, 'We have piped unto you,

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and ye have not danced; we have mourned unto you,
18 and ye have not lamented.' For John came neither eating nor drinking; and *men* say, 'He hath a demon*.'
19 The Son of man came eating and drinking; and they say, 'Behold a glutton and a wine-bibber, a friend of publicans and sinners †.' And yet wisdom is justified by her children."

20 Then he began to reprove the cities in which most of his mighty works had been done, because they repented
21 not. "Alas for thee, O Chorazin! alas for thee, O Bethsaida! For if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would
22 have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and
23 Sidon in a day ‡ of judgement than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to the grave: for if the mighty works, which have been done in thee, had been done in Sodom, it might
24 have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in a day‡ of judgement, than for thee."

25 At that time Jesus spake and said, "I praise thee, O Father, Lord of heaven and earth, that having hidden ‖ these things from the wise and understanding, thou hast
26 revealed them to babes. Yes, Father; for so it hath
27 seemed good in thy sight. All things have been delivered unto me by my Father ¶: and no one knoweth the Son ††, but the Father; neither knoweth any one the Father, but the Son, and *he* to whomsoever the Son chooseth to

* i. e. he is melancholy, or insane.
† i. e. of tax-gatherers, and heathen.
‡ the day, N.
‖ though thou hast hidden, yet, etc., N.
¶ i. e. all things relating to my Father's will have been communicated to me. John viii. 28; xii. 49. Bp. Pearce.
†† can acknowledge, W. The meaning is, that no one but the Father can fully comprehend the object and extent of the Son's commission, and no one but the Son comprehends the counsels and designs of the Father with respect to the instruction and reformation of mankind.

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28 reveal *him*. Come unto me, all *ye* that are wearied and
29 heavily laden; and I will give you rest. Take my yoke
upon you, and learn from me; for I am meek and hum-
30 ble *in* heart: and ye shall find rest to your souls. For my
yoke is easy, and my burthen *is* light."

CH. XII. 1 AT that time Jesus went on the sabbath through the
corn-fields: and his disciples hungered, and began to
2 pluck the ears of corn and to eat. But when the Pha-
risees saw *it*, they said unto him, "Behold, thy disciples
do that which it is not lawful to do on the sabbath."
3 But he said unto them, "Have ye not read what David did,
when *both* he hungered and those that were with him?
4 how he entered into the house of God, and ate the shew-
bread, which it was not lawful for him to eat, nor for
5 those that were with him; but for the priests alone? Or
have ye not read in the law, that on the sabbaths the
priests in the temple profane the sabbath, and *yet* are
6 blameless? But I say unto you, that *one* greater than the
7 temple is here. But if ye had known what *this* meaneth,
'I desire pity, and not sacrifice,' ye would not have
8 condemned the blameless. For the Son of man is Lord
of the sabbath."

9 And he passed on thence, and went into their syna-
10 gogue. And behold, there was a man that had a withered
hand. And they asked *Jesus*, saying, "Is it lawful to
work a cure on the sabbath?" that they might accuse
11 him. And he said unto them, "What man of you will
there be, who shall have one sheep; and if it fall into
a pit on the sabbath, will he not lay hold on it, and lift
12 *it* out? How much then is a man better than a sheep!
Wherefore it is lawful to do good * on the sabbath."
13 Then saith he to the man, "Stretch forth thine hand."
And he stretched *it* forth; and *it* was restored sound, as
14 the other. Then the Pharisees went out, and took coun-
15 sel against *Jesus*, how they might destroy him. But

* well, N.

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Jesus knew *it*, and withdrew thence: and great multi-
16 tudes followed him, and he cured them all; and strictly
charged them that they should not make him known:
17 so that it was fulfilled which was spoken by the pro-
18 phet Isaiah, saying, "Behold my servant, whom I have
chosen; my beloved, in whom my soul is well pleased:
I will put my spirit upon him, and he shall publish *his*
19 law to the gentiles. He will not strive, nor cry out; nor
20 will any one hear his voice in the streets. The bruised
reed he will not break, and the smoking taper he will not
21 quench, until he send forth *his* cause to victory. And in
his name the gentiles shall hope."

22 THEN was brought to him one who had a demon, blind
and dumb: and *Jesus* cured him, so that the blind and
23 dumb both spake and saw. And all the people were asto-
24 nished, and said, "Is this the son of David?" But when
the Pharisees heard *it*, they said, "This man doth not
cast out demons, but by Beelzebub prince of the de-
25 mons*." And Jesus knew their thoughts, and said unto
them, "Every kingdom divided against itself is brought
to desolation; and every city or house divided against
26 itself cannot stand. And if Satan cast out Satan, he is
divided against himself: how then can his kingdom stand?
27 And if I by Beelzebub cast out demons, by whom do
your sons cast *them* out? wherefore they shall be your
28 judges. But if I by the spirit of God cast out demons,
29 then the kingdom of God is come unto you. How can
any one enter into a strong man's house, and plunder
his goods, unless he first bind the strong man? and
30 then he may plunder his house. He that is not with
me, is against me; and he that gathereth not with me,
31 scattereth. Wherefore I say unto you, All sin and blas-

* Beelzebub, a heathen god, worshipped at Ekron, 2 Kings i. 2, the chief of possessing demons, or human ghosts: probably the same as Pluto, and a supposed human spirit. He is never called a devil, or represented as a fallen angel. Farmer on Demon. p. 30.

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phemy will be forgiven unto men: but the blasphemy
32 *against* the spirit * will not be forgiven unto men: and whosoever speaketh a word against the Son of man, it *will* be forgiven him; but whosoever speaketh against the holy spirit, it will not be forgiven him, neither in
33 this age, nor in the *age* to come. Either make the tree good, and its fruit good; or make the tree corrupt, and
34 its fruit corrupt: for the tree is known by the fruit. Ye brood † of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth
35 speaketh. A good man out of *his* good treasure bringeth forth good things: and an evil man out of *his* evil treasure
36 bringeth forth evil things. But I say unto you, that every idle word which men shall speak, they shall give
37 account of in a day ‡ of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

38 Then some of the Scribes and of the Pharisees spake, saying, "Master, we request ‖ to see a sign from thee."
39 But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and a sign shall not be given it, except the sign of the prophet
40 Jonah. For as Jonah was three days and three nights in the belly of the fish, so will the Son of man be three
41 days and three nights in the heart of the earth. The men of Nineveh will rise up in the judgement together with this generation, and will condemn it: because they repented at the preaching of Jonah; and, behold, a greater
42 than Jonah *is* here. The queen of the south will rise in the judgement together with this generation, and will condemn it: for she came from the ends of the earth to

* In attributing my miracles to the power of Satan. Mark iii. 30. N.—They who ascribed the miracles of Jesus and his apostles to demoniacal agency, resisted the strongest possible evidence of the truth of the christian religion, and were therefore incapable of being converted to the belief of it.

† O generation, N. ‡ the day, N. ‖ desire, N.

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hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 "Now when the unclean spirit is gone out of a man, he passeth through dry places, seeking rest; and findeth
44 none. Then he saith, 'I will return into mine house whence I came out:' and when he is come, he findeth
45 *it* empty, swept, and set in order. Then he goeth, and taketh with him seven other spirits more evil than himself, and they enter in, and dwell there: and the last state of that man becometh worse than the first. Thus will it be also to this evil generation."

46 Now while he yet spake to the people, behold, *his* mother and his brethren stood without, seeking to speak
47 with him. Then one said unto him, "Behold, thy mother and thy brethren stand without, seeking to speak
48 with thee." But he answered and said to him that told him, "Who is my mother? and who are my brethren?"
49 And he stretched forth his hand toward his disciples, and
50 said, "Behold my mother and my brethren! For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother."

CH. XIII. Now on that day Jesus went out of the house, and
2 sat by the *side of the* lake. And great multitudes were gathered together unto him, so that he went into a ship,
3 and sat: and the whole multitude stood on the shore. And he spake many things unto them in parables, saying,
4 "Behold, a sower went out to sow: and as he sowed, some *seeds* fell by the way-*side*, and the birds came and
5 devoured them. And some fell on rocky places, where they had not much earth: and immediately they sprang
6 up, because they had not depth of earth: but when the sun was risen, they were scorched; and, because they
7 had not root, they withered. And some fell among
8 thorns; and the thorns grew up, and choked them. But others fell on good ground, and yielded fruit, some an

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9 hundred-*fold*, and some sixty, and some thirty. He that
hath ears to hear, let him hear."
10 And the disciples came near, and said unto him, "Why
11 speakest thou to them in parables?" And he answered
and said unto them, "Unto you it is given to know the
mysteries of the kingdom of heaven; but unto them it
12 is not given. For whosoever hath *much*, to him shall be
given, and he shall abound: but whosoever hath little,
13 from him shall be taken away even that which he hath. I
therefore speak to them in parables, because seeing they
14 see not; and hearing they hear not, nor understand. And
in them is fulfilled the prophecy of Isaiah, which saith,
'By hearing ye will hear, and will not understand; and
15 seeing ye will see, and will not perceive. For the heart
of this people is become gross, and *their* ears are dull of
hearing, and their eyes they have closed; so that they see
not with *their* eyes, nor hear with *their* ears, nor under-
stand with *their* heart, nor are converted, that I should
16 heal them.' But happy *are* your eyes, for they see: and
17 your ears, for they hear. For verily I say unto you, that
many prophets and righteous *men* have desired to see
those things which ye behold, and have not seen *them*;
and to hear *those things* which ye hear, and have not
heard *them*.
18 "Hear ye therefore the parable of the sower. When
19 any one heareth the word concerning *my* kingdom, and
considereth *it* not, the evil one cometh, and snatcheth
away that which was sown in his heart. This is he who
20 received seed by the way-*side*. And he who received seed
on rocky places, is he that heareth the word, and imme-
21 diately receiveth it with joy; yet hath not root in him-
self, but endureth a short time: and when affliction or
persecution ariseth because of the word, he immediately
22 offendeth. And he who received seed among thorns, is
he that heareth the word; and the anxious care of this
world, and the deceitfulness of riches, choke the word,

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23 and it becometh unfruitful. But he who received seed
on the good ground, is he that heareth the word, and
considereth *it*; who likewise beareth fruit, and bringeth
forth, some an hundred *fold*, and some sixty, and some
thirty."

24 He put forth to them another parable, saying, "The
kingdom of heaven is like a man who sowed good seed
25 in his field: but while men slept, his enemy came and
26 sowed tares among the wheat, and went away. But when
the blade sprang up, and brought forth fruit, then ap-
27 peared the tares also. So the servants of the householder
came near, and said unto him, 'Sir, didst not thou sow
good seed in thy field?—whence then hath *it* tares?'
28 And he said unto them, 'An enemy hath done this.'
Then the servants said unto him, 'Wilt thou therefore
29 that we go and gather them up?' But he said, 'No;
lest, while ye gather up the tares, ye root up the wheat
30 with them. Let both grow together until the harvest;
and in the time of the harvest I will say to the reapers,
'Gather up first the tares, and bind them *in* bundles to
31 burn them: but gather the wheat into my barn.'" He
put forth to them another parable, saying, "The king-
dom of heaven is like a grain of mustard-seed, which
32 a man took and sowed in his field: which indeed is the
least of all seeds: but, when it is grown, it is the greatest
of herbs, and becometh a tree; so that the birds of the
air come and lodge in its branches."

33 He spake to them another parable: "The kingdom of
heaven is like leaven, which a woman took and mixed
with three measures of meal, till the whole was leavened."

34 All these things spake Jesus to the multitudes in par-
ables; and without a parable he spake not unto them:
35 so that it was fulfilled which was spoken by the prophet,
saying, "I will open my mouth in parables; I will utter
things, which have been kept secret from the foundation
of the world."

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36 Then Jesus sent away the multitude, and went into
an house: and his disciples came near to him, say-
ing, "Explain to us the parable of the tares of the
37 field." And he answered and said unto them, "He
38 who soweth the good seed is the Son of man: and the
field is the world: and the good seed are the sons of the
kingdom: and the tares are the sons of the evil *one:*
39 and the enemy who sowed them is the devil *: and the
harvest is the end of the age: and the reapers are the
40 angels. As therefore the tares are gathered up, and burnt
41 in the fire; so will it be in the end of this age: the Son
of man will send forth his angels, and they will gather
out of his kingdom all who cause offences, and those
42 who commit iniquity; and will cast them into a furnace
of fire: there will be weeping, and gnashing of teeth.
43 Then will the righteous shine forth as the sun, in the
kingdom of their Father. He that hath ears to hear, let
him hear.

44 "Again, the kingdom of heaven is like treasure hidden
in a field; which when a man hath found, he keepeth
it secret †, and for joy thereof goeth and selleth all that
he hath, and buyeth that field.

45 "Again, the kingdom of heaven is like a merchant, seek-
46 ing goodly pearls: who, when he had found one very
costly pearl, went *and* sold all that he had, and bought it.

47 "Again, the kingdom of heaven is like a net cast into
the sea, and gathering together *fishes* of every kind:
48 which, when it was filled, *men* drew to shore, and sat
down, and gathered the good into vessels, but cast the
49 bad away. So will it be in the end of the age: the
angels will come forth, and will separate the wicked from
50 among the righteous, and will cast them into a furnace
of fire: there will be weeping, and gnashing of teeth."

* the principle of evil personified. "Sons of the evil one" are wicked men. Such in the Old Testament are called sons of Belial, or worthlessness; i. e. worthless men. 1 Sam. ii. 12; 1 Kings xxi. 10. See 2 Cor. vi. 15.

† hideth it, *N.*

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51 [Jesus saith unto them,] "Understand ye all these
52 things?" They say unto him, "Yes, Master." Then said he unto them, "Therefore every scribe, instructed in * the kingdom of heaven, is like an householder, who bringeth forth out of his treasure-house *things* new and old."

53 And it came to pass, when Jesus had ended these pa-
54 rables, *that* he departed thence. And when he was come to *Nazareth*, his own country, he taught them in their synagogues; so that they were amazed, and said, "Whence
55 hath this *man* this wisdom, and *these* mighty works? Is not this the son of the carpenter? is not his mother called Mary? and his brethren, James, and Joses, and Simon,
56 and Judas? and are not all his sisters with us? Whence
57 therefore hath this *man* all these things?" And he was to them a cause of offending. But Jesus said unto them, "A prophet is not without honour, except in his own
58 country, and in his own house." And he did not many mighty works there, because of their unbelief.

CH. XIV. AT that time Herod the tetrarch heard of the fame
2 of Jesus; and said to his servants, "This is John the Baptist; he is risen from the dead; and therefore mighty
3 works are wrought by him." (For Herod had apprehended John, and bound him, and put *him* in prison, because
4 of Herodias, his brother Philip's wife. For John had said unto him, "It is not lawful for thee to have her."
5 And when *Herod* would have put him to death, he feared the multitude, because they accounted *John* as a prophet.
6 But when Herod's birthday was kept, the daughter of
7 Herodias danced before them, and pleased Herod. Upon which he promised with an oath to give her whatsoever
8 she should ask. And she, having been before instructed by her mother, saith, "Give me here the head of John
9 the Baptist in a basin." And the king was grieved; yet

* made a disciple to, N.

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because of his oaths, and of his guests, he commanded *it*
10 to be given *her ;* and sent and beheaded John in the
11 prison. And his head was brought in a basin, and given
12 to *the* damsel : and she brought *it* to her mother. And
his disciples came, and took up the body, and buried
13 *it :* and went and told Jesus). And when Jesus heard *of it,* he withdrew thence by ship into a desert place privately : and when the people heard *of it,* they followed him by land from the cities.

14 And Jesus went out, and saw a great multitude, and
was moved with compassion toward them, and cured their
15 sick. And when it was evening, his disciples came to
him, saying, " This is a desert place, and the day is now
advanced ; send the multitudes away, that they may go
16 to the towns, and buy themselves food." But Jesus
said unto them, " They need not go : give ye them *food*
17 to eat." And they say unto him, " We have here but five
18 loaves, and two fishes." And he said, " Bring them hither
19 to me." And when he had commanded the multitudes
to place themselves on the grass, he took the five loaves,
and the two fishes, and looked up to heaven, and blessed,
and brake, and gave the loaves to *his* disciples ; and the
20 disciples *gave them* to the multitudes. And they all ate,
and were filled : and *the disciples* took up the remainder
21 of the fragments, twelve panniers full. And those that
had eaten were about five thousand men, besides women
and children.

22 And immediately *Jesus* compelled his disciples to get
into a ship, and to go before him to the other side, until
23 he sent the multitudes away. And when he had sent the
multitudes away, he went up a mountain apart to pray ;
24 and when evening came, he was there alone. But the
ship was now in the midst of the lake, tossed by the
25 waves : for the wind was contrary. And in the fourth
watch of the night, *Jesus* went to them, walking on the
26 lake. And when the disciples saw him walking on the

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lake, they were troubled, saying; "It is an apparition:"
27 and they cried out through fear. But Jesus immediately
spake unto them, saying, "Take courage: it is I; be
28 not afraid." And Peter answered him and said, "Master,
29 if it be thou, bid me come to thee on the water." And
he said, "Come." Then Peter went down out of the
ship, and walked on the water, that he might go to
30 Jesus. But seeing the wind strong, he was afraid; and
when he began to sink, he cried out, saying, "Master,
31 save me." And Jesus immediately stretched forth *his*
hand, and took hold of him, and saith unto him, "O
32 thou of little faith, wherefore didst thou doubt?" And
when they had entered into the ship, the wind ceased.
33 Then those who were in the ship came and did him
obeisance, saying, "Truly thou art a son * of God."
34 And when they had passed over, they came into the
35 land of Gennesaret. And when the men of that place
knew him again, they sent into all that country round
36 about, and brought to him all who were diseased; and
these besought him that they might only touch the border
of his garment: and as many as touched *it* were perfectly
cured.

CH. XV. THEN come near to Jesus scribes and Pharisees from
2 Jerusalem, saying, "Why do thy disciples transgress the
tradition of *their* forefathers? for they wash not their
3 hands when they eat bread." But he answered and said
unto them, "Why do ye also transgress the command-
4 ment of God by your tradition? For God commanded,
saying, 'Honour *thy* father and mother:' and, 'He who
5 revileth father or mother, let him surely die.' But ye
say, 'Whosoever shall say to *his* father or mother, *It is*
6 a gift, whereby thou mightest be profited by me; and
shall not honour his father or his mother; *it is well.*'
Thus ye have made the commandment of God of none

* the son, N.

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7 effect by your tradition. *Ye* hypocrites, well hath Isaiah
8 prophesied of you, saying, 'This people honoureth me
9 with *their* lips*; but their heart is far from me: but in
vain do they worship me, teaching doctrines *which are*
10 *the* commaandments of men.'" And he called to him the
multitude, and said unto them, "Hear, and understand.
11 Not that which entereth into the mouth defileth a man:
but that which proceedeth out of the mouth, this defileth
a man."

12 Then came his disciples, and said unto him, "Know-
est thou that the Pharisees were estranged from thee,
13 when they had heard thy discourse?" But he answered
and said, "Every plant which my heavenly Father hath
14 not planted, shall be rooted up. Regard them not: they
are blind leaders of the blind: and if the blind lead the
15 blind, both will fall into the ditch." Then answered
Peter, and said unto him, "Explain to us that saying."
16 And Jesus said, "Are ye also still without understand-
17 ing? do ye not yet perceive that whatsoever entereth into
the mouth goeth into the belly, and is cast out into the
18 vault? But those things which proceed out of the mouth
19 come forth from the heart; and they defile a man. For
out of the heart proceed evil thoughts, murders, adul-
teries, fornications, thefts, false-witness, evil-speaking.
20 These are *the things* which defile a man: but to eat with
unwashen hands defileth not a man."

21 Then Jesus went thence, and withdrew into the parts
22 about Tyre and Sidon. And, behold, a Canaanitish wo-
man came out of those borders, and cried unto him,
saying, "Have pity on me, Sir, *thou* son of David:
23 my daughter is grievously afflicted by a demon." But
he answered her not a word. And his disciples came
near and besought him, saying, "Send her away, for she
24 crieth after us." Then he answered and said, "I am not
25 sent but to the lost sheep of the house of Israel." Then

* This people draweth nigh unto me with their mouth, and honoureth me, etc. R. T.

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she came, and did him obeisance, saying, "Sir, help
26 me." But he answered and said, "It is not right to take
27 the children's bread, and cast it to dogs." And she said, "True*, Sir: and yet the dogs eat of the crumbs which
28 fall from their Master's table." Then Jesus answered and said unto her, "Woman, great *is* thy faith: be it unto thee as thou desirest." And her daughter was cured from that hour.

29 And Jesus departed thence, and came near the lake of Galilee; and went up a mountain, and sat down there.
30 And great multitudes came near to him, having with them *those that were* lame, blind, dumb, maimed, and many others; and laid them down at Jesus's feet: and he
31 cured them: so that the multitudes wondered, when they perceived that the dumb spake, the maimed were whole, the lame walked, and the blind saw: and they glorified the God of Israel.

32 Then Jesus called to him his disciples, and said, "I have compassion on the multitude, because they have now continued with me three days, and have nothing to eat: and I am unwilling to send them away fasting, lest they
33 grow faint on the way." And his disciples say unto him, "Whence should we have so many loaves in the desert,
34 as to satisfy so great a multitude?" And Jesus saith unto them, "How many loaves have ye?" And they said, "Sev-
35 en; and a few small fishes." And he commanded the mul-
36 titudes to place themselves on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples; and the disciples
37 *gave* to the multitude. And they all ate, and were satisfied: and they took up that which remained of the
38 fragments, seven baskets full. Now they that ate were
39 four thousand men, besides women and children. And he sent away the multitudes, and went into a ship, and came into the borders of Magdala.

* Truth, N.

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CH. XVI. Then the Pharisees and Sadducees came near; and, trying *Jesus*, desired him to show them a sign from hea-
2 ven. And he answered and said unto them, "When it is evening, ye say, '*It will be* fair weather: for the sky
3 is red;' and in the morning, *ye say*, '*It will be* stormy weather to-day*, for the sky is red and lowering.' [*Ye* hypocrites!] ye know how to discern the face of the sky;
4 but can ye not *discern* the signs of the times? An evil and adulterous generation seeketh after a sign; and a sign shall not be given it, except the sign of the prophet Jonah." And he left them, and departed.
5 Now when his disciples were come to the other side,
6 they had forgotten to take bread *with them*. Then Jesus said unto them, "Take heed, and beware of the leaven of
7 the Pharisees and Sadducees." And they reasoned among themselves, saying, "*It is* because we have taken no
8 bread *with us*." But Jesus knew *this*, and said unto them, "O ye of little faith, why reason ye among yourselves,
9 because ye have taken no bread *with you?* Do ye not yet perceive; nor remember the five loaves of the five thou-
10 sand, and how many panniers ye took up? nor the seven loaves of the four thousand, and how many baskets ye
11 took up? How is it that ye do not perceive that I did not say unto you concerning bread, 'Beware now of the
12 leaven of the Pharisees and Sadducees?'" Then they understood that he did not bid them beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.
13 Now when Jesus came into the parts of Cesarea *in the dominion* of Philip, he asked his disciples, saying, "Who†
14 do men say, that I, the Son of man, am?" And they said, "Some *say that thou art* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."
15 He saith unto th m, "But who† say ye that I am?"
16 Then Simon Peter answered, and said, "Thou art the

* this day, N. † Whom, N. See Campbell.

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17 Christ, the Son of the living God." And Jesus answered
and said unto him, " Happy art thou, Simon, son of Jo-
nah: for flesh and blood hath not revealed *it* unto thee,
18 but my Father that is in heaven. And I also say unto
thee, that thou art Peter, *which is, by interpretation, A
rock;* and upon this rock I will build my church; and
19 the gates of death shall not prevail against it. And I
will give unto thee the keys of the kingdom of heaven;
and whatsoever thou shalt bind on earth shall be bound
in heaven; and whatsoever thou shalt loose on earth
20 shall be loosed in heaven." Then he commanded his dis-
ciples to tell no man that he was* the Christ.

21 From that time Jesus began to tell his disciples that
he must go to Jerusalem, and suffer many things from the
elders and chief-priests and scribes, and be killed, and
22 be raised *on* the third day. Then Peter took him aside,
and began to reprove him, saying, " Be it far from thee,
23 Master: this shall by no means befal thee." But he turn-
ed, and said to Peter, " Get thee behind me, Thou ad-
versary†: thou art a snare unto me: for thou regardest
24 not the things of God, but *the things* of men." Then
Jesus said to his disciples, " If any *man* choose to come
after me, let him deny himself, and take up his cross, and
25 follow me. For whosoever desireth to save his life shall
lose it: and whosoever shall lose his life for my sake
26 shall gain it. For what has a man profited, if he shall
gain the whole world, and forfeit his own life? or what
27 would a man give in exchange for his life? For the Son
of man shall come in the glory of his Father, with his
angels; and then he will render to every man according
28 to his deeds. Verily I say unto you, There are some
standing here, who shall not taste of death, till they have
seen the Son of man coming in his kingdom."

CH. XVII. Now after six days, Jesus taketh with him Peter,
and James, and John his brother, and bringeth them up

* that he was Jesus the Christ. R. T. † In the original, Satan.

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2 an high mountain apart; and was transfigured before
them: and his face shone as the sun, and his garments
3 became white as the light. And, lo, there appeared unto
4 *them* Moses and Elijah talking with him. Then Peter
spake, and said to Jesus, "Master, it is good for us to
be here: if thou wilt, let us make here three tabernacles;
one for thee, and one for Moses, and one for Elijah."
5 While he yet spake, lo, a bright cloud overshadowed
them: and, lo, a voice out of the cloud, saying, "This
is my beloved Son, in whom I am well pleased: hear
6 ye him." And when the disciples heard *it*, they fell on
7 their face, and feared greatly. And Jesus came near and
8 touched them, and said, "Arise, and fear not." And
when they had lifted up their eyes, they saw no man,
except Jesus only.

9 And as they were coming down from the mountain,
Jesus commanded them, saying, "Tell the vision to no
one, until the Son of man be risen again from the dead."
10 And *his* disciples asked him, saying, "Why then say the
11 scribes, that Elijah must come first?" And [Jesus] an-
swered and said unto them, "Elijah indeed doth come
12 first, and restore all things. But I say unto you, that
Elijah is come already; and *men* knew him not, but did
to him whatsoever they chose: in like manner the Son
13 of man also will thus suffer from them." Then the dis-
ciples understood that he spake to them of John the
Baptist.

14 And when they were come to the multitude, a *certain*
man approached him, kneeling down to him, and say-
15 ing, "Sir, have pity on my son; for he is lunatic*, and
grievously afflicted: for often *he* falleth into the fire, and
16 often into the water. And I brought him to thy disciples,
17 and they were not able to cure him." Then Jesus an-
swered and said, "O unbelieving and perverse gene-
ration, how long shall I be with you? how long shall I

* More properly, epileptic. See Mark ix.

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18 endure you? Bring him hither to me." And Jesus rebuked the demon, and it came out of the child; who was cured from that very hour.

19 Then the disciples came near to Jesus apart, and said,
20 "Why were not we able to cast him out?" And Jesus said unto them, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say to this mountain, 'Remove hence *to* yonder *place*,' and it shall remove; and nothing shall be impossi-
21 ble unto you. However, this kind of *demons* goeth not out but by prayer and fasting."

22 And while they abode in Galilee, Jesus said unto them, "The Son of man is about to be delivered up into the
23 hands of men; and they will kill him, and the third day he will be raised *again*." And they were much grieved.

24 And when they were come to Capernaum, those who received the half-shekel came near to Peter, and said,
25 "Doth not your Master pay the half-shekel?" He saith, "Yes." And when *Peter* entered into the house, Jesus spake before him, saying, "What thinkest thou, Simon? from whom do the kings of the earth take tribute or cus-
26 tom? from their own sons, or from strangers?" [Peter] saith unto him, "From strangers." Jesus said unto him,
27 "Then are the sons free. Notwithstanding, lest we estrange them from us, go to the sea, and cast an hook, and take the fish which first cometh up; and, when thou hast opened its mouth, thou wilt find a shekel: that take, and give them for me and thee."

CH. XVIII. At that time the disciples came near to Jesus, say-
2 ing, "Who is greatest in the kingdom of heaven?" Then Jesus called a little child unto him, and set him in the
3 midst of them, and said, "Verily I say unto you, Unless ye be changed*, and become as little children, ye cannot
4 enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest

* See Newcome's margin.

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5 in the kingdom of heaven. And whosoever shall receive
6 one such little child in my name, receiveth me. But whosoever shall cause one of these little ones who believe in me to offend, it were better for him that an upper-mill-stone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 "Alas for the world from causes of offending! for it must needs be that causes of offending come; but alas for
8 that man by whom the cause of offending cometh! But if thine hand or thy foot cause thee to offend, cut them off, and cast *them* from thee: it is better for thee to enter into life lame or maimed, than, having two hands or two
9 feet, to be cast into everlasting fire. And if thine eye cause thee to offend, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, than, having two eyes, to be cast into hell fire.

10 "Take heed that ye despise not one of these little ones: for I say unto you, that their angels in heaven always be-
11 hold the face of my Father that is in heaven*. [For the
12 Son of man is come to save that which was lost.] What think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety *and* nine on the mountains, and go and seek that which is
13 gone astray? And if it happen that he find it, verily I say unto you that he rejoiceth more for that *sheep*, than for
14 the ninety *and* nine which went not astray. In like manner it is not the will of your Father who is in heaven that one of these little ones should be lost.

15 "Moreover, if thy brother shall sin against thee, go *and* reprove him between thee and him alone: if he shall
16 hear thee, thou hast gained thy brother. But if he shall not hear *thee*, *then* take with thee one or two more; that by the mouth of two or three witnesses every word may
17 be established. And if he shall neglect to hear them, tell it to the congregation†: but if he shall neglect to hear

* An emblematical representation of the care of divine providence over little children.
† See Newcome's margin and note.

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the congregation also, let him be unto thee as an heathen
18 and a publican. Verily I say unto you, Whatsoever ye
shall bind on earth shall be bound in heaven: and what-
soever ye shall loose on earth shall be loosed in heaven.
19 Again I say unto you, that if two of you shall agree on
earth concerning any thing which they shall ask, it shall
20 be done for them by my Father that is in heaven: for
where two or three are gathered together in my name,
there am I in the midst of them*."
21 Then Peter came near to him, and said, "Master, how
often shall my brother sin against me, and I forgive him?
22 till seven times?" Jesus saith unto him, "I say not unto
thee, 'Till seven times:' but 'Till seventy times seven.'
23 "Therefore the kingdom of heaven is like a king, who
24 chose to reckon with his servants. And when he had be-
gun to reckon, one was brought to him, that owed him
25 ten thousand talents. But as he had not *wherewith* to
pay, his master commanded him to be sold, and his wife
and children, and all that he had; and payment to be
26 made. The servant therefore fell down and did him
obeisance, saying, 'Sir, have patience with me, and I will
27 pay thee all.' Then the master of that servant was moved
with compassion, and sent him away, and forgave him
28 the debt. But that servant went out, and met with one
of his fellow-servants, that owed him an hundred denarii:
and he seized on him, and took *him* by the throat, say-
29 ing, 'Pay [me] what thou owest.' His fellow-servant
therefore fell down†, and besought him; saying, 'Have
30 patience with me, and I will pay thee all.' And he

* This promise, and those in the two preceding verses, are to be understood as limited to the apostolic age, and, perhaps, to the apostles themselves. To be gathered together in the name of Christ, is to assemble as his disciples, and as acting under his authority. And he was in the midst of them, either by his personal presence, agreeably to his promise, Matt. xxviii. 20., or, by a spiritual presence; (similar to the gift occasionally conferred upon the apostles, of knowing things which passed in places where they were not actually present, 1 Cor. v. 3, 4.) or, lastly, by that authority which he had delegated, and by the powers which he had communicated to them, to perform miracles in his name. See Pearce and Newcome.

† fell down at his feet, R. T.

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would not: but went and cast him into prison, till he
31 should pay the debt. So when his fellow-servants saw
what was done, they were very sorry; and came and told
32 their master all which was done. Then his master called
him, and saith unto him, 'Thou wicked servant, I for-
gave thee all that debt, because thou desiredst me.
33 Oughtest not thou also to have had pity on thy fellow-
34 servant, even as I had pity on thee?' And his master
was angry, and delivered him over to the gaolers*, till
35 he should pay all which was due to him. In like manner
my heavenly Father also will do unto you, if from your
hearts ye forgive not every one his brother†."

CH. XIX. AND it came to pass *that*, when Jesus had ended
these words, he departed from Galilee, and came into the
2 borders of Judea, by the side of Jordan. And great mul-
titudes followed him; and he cured them there.

3 Then the Pharisees came near unto him, trying him,
1 and saying [to him,] "Is it lawful that a man should
4 put away his wife for every cause?" And he answered
and said unto them, "Have ye not read, that he who
made *them* from the beginning, made them a male and a
5 female? and said, 'For this *cause* a man will leave fa-
ther and mother, and cleave to his wife: and they two
6 will be one flesh:' so that they are no more two; but
one flesh. What therefore God hath joined together, let
7 not man put asunder." They say unto him, "Why then
did Moses command to give *a wife* a bill of divorcement,
8 and to put her away?" He saith unto them, "Moses, be-
cause of the perverseness of your hearts, suffered you to
put away your wives: yet from the beginning it was not
9 so. But I say unto you, Whosoever shall put away his
wife, except for whoredom, and shall marry another, com-
mitteth adultery: and he who marrieth her that is put
10 away committeth adultery." His disciples say unto him,

* or tormentors. See N. † their trespasses. R. T.

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"If the condition of a man be so with *his* wife, it is
11 not good to marry." But he said unto them, "All *men*
cannot receive these words; but *they only* to whom it is
12 given. For there are eunuchs, who were so born from
their mother's womb: and there are eunuchs, who were
made eunuchs by men; and there are eunuchs, who have
made themselves eunuchs for the kingdom of heaven.
He that is able to receive *these words* *, let him receive
them."

13 Then were brought to him little children, that he might
put *his* hands on them, and pray: and the disciples re-
14 buked *those who brought* them. But Jesus said, "Suffer
the little children, and forbid them not to come unto me:
15 for of such-like is the kingdom of heaven." And he put
his hands on them, and departed thence.

16 And, behold, one came near, and said unto him,
"[Good] Teacher†, what good thing shall I do, that I may
17 have everlasting life?" And *Jesus* said unto him, "Why
askest thou me concerning good? One *only* is good ‡.
But if thou desire to enter into life, keep the command-
18 ments." He saith unto *Jesus*, "Which?" And Jesus
said, "Thou shalt do no murther: Thou shalt not com-
mit adultery: Thou shalt not steal: Thou shalt not bear
19 false witness: Honour thy father and *thy* mother: and,
20 Thou shalt love thy neighbour as thyself." The young
man saith unto him, "All these things I have kept from
21 my youth: what want I more?" Jesus said unto him,
"If thou desire to be perfect, go *and* sell what thou hast,
and give *it* to the poor; and thou shalt have treasure in
22 heaven: and come *and* follow me." But when the young
man heard these words, he went away sorrowful: for he
had great possessions.

* them, N. † Master, N. See the margin.

‡ This reading is supported by the best authorities. See Newcome and Griesbach. The received text reads, Why callest thou me good? There is none good but one, that *is*, God.

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23 Then said Jesus to his disciples, "Verily I say unto
you, that a rich *man* will with difficulty enter into the
24 kingdom of heaven. And again I say unto you, It is
easier for * a camel to go through the eye of a needle,
than for a rich man to enter into the kingdom of God."
25 But when *his* disciples heard *it*, they were greatly amazed,
26 saying, "Who then can be saved?" But Jesus looked on
them, and said unto them, "With men this is impossible;
but with God all things *are* possible."
27 Then answered Peter, and said unto him, "Lo, we
have left all, and followed thee: what shall we have
28 therefore?" And Jesus said unto them, "Verily I say
unto you, that ye who have followed me, in the rege-
neration, when the Son of man shall sit on the throne of
his glory, yourselves also shall sit on twelve thrones,
29 judging the twelve tribes of Israel. And every one that
hath left houses, or brethren, or sisters, or father, or mo-
ther, or wife, or children, or lands, for the sake of my
name, shall receive an hundred-fold, and shall inherit
everlasting life.
30 "But many *that are* first will be last; and the last first.
CH. XX. For the kingdom of heaven is like an householder,
who went out early in the morning to hire labourers into
2 his vineyard. And when he had agreed with the labour-
ers for a denarius a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others
4 standing idle in the market-place, and said unto them,
'Go ye also into the vineyard; and whatsoever is right
5 I will give you.' And they went. Again he went out about
6 the sixth and ninth hour, and did in like manner. And about
the eleventh hour he went out, and found others standing
[idle], and saith unto them, 'Why stand ye here all the
7 day idle?' They say unto him, 'Because no man hath

* that a Camel should, etc. N.

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hired us.' He saith unto them, 'Go ye also into the
8 vineyard; [and whatever is right ye shall receive.]' So
when evening was come, the owner of the vineyard saith
to his steward, 'Call the labourers, and give them *their*
9 hire; and begin from the last, unto the first.' And
when they came who *were hired* about the eleventh hour,
10 they received every man a denarius. But when the first
came, they supposed that they should receive more; and
11 they also received every man a denarius. And when
they had received *it*, they murmured against the
12 householder, saying, 'These last have worked *but* one
hour, and thou hast made them equal to us, who have
13 borne the burthen and heat of the day.' But he answer-
ed one of them and said, 'Friend, I do thee no wrong:
14 didst not thou agree with me for a denarius? Take what
is thine, and depart: now it is my will to give unto this
15 last, even as unto thee. Is it not lawful for me to do
what I will with mine own? is thine eye evil, because I
16 am good?' Thus the last will be first, and the first last:
for many are called, but few chosen."

17 And as Jesus was going up to Jerusalem, he took unto
him the twelve [disciples] privately on the way; and said
18 unto them, "Behold, we are going up to Jerusalem:
and the Son of man will be delivered up to the chief
19 priests and scribes; who will condemn him to death, and
will deliver him up to the gentiles, that they may deride
and scourge and crucify *him:* and the third day he will
rise again."

20 Then the mother of the sons of Zebedee came near to
him together with her sons, doing *him* obeisance, and
21 asking a certain thing of him. And he said unto her,
"What desirest thou?" She saith unto him, "Command
that these my two sons may sit, the one on thy right hand
22 and the other on *thy* left, in thy kingdom." But Jesus
answered and said, "Ye know not what ye ask. Can ye

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drink of the cup of which I am about to drink *?" They
23 say unto him, "We can." Then he saith unto them, "Ye
will drink indeed of my cup†: but to sit on my right
hand, and on [my] left, is not mine to give, but *to those*
24 *for* whom it is prepared by my Father." And when the
Ten heard *it*, they were moved with indignation against
25 the two brethren. But Jesus called them unto him, and
said; "Ye know that the rulers of the gentiles have do-
minion over them, and the great ones exercise authority
26 upon them. It shall not be so among you; but whoso-
ever desireth to be great among you, let him be your ser-
27 vant; and whosoever desireth to be chief among you, let
28 him be your slave: *even* as the Son of man came not to
be served, but to serve; and to give his life a ransom for
many‡."

29 And as they went out from Jericho, a great multitude
30 followed him. And, behold, when two blind men, *who
were* sitting by the way-*side*, heard that Jesus was pass-
ing by, they cried out, saying, "Have pity on us, Sir,
31 *thou* son of David." Then the multitude rebuked them
that they might keep silence; but they cried the more,
saying, "Have pity on us, Sir, *thou* son of David."
32 Then Jesus stood still, and called them, and said, "What
33 desire ye that I should do unto you?" They say unto
34 him, "Sir, that our eyes may be opened. So Jesus had
compassion *on them*, and touched their eyes; and imme-
diately their eyes received sight, and they followed him.

* and be baptized with the baptism that I am baptized with? R. T.

† and will be baptized with the baptism that I am baptized with, R. T.

‡ The word translated *ransom*, signifies the price paid for the liberty of a slave: and, figuratively, any means of deliverance from bondage. So Deut. vii. 8, God is said to have redeemed, or ransomed, "the Israelites out of the house of bondage, from the hand of Pharaoh," not by paying a price for them, but by the splendid and awful miracles which he wrought for their deliverance. See also Deut. ix. 26, xiii. 5; Neh. i. 10. In like manner, *the many*, that is, all mankind, (Matt. xxvi. 28; Rom. v. 15, 18,) being in bondage to the Mosaic ritual, or to heathen superstition, are ransomed by the death of Christ, which is the means of their deliverance: not as the suffering of a substitute, but as the seal and ratification of a new and better covenant. See Newcome, Pearce, and Priestley on the text.

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CH. XXI. AND when they drew near to Jerusalem, and were
come to Bethphagé, to the mount of Olives, then Jesus
2 sent two disciples; saying unto them, "Go into the town
over against you, and immediately ye will find an ass tied,
and a colt with her: loose *them*, and bring *them* unto me.
3 And if any one say aught unto you, ye shall say, 'The
Master hath need of them:' and immediately he will send
4 them." Now this was done, so that it was fulfilled which
5 was spoken by the prophet, saying, "Tell ye the daugh-
ter of Sion, Behold, thy king cometh unto thee; meek,
and riding upon an ass, even a colt the foal of an ass."
6 And the disciples went, and did as Jesus commanded
7 them; and brought the ass, and the colt, and put on
8 them their mantles, and he sat thereon. And a very great
multitude spread their mantles in the way; and others
cut down branches from the trees, and strewed *them* in
9 the way. And the multitudes who went before, and who
followed, cried, saying, "Hosanna* to the son of David:
blessed *be* he who cometh in the name of the Lord:
Hosanna in the highest *heavens*."
10 And when he was come into Jerusalem, all the city was
11 moved, saying, "Who is this?" And the multitudes
said, "This is the prophet Jesus, of Nazareth in Gali-
lee."
12 And Jesus went into the temple [of God,] and drove
out all those who sold and bought in the temple, and
overthrew the tables of the money-changers, and the seats
13 of those who sold doves; and saith unto them, "It is
written, 'My house shall be called the house of prayer;'
14 but ye have made it a den of robbers. And the blind
and the lame came near to him in the temple; and he
restored them.
15 And when the chief priests and the scribes saw the
wonderful things which he did, and the children crying

* Save now, N. The meaning of the Hebrew word is, Save, we beseech thee.

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in the temple, and saying, "Hosanna* to the son of
16 David;" they were moved with indignation; and said
unto him, "Hearest thou what these say?" And Jesus
saith unto them, "Yes. Have ye never read, 'Out of
the mouth of babes and sucklings thou hast perfected
17 praise?'" And he left them, and went out of the city to
Bethany; and lodged there.

18 Now in the morning, as he was returning to the city,
19 he hungered. And when he saw a fig-tree on the way-
side, he came to it, and found nothing on it but leaves
only, and saith unto it, "Let no fruit grow on thee
hereafter for ever." And forthwith the fig-tree withered
20 away. And when the disciples saw *it*, they wondered,
saying, "How soon hath the fig-tree withered away!"
21 Then Jesus answered and said unto them, "Verily I say
unto you, If ye have faith, and doubt not, ye shall not
only do what hath been done to the fig-tree, but even if ye
shall say to this mountain, 'Be thou removed, and be thou
22 cast into the sea,' it shall be done. And all things whatso-
ever ye shall ask in prayer, believing, ye shall receive."

23 And when he was come into the temple, the chief
priests and the elders of the people came near to him as
he was teaching, and said, "By what authority doest thou
24 these things? and who gave thee this authority?" And
Jesus answered and said unto them, "I also will ask you
one thing; which if ye tell me, I also will tell you by
25 what authority I do these things. 'Whence was the bap-
tism by John? from heaven†, or from men?'" And they
reasoned with themselves, saying, "If we say, 'From
heaven;' he will say unto us, 'Why then did ye not be-
26 lieve him?' But if we say, 'From men;' we fear the
27 people: for all account John as a prophet." And they
answered Jesus, and said, "We know not." He also
said unto them, "Neither do I tell you by what authority
I do these things.

* Save now, N. † See Luke xx. 4, and the note there.

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28 "But what think ye? A *certain* man had two sons;
and he came to the first, and said, 'Son, go work this
29 day in [my] vineyard.' And he answered and said, 'I
will not;' but afterward he changed his mind and went.
30 And he came to the other, and said in like manner. And
31 he answered and said, 'I *go*, Sir;' and went not. Which
of the two did the will of *his* father?" They say unto
him, "The first." Jesus saith unto them, "Verily I say
unto you, that the publicans and the harlots go before
32 you into the kingdom of God. For John came to you in
the way of righteousness, and ye believed him not: but
the publicans and the harlots believed him. And ye, when
ye had seen *it*, changed not your minds afterward, so as
to believe him.

33 "Hear another parable: There was a *certain* household-
er who planted a vineyard, and put an hedge about it, and
digged a winepress in it, and built a tower, and let it out
34 to husbandmen, and went into another country. And
when the season of the fruit drew near, he sent his ser-
vants to the husbandmen, that they might receive the
35 fruits of it. And the husbandmen took his servants, and
beat one, and killed another, and cast stones at another.
36 Again he sent other servants more than the first: and they
37 did to them in like manner. But last *of all*, he sent unto
them his son, saying, 'They will reverence my son.'
38 But when the husbandmen saw the son, they said among
themselves, 'This is the heir; come, let us kill him, and
39 let us seize on his inheritance.' So they took *him*, and
40 cast him out of the vineyard, and killed *him*. When
therefore the owner of the vineyard cometh, what will he
41 do to those husbandmen?" They say unto him, "He will
wretchedly destroy those wretched men, and will let out
his vineyard to other husbandmen, who will render him
the fruits in their seasons."

42 Jesus saith unto them, "Have ye never read in the
scriptures, 'The stone which the builders rejected, is be-

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come the head *stone* of the corner. This is the Lord's
43 doing, and is it wonderful in our eyes?' Therefore I
say unto you, The kingdom of God shall be taken from
you, and given to a people bringing forth its proper fruits.
44 And whosoever falleth on this stone will be broken *by it:*
but on whomsoever it shall fall, it will crush him to
45 pieces." And when the chief priests and Pharisees had
heard his parables, they perceived that he spake of them.
46 But when they sought to apprehend him, they feared the
multitudes, because they accounted him as a prophet.

CH. XXII. Upon this Jesus spake to them again in parables,
2 saying, "The kingdom of heaven is like a king, who
3 made a marriage-feast for his son; and sent his servants
to call those who were invited to the marriage-feast: but
4 they would not come. Again he sent other servants, say-
ing, 'Tell those that are invited, Behold, I have prepar-
ed my dinner; mine oxen and fatlings *are* killed, and
5 *all* things *are* ready; come to the marriage-feast.' But
they made light of *it*, and went away, one to his farm,
6 and another to his merchandise: and the rest took his
servants, and treated *them* shamefully, and killed *them.*
7 But when that king heard of it, he was angry; and sent
his armies, and destroyed those murtherers, and burned
8 their city. Then he saith to his servants, 'The marri-
age-feast is ready, but those who were called were not
9 worthy. Go therefore into the branches of the ways, and
10 as many as ye find, call to the marriage-feast.' So those
servants went out into the ways, and gathered together
all, as many as they found, both bad and good; and the
11 marriage-feast was filled with guests. And when the king
came in to see the guests, he beheld there a man who had
12 not on a marriage-garment; and saith to him, 'Friend,
how camest thou in hither, not having a marriage-gar-
13 ment?' And he was put to silence. Then saith the king
to the servants, 'Bind him hand and foot, [and take him
away,] and put *him* forth into the outer darkness: there

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14 will be weeping and gnashing of teeth.' For many are
called, but few chosen."
15 Then the Pharisees went and took counsel how they
16 might ensnare him in discourse. And they send to him
their disciples with the Herodians, saying, "Teacher*, we
know that thou art true, and teachest the way of God in
truth, and carest not for any *man:* for thou regardest not
17 the person of men. Tell us, therefore, what thinkest thou?
18 Is it lawful to give tribute to Cesar, or not?" But Jesus
knew their maliciousness, and said, "Why do ye try me,
19 ye hypocrites? Show me the tribute-money." And they
20 brought to him a denarius. And he saith unto them,
21 "Whose *is* this image and inscription?" They say unto
him, "Cesar's." Then saith he unto them, "Render
therefore unto Cesar, the things which are Cesar's; and
22 unto God, the things which are God's." And when they
heard *this*, they wondered, and left him, and went away.
23 On that day the Sadducees came near to him, who
24 say that there is no resurrection; and asked him, say-
ing, "Teacher*, Moses hath commanded, If a man die,
having no children, his brother shall marry his wife,
25 and raise up offspring to his brother. Now there were
with us seven brethren: and the first, when he had mar-
ried a wife, died†: and, having no offspring, left his wife
26 to his brother. In like manner the second also, and the
27 third, to the seven. And last of all the woman also died.
28 At the resurrection, therefore, whose wife will she be of
29 the seven? for *they* all had her." Then Jesus answered
and said unto them, "Ye err, not knowing the scriptures,
30 nor the power of God. For at the resurrection *persons*
neither marry, nor are given in marriage; but are as the
angels of God in heaven.
31 "But concerning the resurrection of the dead, Have
32 ye not read that which God spake unto you, saying, 'I
am the God of Abraham, and the God of Isaac, and the

* Newcome's margin. Master, N. See W. † Newcome's margin. deceased: N.

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God of Jacob?' God is not a God of the dead, but of the
33 living*." And when the multitudes heard *this*, they were
amazed at his doctrine.
34 But when the Pharisees heard that he had put the Sad-
ducees to silence, they were gathered together for the
35 same purpose†. Then one of them, *who was* a teacher
of the law, asked *him* a question, trying him, and say-
36 ing, "Master, which *is* the great commandment in the
37 law?" And Jesus said unto him, "'Thou shalt love the
Lord thy God with all thine heart, and with all thy soul,
38 and with all thy mind.' This is the first and great com-
39 mandment. And the second *is* like it; 'Thou shalt love
40 thy neighbour as thyself.' On these two commandments
depend all the law and the prophets."
41 Now while the Pharisees were gathered together, Jesus
42 asked them, saying, "What think ye of Christ? whose
son is he?" They say unto him, "*The son* of David."
43 He saith unto them, "How then doth David by the spirit
44 call him Lord, saying, 'Jehovah said to my Lord, Sit
thou on my right hand, till I make thine enemies thy
45 footstool?' If David then call him Lord, how is he
46 his son?" And no man was able to answer him a word;
nor durst any *man* from that day ask him any further
question.

CH. XXIII. Then spake Jesus to the multitudes, and to his dis-
2 ciples, saying, "The scribes and the Pharisees sit in the
3 seat of Moses: all things therefore whatsoever they com-
mand you to observe, observe and do; but do not ac-
4 cording to their works: for they say, and do not. For
they bind heavy burthens, [and hard to be borne,] and
lay *them* on the shoulders of men: but they themselves
5 will not move them with their own finger. And all their
works they do in order to be seen by men; and make
broad their phylacteries, and enlarge the borders of their
6 garments, and love the chief place at feasts, and the chief

* i. e. in the view and decree of God. See Luke xx. 38, note. † W. in the same place, N.

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7 seats in the synagogues, and salutations in the market-
8 places, and to be called by men, Rabbi*. But be not ye
called Rabbi: for one is your Leader†; and all ye are
9 brethren. And call not *any man* your father upon earth:
10 for one is your Father, that is in heaven. Nor be ye called
11 Leaders: for one is your Leader, [*even* the Christ.]‡ But
12 he that is greatest among you, shall be your servant. And
whosoever shall exalt himself, shall be humbled; and
whosoever shall humble himself, shall be exalted.
13 "But alas for you, scribes and Pharisees, hypocrites!
for ye shut up the kingdom of heaven against men: for
ye neither enter in *yourselves*, nor suffer those that are
15 entering in to enter.|| Alas for you, scribes and Pharisees,
hypocrites! for ye traverse sea and land to make one
proselyte; and when he becometh *such*, ye make him
16 twofold more a son of hell than yourselves. Alas for
you, ye blind guides! who say, 'Whosoever shall swear
by the temple, it is nothing; but whosoever shall swear
by the gold of the temple, he is bound by his oath.'
17 Ye fools, and blind! for which is greater; the gold,
18 or the temple which sanctifieth the gold? And, 'Who-
soever shall swear by the altar, it is nothing: but whoso-
ever shall swear by the gift that is upon it, he is bound
19 by his oath.' Ye fools, and blind! for which *is* greater;
20 the gift, or the altar which sanctifieth the gift? He there-
fore who sweareth by the altar, sweareth by it, and by
21 all things thereon. And he who sweareth by the temple,
22 sweareth by it, and by Him who dwelleth therein. And
he who sweareth by heaven, sweareth by the throne of
23 God, and by Him who sitteth thereon. Alas for you,
scribes and Pharisees, hypocrites! for ye pay tithes of

* Master, Master, N. † even Christ, R. T.

‡ The words in brackets are probably a marginal gloss. N.

§ Ver. 14. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. R. T. This verse is interpolated from Mark xii. 40; Luke xx. 47. N. See Griesbach.

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mint and anise and cummin, and omit the weightier matters of the law, justice, and pity, and faithfulness: now these things ought ye to have done, and not to leave the
24 other undone: ye blind guides, who strain out a gnat,
25 and swallow a camel! Alas for you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the dish; but within they are filled by rapine
26 and injustice*. *Thou* blind Pharisee, first make clean the inside of the cup [and the dish]; and then their out-
27 side also will be clean. Alas for you, scribes and Pharisees, hypocrites! for ye resemble whited sepulchres, which outwardly indeed appear beautiful, but within are full of
28 dead *men's* bones, and of all uncleanness. In like manner ye also outwardly appear righteous unto men, but
29 within are full of hypocrisy and iniquity. Alas for you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and adorn the sepulchres of the
30 righteous; and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in
31 the blood of the prophets.' Wherefore ye bear witness to yourselves, that ye are the sons of those who slew the
32 prophets. Fill ye up therefore the measure of your fa-
33 thers. *Ye* serpents, *ye* offspring† of vipers, how can ye
34 escape the judgement of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye will kill and crucify: and *some* of them ye will scourge in your synagogues, and persecute from city to
35 city: so that upon you will come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zachariah, [son of Barachiah,] whom
36 ye slew between the temple and the altar. Verily I say unto you, that all these things shall come upon this generation.

37 "O Jerusalem, Jerusalem, that killest the prophets, and stonest those that are sent unto thee, how often would

* intemperance. R. T. † generation, N.

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I have gathered thy children together, as a hen gathereth
38 her chickens under *her* wings; but ye would not! Be-
39 hold, your habitation shall be left by you desolate. For
I say unto you, Ye shall not see me hereafter, till ye shall
say, 'Blessed *be* he that cometh in the name of the
Lord.'"

CH. XXIV. And Jesus went out, and was departing from the
temple: and his disciples came near, to show him the
2 buildings of the temple. And Jesus said unto them,
"See ye [not] all these things? Verily I say unto you,
There will not be left here one stone upon another, which
will not be thrown down."

3 And as he was sitting on the mount of Olives, the dis-
ciples came near to him privately, saying, "Tell us,
when will these things be? and what *will be* the sign of
4 thy appearance, and of the end of the age?" Then Jesus
answered, and said unto them, "Take heed that no man
5 deceive you. For many will come in my name, saying,
6 'I am Christ;' and will deceive many. And ye will
soon hear of wars, and rumours of wars: see that ye be
not troubled: for all *these things* must come to pass, but
7 the end is not yet. For nation will rise against nation,
and kingdom against kingdom; and there will be fa-
mines, and pestilences, and earthquakes, in many places.
8 But all these things *are the* beginning of sorrows.

9 "Then will *men* deliver you up to affliction, and will
kill you; and ye will be hated by all nations because of
10 my name. And then many will fall away, and will deliver
11 up one another, and will hate one another. And many
12 false prophets will rise, and will deceive many. And be-
cause iniquity will be multiplied, the affection of* many
13 will become cold: but whosoever endureth to the end,
14 he shall be preserved. And these glad tidings of my king-
dom will be preached in all the world, for a witness to all
nations; and then the end will come.

* love toward, N.

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15 "When therefore ye see the desolating abomination*,
spoken of by the prophet Daniel, standing on holy ground,
16 (let him who readeth consider,) then let those that are
17 in Judea flee to the mountains: let not him that is on the
house-top go down to take any thing out of his house:
18 nor let him *that is* in the field turn back to take his gar-
19 ments. But alas for them that are with child, and for
20 them that give suck, in those days! And pray ye that
your flight be not in winter, nor on the sabbath. For
21 then will be great affliction, such as hath not been
since the beginning of the world to this time; no, nor
22 ever will be. And unless those days should be shorten-
ed, no man could be preserved: but because of the elect
those days will be shortened.
23 "Then if any man say unto you, 'Lo, here *is* the
24 Christ, or there;' believe *him* not. For false Christs
and false prophets will rise, and will propose † great signs
and wonders, so as to deceive, if *it were* possible, even
25 the elect. Lo, I have foretold you *this*. Wherefore, if
26 men say unto you, 'Behold, *Christ* is in the desert;' go
not forth: 'Behold, *he is* in the secret chambers,' believe
27 *them* not. For as the lightning cometh out of the east,
and shineth to the west; so will the appearance of the
28 Son of man [also] be. For wheresoever the carcase is,
thither the eagles will be gathered together.
29 "Now, soon after the affliction of those days, the sun
will be darkened, and the moon will not give her light,
and the stars will fall from heaven, and the powers of the
30 heavens will be shaken. And then will appear the sign
of the Son of man in heaven; and then will all the
tribes of the land lament, and will see the Son of man
coming on the clouds of heaven, with great power and
31 glory. And he will send his angels with a great sound
of a trumpet; and they will gather together his elect

* the Roman armies, N. † W. show. N.

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from the four winds, from one end of the heaven to the other.

32 "But learn a parable from the fig-tree: When its branch is now tender, and putteth forth leaves, ye know
33 that summer is near: so likewise, when ye see all these things, know ye that *the Son of man* is near, *even* at the
34 door. Verily I say unto you, This generation will not
35 pass away till all these things be accomplished. Heaven and earth will pass away; but my words cannot pass away.

36 "But of that day and hour none knoweth; no, not
37 the angels of heaven; but my Father only. But as the days of Noah *were*, so will the appearance of the Son of
38 man also be. For as in the days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noah entered into
39 the ark; and understood not, until the flood came, and destroyed *them* all; so will the appearance of the Son of
40 man also be. Then will two *men* be in the field; the one
41 will be taken, and the other left. Two *women will* be grinding at the mill; the one will be taken, and the other left.

42 "Watch therefore: for ye know not at what hour
43 your master cometh. But this ye know, that if the master of the house had known in what part of the night the thief would come, he would have watched, and would not have suffered his house to be broken into.
44 Wherefore be ye also ready; for in an hour of which ye think not, the Son of man cometh.

45 "Who then is the faithful and wise servant, whom his master hath placed over his household, to give them food
46 in due season? Happy *is* that servant whom his master,
47 when he cometh, shall find doing thus. Verily I say
48 unto you, that he will place him over all that he hath. But if that servant, *being* evil, say in his heart, 'My master
49 delayeth his coming;' and begin to strike his fellow-ser-

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50 vants, and eat and drink with the drunken ; the master
of that servant will come in a day when he looketh not
51 for *him*, and in an hour of which he is not aware ; and
will discard him*, and appoint *him* his portion with the
perfidious† : there will be weeping, and gnashing of teeth.

CH. XXV. "Then the kingdom of heaven will be like ten vir-
gins, who took their lamps, and went forth to meet the
2 bridegroom. And five of them were wise, and five *were*
3 foolish. Those who were foolish took their lamps, and
4 took with them no oil : but the wise took oil in their
5 vessels, together with their lamps. And, while the bride-
6 groom tarried, *they* all slumbered and slept. And at
midnight there was a cry, 'Behold, the bridegroom
7 cometh : go ye forth to meet him.' Then all those vir-
8 gins rose, and set their lamps in order. And the foolish
said to the wise, 'Give us of your oil : for our lamps are
9 going out.' But the wise answered, saying, '*Not so ;*
lest there be not enough for us and you : go ye rather to
10 those who sell, and buy for yourselves.' And, while they
went to buy, the bridegroom came : and those who were
ready went in with him to the marriage-feast ; and the
11 door was shut. And afterward the other virgins also
12 come, saying, 'Sir, sir, open *it* for us.' But he an-
swered and said, 'Verily I say unto you, I know you
not.'

13 "Watch therefore, for ye know not the day and hour‡.

14 "For *the Son of man is* like one going into another
country, who called his servants, and delivered to them
15 what he had : and gave to one five talents, and to another
two, and to another one ; to every man according to his
ability ; and immediately went into another country.
16 Then he that had received the five talents, went and traded
17 with them, and made *of them* other five talents. And in

* cut him asunder, N. See Pearce and Campbell, in loc.
† hypocrites, N. See Pearce and Campbell, in loc.
‡ wherein the Son of man cometh. R. T.

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like manner he that *had received* the two, he also gained
18 other two. But he that had received the one, went and
19 digged in the ground, and hid his master's money. Now
after a long time the master of those servants cometh,
20 and reckoneth with them. Then he that had received
the five talents came near, and brought other five talents,
saying, 'Sir, thou deliveredst unto me five talents: see, I
21 have gained besides them five other talents.' His master
said unto him, 'Well done, *thou* good and faithful ser-
vant: thou hast been faithful over a few things, I will
place thee over many things: enter into the joy of thy
22 master.' Then he also that [had received] the two talents
came near, and said, 'Sir, thou deliveredst unto me two
talents: see, I have gained besides them two other talents.'
23 His master said unto him, 'Well done, *thou* good and
faithful servant: thou hast been faithful over a few things,
I will place thee over many things: enter into the joy of
24 thy master.' Then he that had received the one talent
came near, and said, 'Sir, I knew that thou art an hard
man, reaping where thou hast not sown, and gathering
25 where thou hast not scattered: and I was afraid, and
went and hid thy talent in the ground: see, thou hast
26 *what is* thine.' Then his master answered, and said unto
him, '*Thou* wicked and slothful servant, thou knewest
that I reap where I sowed not? and gather where I scat-
27 tered not? Thou oughtest therefore to have put my money
to the exchangers; and *then* at my coming I should have
28 received mine own with increase. Take ye therefore the
talent from him, and give *it* unto him that hath the ten
29 talents. For to every one that hath *much*, *to him* shall be
given, and he shall abound: but from him that hath little
30 shall be taken away even that which he hath. And put
forth the unprofitable* servant into the outer darkness:
there will be weeping and gnashing of teeth.'

* worthless, N.

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31 "But when* the Son of man shall come in his glory, and
all the angels with him, then he will sit upon the throne
32 of his glory: and before him will be gathered all nations:
and he will separate them one from another, as a shep-
33 herd separateth *his* sheep from the goats: and he will set
the sheep on his right hand, but the goats on *his* left.
34 Then the king will say to them on his right hand, 'Come,
ye blessed of my Father, inherit the kingdom prepared
35 for you from the foundation of the world. For I was
hungry, and ye gave me food: I was thirsty, and ye gave
36 me drink: I was a stranger, and ye took me in: naked,
and ye clothed me: I was sick, and ye took care of me:
37 I was in prison, and ye came unto me.' Then will the
righteous answer him, saying, 'Lord, when saw we thee
hungry, and fed *thee?* or thirsty, and gave *thee* drink?
38 And when saw we thee a stranger, and took *thee* in? or
39 naked, and clothed *thee?* And when saw we thee sick,
40 or in prison, and came unto thee?' And the king will
answer and say unto them, 'Verily I say unto you,
Inasmuch as ye did *it* unto one of the least of these my
41 brethren, ye did *it* unto me.' Then he will say unto them
also on the left hand, 'Depart from me, ye cursed, into
the everlasting fire, which was prepared† for the devil
42 and his angels. For I was hungry, and ye gave me no
43 food: I was thirsty, and ye gave me no drink: I was a
stranger, and ye took me not in: naked, and ye clothed
me not: sick, and in prison, and ye took no care of me.'
44 Then they also will answer, saying, 'Lord, when saw
we thee hungry, or thirsty, or a stranger, or naked, or
45 sick, or in prison, and did not minister unto thee?' Then
he will answer them, saying, 'Verily I say unto you,
Inasmuch as ye did *it* not unto one of the least of these,
46 ye did *it* not unto me.' And these shall go away into

* Now when, W.

† Some of the best authorities read, "which my Father hath prepared."

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everlasting punishment*: but the righteous into everlasting life."

CH. XXVI. And it came to pass, when Jesus had ended all these
2 words, that he said to his disciples, "Ye know that after two days will be the passover: and *then* the Son of man will be delivered up to be crucified."

3 Then the chief-priests, [and the scribes] and the elders of the people assembled together in the palace of the
4 high-priest, who was called Caiaphas; and consulted how they might apprehend Jesus by craft, and kill *him*.
5 But they said, "Not during the feast, lest there be a disturbance among the people."

6 Now when Jesus was in Bethany, in the house of
7 Simon *called* the leper, a woman came near unto him, having an alabaster-box of most precious ointment, and
8 poured *it* out on his head as he was at table. But when [his] disciples saw *it*, they had indignation, saying,
9 "Why *is* this waste? For this *ointment* might have been
10 sold for much, and have been given to the poor." And Jesus knew *this*, and said unto them, "Why trouble ye
11 the woman? for she hath done a good deed to me. For ye have the poor with you always; but me ye have not
12 always. For in that she hath poured this ointment on
13 my body, she hath done *it* for my embalming. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, this also which she hath done shall be spoken of, for a memorial of her."

14 Then one of the twelve, called Judas Iscariot, went to
15 the chief-priests, and said, "What are ye willing to give me, and I will deliver him up unto you?" And they ap-

* The word here rendered *punishment*, properly signifies correction inflicted for the benefit of the offender. And the word translated *everlasting*, is often used to express a long but indefinite duration. Rom. xvi. 2; 2 Tim. i. 9; Philemon v. 15. This text, therefore, so far from giving countenance to the harsh doctrine of eternal misery, is rather favourable to the more pleasing, and more probable hypothesis, of the ultimate restitution of the wicked to virtue and to happiness. See Simpson's Essay on Future Punishments.

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16 pointed him thirty pieces of silver. And from that time
he sought for a convenient opportunity to deliver *Jesus* up.
17 Now *on* the first *day* of *the feast of* unleavened bread,
the disciples came to Jesus, saying [unto him], "Where
wilt thou that we prepare for thee, to eat the passover?"
18 And he said, "Go into the city to such a man, and say
unto him, 'The Master saith, My time is near; I will
19 keep the passover at thine house with my disciples.'"
And the disciples did as Jesus had commanded them:
and they made ready the passover.
20 Now when evening was come, he placed himself at
21 table with the Twelve. And as they were eating, he
said, "Verily I say unto you, that one of you will de-
22 liver me up." And they were very sorrowful; and began
every one of them to say unto him, "Master, is it I?"
23 And he answered and said, "He who dippeth *his* hand
24 with me in the dish, *even* he will deliver me up. The
Son of man goeth* indeed, as it is written of him: but alas
for that man by whom the Son of man is delivered up!
good were it for that man if he had not been born†."
25 Upon this Judas, who delivered him up, said, "Master,
is it I?" *Jesus* saith unto him, "Thou hast said *truly*."
26 And as they were eating, Jesus took bread, and gave
thanks, and brake *it*, and gave *it* to the disciples, and
27 said, "Take, eat; this is my body." And he took the
cup, and gave thanks, and gave *it* to them, saying,
28 "Drink ye, all, out‡ of it: for this is my blood of the
new covenant, which is shed for many†† for the remission

* dieth. A known euphemism, N.

† Or, "It would have been good for him (the traitor), if that man (the Son of man) had never been born." ‡ drink ye all of it, N.

†† shed for many: that is, *all*. See Newcome, Pearce, Comp. ch. xx. 28. For the remission of sins: that is, for the confirmation of a covenant, by which gentiles as well as Jews will be made a holy people. The gentiles, being in an uncovenanted state, were regarded by the Jews as unholy, and are called sinners. See Gal. ii. 15. When, by faith in Christ, they entered into the christian covenant, they became holy; and their sins are said to be forgiven. Thus the blood of Christ is said to have been shed for the remission of sins. These words in the institution of the eucharist are only to be found in Matthew, who wrote for the Jewish believers, and would be understood by them. See Bishop Pearce, and Taylor's Key to the Romans.

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29 of sins. And I say unto you, I shall not drink henceforth
of this produce of the vine, until that day when I drink it
30 new with you in my Father's kingdom." And when they
had recited a hymn*, they went out to the mount of Olives.
31 Then saith Jesus unto them, "All ye will offend be-
cause of me on this night: for it is written, 'I will smite
the Shepherd, and the sheep of the flock will be scattered
32 abroad.' But, after I am risen, I will go before you in-
33 to Galilee." Then Peter answered and said unto him,
"Though all *others* shall offend because of thee, I will
34 never offend." Jesus said unto him, "Verily I say unto
thee, that on this night, before the cock crow†, thou wilt
35 deny me thrice." Peter saith unto him, "Though I must
even die with thee, I will no wise deny thee." In like
manner said all the disciples also.
36 Then cometh Jesus with them to a place called Geth-
semané, and saith to the disciples, "Sit ye here, while I
37 go and pray yonder." And he took with him Peter, and
the two sons of Zebedee, and began to be sorrowful, and
38 full of anguish. Then saith Jesus‡ unto them, "My
soul is very sorrowful, unto death: remain here, and
39 watch with me." And he went forward a little, and fell
on his face, and prayed, saying, "O my Father, if it be
possible, let this cup pass away from me: nevertheless
40 not as I will, but as Thou *wilt*." And he cometh to the
disciples, and findeth them sleeping; and saith to Peter,
"So *then*, were ye not able to watch with me one hour?
41 Watch ye, and pray; that ye enter not into temptation.
42 The spirit indeed *is* willing, but the flesh *is* weak." He
went away again a second time, and prayed, saying, "O
my Father, if this [cup] cannot pass away [from me,]
43 except†† I drink it, thy will be done." And he came and
findeth them sleeping again: for their eyes were heavy.
44 And he left them, and went away again, and prayed a

* when they had used an hymn, N.

† i. e. probably, "before the trumpet sounds for the third watch." See Luke xxii. 34, note. ‡ Then saith he unto them, R. T. †† but I must, N.

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45 third time, saying the same words. Then he cometh to
his disciples, and saith unto them, "Sleep on now, and
take *your* rest*. Behold, the hour draweth near; and
the Son of man is delivered up into the hands of sinners.
46 Rise, let us go: behold, he draweth near who delivereth
me up."
47 And while he was yet speaking, behold, Judas, one
of the Twelve, came; and with him a great multitude
with swords and clubs, from the chief-priests and elders
48 of the people. Now he who delivered *Jesus* up had
given them a sign, saying, "Whomsoever I shall kiss,
49 *that* is he: apprehend him." And immediately he came
near to Jesus, and said, "Hail, Rabbi†;" and kissed
50 him. And Jesus said unto him, "Friend, wherefore
comest thou?" Then they came near, and laid hands on
Jesus, and apprehended him.
51 And, behold, one of those who were with Jesus stretch-
ed out *his* hand, and drew his sword, and smote a servant
52 of the high-priest's, and cut off his ear. Then saith Jesus
unto him, "Put up thy sword again into its place: for
53 all those who take the sword perish by the sword. Thinkest
thou that I cannot now pray to my Father, and he will
54 send me more than twelve legions of angels? How then
can the scriptures be fulfilled, that thus it must be?"
55 At that time Jesus said to the multitudes, "Are ye
come out as against a robber, with swords and clubs, to
take me? I sat daily with you teaching in the temple,
56 and ye did not lay hold on me. But all this is done, so
that the writings of the prophets are fulfilled."
57 Then all the disciples left him and fled. And those
that had apprehended Jesus, led *him* away to *the palace of*
Caiaphas the high-priest; where the scribes and the elders
58 assembled. But Peter followed him at a distance to the

* Are ye still asleep, and giving yourselves to rest? behold! the moment is come, W.
† Master; N.

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palace of the high-priest; and entered in and sat with the
59 officers, to see the end. Now the chief-priests, [and the
elders,] and the whole council, sought false witness
60 against Jesus, that they might put him to death; but
found *it* not, though many false witnesses came near*.
61 And at last two false witnesses came near, and said, "This
man said, 'I am able to destroy the temple of God, and
62 to build it in three days.'" And the high-priest rose up,
and said unto him, "Answerest thou nothing? what *is*
63 *it which* these witness against thee?" But Jesus kept
silence. And the high-priest spake *again* and said unto
him, "I adjure thee by the living God, that thou tell
64 us, whether thou be the Christ, the Son of God." Jesus
saith unto him, "Thou hast said *truly*: moreover I say
unto you, Hereafter ye will see the Son of man sitting on
the right hand of power, and coming on the clouds of
65 heaven." Then the high-priest rent his garments, saying,
"He hath spoken blasphemy: what further need have
we of witnesses? see, now ye have heard his blasphemy.
66 What think ye?" And they answered and said, "He is
67 guilty of death." Then they spat in his face, and struck
him with the fist†, and others beat *him* with the palms of
68 their hands; saying, "Prophesy unto us, thou Christ,
Who is he that struck thee?"
69 Now Peter sat without in the palace: and a maid-
servant came near to him, saying, "Thou also wast with
70 Jesus the Galilean." But he denied *it* before *them* all,
71 saying, "I know not what thou sayest." And when he
had gone out into the porch, another *maid-servant* saw
him, and saith to those who were there, "This man also
72 was with Jesus of Nazareth." And he denied *it* again
73 with an oath, *saying*, "I know not the man." And after
a little *time* those who stood by came near, and said to
Peter, "Surely thou also art *one* of them; for thy speech

* yet found they none, R. T. † Newcome's margin. buffeted him, N.

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74 discovereth thee." Then he began to curse himself, and
to swear, *saying*, "I know not the man." And imme-
75 diately the cock crew. And Peter remembered the words
of Jesus, who had said unto him, "Before the cock crow,
thou wilt thrice deny me." And he went out, and wept
bitterly.

CH. XXVII. Now when morning was come, all the chief-
priests and the elders of the people took counsel against*
2 Jesus, to put him to death. And when they had bound
him, they led *him* away, and delivered him up to Pontius
Pilate the governor.

3 Then Judas, who had delivered him up, when he saw
that *Jesus* was condemned, repented, and brought again
the thirty pieces of silver to the chief-priests and the el-
4 ders, saying, "I have sinned, in that I have delivered up
innocent blood." And they said, "What *is that* to us?
5 see thou *to that*." And he cast down the pieces of sil-
ver in the temple, and withdrew, and went and hang-
6 ed himself. And the chief-priests took the pieces of sil-
ver, and said, "It is not lawful to put them into the
7 treasury; because it is the price of blood." And they
took counsel, and bought with them the potter's field,
8 to bury strangers in. Wherefore that field hath been
9 called The field of blood, unto this day. (Then was
fulfilled that which was spoken by the prophet [Jere-
miah†], saying, "And I took the thirty pieces of silver,
the price of him who was valued, whom they of the sons
10 of Israel valued; and gave them for the potter's field, as
the Lord commandeth me.")

11 And Jesus stood before the governor: and the governor
asked him, saying, "Art thou the King of the Jews?"

* about, N.

† The quotation is from Zech. xi. 12, 13. The word *Jeremiah* was probably inserted in the text through the mistake of some early transcriber. Matthew often omits the name of the prophet whose words he quotes.....Bp. Pearce.

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12 And Jesus said unto him, "Thou sayest *truly*." And
when he was accused by the chief-priests and the elders,
13 he answered nothing. Then Pilate saith unto him,
"Hearest thou not how many things they witness against
14 thee?" But *Jesus* answered him to no one matter; so that
the governor wondered greatly.

15 Now at *that* feast the governor was accustomed to re-
lease unto the multitude one prisoner, whom they would.
16 And they had then a noted prisoner, called Barabbas*.
17 When therefore they were gathered together, Pilate said
unto them, "Whom will ye that I release unto you;
18 Barabbas†, or Jesus that is called Christ?" (For he knew
19 that through envy they had delivered him up: and while
he was sitting on the judgement-seat, his wife had sent
unto him, saying, "Have thou nothing to do with that
righteous man: for I have suffered many things this day
20 in a dream because of him.") But the chief-priests and
the elders persuaded the multitudes that they should ask
21 for Barabbas, and destroy Jesus. Then the governor
spake and said unto them, "Which of the two will ye
that I release unto you?" And they said, "Barabbas."
22 Pilate saith unto them, "What then shall I do to Jesus,
that is called Christ?" *They* all say [unto him], "Let
23 him be crucified." And the governor said, "Why, what
evil hath he done?" But they cried out exceedingly, say-
24 ing, "Let him be crucified." Now when Pilate saw
that he could prevail nothing, but *that* rather a disturb-
ance was made, he took water, and washed *his* hands be-
fore the multitude, saying, "I am innocent of the blood
25 of this righteous man: see ye *to it*." And all the people

* Some very ancient authorities, cited by Origen, read "Jesus the son of Abbas;" which Michaelis says is undoubtedly the original reading. See Griesbach and Marsh's Mich. v. i. p. 316, 516. The word "Jesus" was omitted in later copies in honour to the name.

† Or, Jesus the son of Abbas. See the preceding note.

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answered, and said, "His blood *be* on us, and on our
26 children." Then he released Barabbas unto them: and, when he had scourged Jesus, he delivered *him* up to be crucified.
27 Then the soldiers of the governor took Jesus with them into the judgement-hall, and gathered unto him the whole
28 band. And they stripped him, and put on him a scarlet
29 robe. And when they had platted a crown of thorns*, they put it upon his head, and a reed in his right hand: and they kneeled down before him, and derided him,
30 saying, "Hail, King of the Jews." And they spat on him; and took the reed, and struck him on the head.
31 And when they had derided him, they stripped him of the robe, and put his own garments on him, and led him away to crucify *him*.
32 And as they were coming out, they met with a Cyrenian, named Simon; whom they compelled to carry his
33 cross. And when they were come to a place called Gol-
34 gotha, which signifieth a place of skulls, they gave him vinegar to drink, mingled with gall: and when he had
35 tasted of it he would not drink. And when they had crucified him, they parted among them his garments,
36 casting lots †. And, sitting down, they watched him
37 there. And they set up over his head his accusation
38 written, THIS IS JESUS, THE KING OF THE JEWS. At the same time two robbers were crucified with him: one on *his* right hand, and another on *his* left.
39 And those who passed by reviled him, shaking their
40 heads, and saying, "Thou who destroyest the temple, and buildest *it* in three days, save thyself. If thou be

* More probably of acanthus, or bearsfoot. The design was to insult, not to torture. See Bp. Pearce.

† The received text adds, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.'" This clause is omitted in the Alex. Vat. and Ephr. and many other valuable manuscripts, and in most of the ancient versions. It was, probably, a marginal note.

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41 *the* son of God, come down from the cross." In like manner the chief-priests also, and the scribes and elders
42 derided him, and said, "He saved others; cannot he save himself*? If he be the king of Israel, let him now come down from the cross, and we will believe in him.
43 He trusted in God; let him now deliver him, if he will
44 have him: for he said, 'I am *the* Son of God.'" The robbers also, that were crucified with him, reproached him in the same manner.

45 Now from the sixth hour there was darkness over all
46 the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, my God, my God,
47 why hast thou forsaken me? Then some of those who stood there, when they heard *it*, said, "This *man* calleth
48 for Elijah." And immediately one of them ran, and took a sponge, and filled it with vinegar, and put *it* about
49 a reed, and gave him to drink. And the rest said, "Forbear: let us see whether Elijah will come and save him."
50 Then Jesus, when he had cried again with a loud voice, expired †.

51 And, behold, the veil of the temple was rent in two, from the top to the bottom: and the earth quaked, and
52 the rocks were rent; and the sepulchres were opened;
53 and many bodies of saints who slept arose: and they came out of the sepulchres after the resurrection *of Jesus*, and entered into the holy city, and appeared to many.

54 Now when the centurion, and those who were with him watching Jesus, saw the earthquake, and the things which had passed, they feared greatly; saying, "Truly this was a ‡ son of a god."

55 And many women were there, beholding at a distance; who had *also* followed Jesus from Galilee, ministering

* himself he cannot save. N.
† gave up his spirit, or breath; breathed his last. N. ‡ *the* Son of God, N.

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56 unto him: among whom was Mary Magdalene, and
Mary the mother of James and of Joses, and the mother
of the sons of Zebedee.
57 Now when it was evening, there came a rich man of
Arimathea, named Joseph, who himself also was a dis-
58 ciple of Jesus. This man went to Pilate, and asked for
the body of Jesus. Then Pilate commanded the body to
59 be delivered. And when Joseph had taken the body,
60 he wrapped it in *a* clean linen *cloth*; and laid it in his own
new sepulchre, which he had hewn in a rock: and he
rolled a great stone to the door of the sepulchre, and
61 departed. And Mary Magdalene was there, and the
other Mary; sitting over against the sepulchre.
62 Now on the morrow, which followeth the *day of* pre-
paration, the chief-priests and the Pharisees came to-
63 gether unto Pilate, saying, "Sir, we remember that this
deceiver said, while he was yet alive, 'Within three
64 days I will rise again.' Command therefore that the se-
pulchre be made secure till the third day; lest his dis-
ciples come [by night] and steal him away, and say
to the people, 'He is risen from the dead:' so the last
65 deceit will be worst than the first." Pilate said unto
them, "Take a guard: depart, secure *it* as ye know."
66 So they went and secured the sepulchre; having sealed
the stone, and set the guard.

CH XXVIII. But after the sabbath, as it began to dawn to-
ward the first day of the week, came Mary Magdalene,
2 and the other Mary, to view the sepulchre. And, lo,
there had been a great earthquake*: for an angel of the
Lord had descended from heaven, and had come near and
rolled back the stone from the door, and was sitting upon
3 it†. Now his appearance was as lightning, and his raiment
4 white as snow: and for fear of him the keepers trembled,

* a great disturbance had happened, W. † sitten on. N. See W.

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and became as dead *men*. But the angel spake and said
to the women, "Fear not ye: for I know that ye seek
Jesus, who was crucified. He is not here: for he is
risen, as he said: come, see the place where [the Lord]
lay*. And depart quickly, and tell his disciples that he
is risen from the dead: and, lo, he will go before you
into Galilee; there ye shall see him. Lo, I have told
you." And they quickly went out of the sepulchre,
with fear and great joy; and ran to tell his disciples. And
[as they went to tell his disciples,] lo, Jesus met them,
saying, "Hail." And they came near, and took hold
of his feet, and did him obeisance. Then saith Jesus un-
to them, "Fear not: go, tell my brethren that they de-
part into Galilee; and there shall they see me."

Now, as they were going, lo, some of the guard came
into the city, and told the chief-priests all the things which
had been done. And when they had assembled with the
elders, and had taken counsel, they gave much money to
the soldiers, saying, "Tell *the people*, 'His disciples came
by night, and stole him *away* while we slept.' And if
this be heard of by the governor, we will prevail on him,
and render you secure." So they took the money, and
did as they were taught: and this report is spread abroad
among the Jews until this day.

Afterward the eleven disciples went into Galilee, to a
mountain where Jesus had appointed them. And when
they saw him, they did obeisance to him: but some had
doubted†.

And Jesus came near, and spake unto them, saying,
"All power is given unto me in heaven and on earth.

* "where he lay," is the reading of the Vat. MS. and of the Ethiopic and some other ancient versions.

† Or, "some doubted," i. e. while Jesus was at a distance, and till he came near enough to be distinctly seen and heard, ver. 18. See Bp. Pearce. Beza conjectured that instead of οἱδὲ the true reading is οὐδὲ, "nor did they doubt at all;" but this conjecture, though very plausible, is unsupported by manuscripts.

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19 Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the
20 holy spirit*; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, to the end of the age†."

* As a symbolical profession of that holy religion, which originated with the Father, was taught by Christ, the son (that is, the servant and messenger of God) and confirmed by the gifts of the holy spirit. Some have called in question the genuineness of this verse, but without sufficient authority. It is, however, evident that it was not intended to prescribe an invariable formula in the administration of baptism, for the apostles themselves baptized simply into the name of Jesus. See Acts viii. 16; xix. 5; x. 48. That the holy spirit is here named in connexion with the Father and the Son, is no proof that the spirit has a distinct personal existence See Acts xx. 32; Eph. vi. 10. Much less can this phraseology be alleged as an argument that the three names express three divine and equal persons. See 1 Chron. xxix. 20. Some would render the passage, *upon*, or *concerning*, the name, etc. that is, receiving them to instruction upon these subjects. See Cappe's Dissertations.

† To the end of the age, i. e. to the end of the Jewish dispensation; till the destruction of Jerusalem and the temple;—soon after which miraculous powers were withdrawn, and no personal appearances of Jesus Christ are recorded. See Bp. Pearce, Wakefield, etc.

The postcripts to Matthew's History are various, and of little authority, viz. "The end of Matthew's gospel: which was written by him at Jerusalem [or in Palestine] in the Hebrew language, eight years after Christ's ascension, and was translated by James, the Lord's brother."

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THE GOSPEL ACCORDING TO

ST. MARK.

CHAP. I.

1 THE beginning of the gospel of Jesus Christ, *the* Son
of God*.
2 As it is written in the prophet Isaiah†, "Behold, I send
my messenger before thy face, who will prepare thy way‡:
3 The voice of one crying in the desert, 'Prepare ye the way
4 of the Lord, make his paths straight;' John, *accordingly*‖,
baptized in the desert, and proclaimed¶ the baptism of re-
5 pentance, for the remission of sins. And all the region
of Judea, and all they of Jerusalem, went out unto him,
and were baptized by him in the river Jordan, confessing
6 their sins. Now John was clothed with camel's hair, and
with a leathern girdle about his loins; and he ate lo-
7 custs and wild honey. And he proclaimed††, saying, "One
mightier than I cometh after me; the latchet of whose
8 sandals I am not worthy to stoop down and unloose. I
indeed have baptized you with water: but he will baptize
you with the holy spirit."
9 And it came to pass in those days *that* Jesus came from
Nazareth of Galilee, and was baptized by John in Jor-

* Or, of Jesus Christ, *a* son of God.

† "in the prophets," R. T. If "Isaiah" is the true reading, Abp. Newcome observes that the remainder of the verse must be an early interpolation from Malachi iii. 1.

‡ "before thee," R. T. and N. These words are omitted in Griesbach's second edition.

‖ See Wakefield. ¶ N. m. preached, N. t. †† N. m. preached, N. t.

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10 dan. And immediately going up out of the water, he
saw the heavens rent, and the spirit, as a dove, descend-
11 ing upon him. And a voice came from heaven, *say-
ing*, "Thou art my beloved son, in whom I am well
pleased."
12 And immediately the spirit sendeth him forth into the
13 desert: and he was tempted by Satan forty days*; and
was with the wild beasts: and the angels ministered unto
him.
14 Now after John had been delivered up *to prison*, Jesus
came into Galilee, proclaiming† the glad tidings [of the
15 kingdom] of God, [and] saying, "The time is fulfilled,
and the kingdom of God draweth near: repent, and be-
lieve the gospel."
16 Now as he walked by the lake of Galilee, he saw Simon,
and Andrew his brother, casting a net into the lake: for
17 they were fishers. And Jesus said unto them, "Come
18 after me, and I will make you to be fishers of men." And
immediately they left [their] nets, and followed him.
19 And he went on a little further thence, and saw James
the son of Zebedee, and John his brother, who also were
20 in a ship mending‡ their nets. And immediately he
called them: and they left their father Zebedee in the
ship with the hired servants, and went after *Jesus*.
21 And they enter into Capernaum; and immediately on
22 the sabbath he taught in the synagogue. And *the people*
were amazed at his doctrine: for he taught them as hav-
23 ing authority, and not as the scribes. And there was in
their synagogue a man with an unclean spirit‖; and he
24 cried out, saying, "Ah! what have we to do with thee,
thou Jesus of Nazareth? art thou come to destroy us? I
25 know who thou art, the holy One of God." And Jesus
rebuked him, saying, "Be silent, and come out of him."

* i. e. he was exposed to various trials for the discipline of his mind. See note on Matt. iv.

† N. m. preaching, N. t. ‡ preparing, N. ‖ an insane person.

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26 And when the unclean spirit had convulsed him, and had
27 cried with a loud voice, he come out of *the man*. And all were astonished, so that they reasoned among themselves, saying, "What is this? what new doctrine *is* this? for with authority he commandeth even the unclean
28 spirits, and they obey him." And immediately his fame went forth through all the country about Galilee.

29 And they immediately went out of the synagogue, and went with James and John into the house of Simon
30 and Andrew. Now the mother of Simon's wife lay sick
31 of a fever; and immediately they tell him of her. And he came near and took her by the hand, and raised her up: and immediately the fever left her, and she ministered unto them.

32 Now when evening was come, and the sun was set, they brought unto him all that were sick, and those
33 that had demons. And all the city was gathered to-
34 gether at the door. And he cured many that were sick of various diseases, and cast out many demons: and suffered not the demons to say that* they knew him.

35 And in the morning he rose up, *while* much of the night *remained*, and went out, and departed into a desert place,
36 and prayed there. And Simon, and those that were with
37 *Simon*, followed after him. And when they had found
38 him, they say unto him, "All *men* seek thee." And he saith unto them, "Let us go into the neighbouring towns, that I may preach there also: for therefore I am come
39 forth." And he preached in their synagogues, throughout all Galilee; and cast out demons.

40 And a leper cometh to him, beseeching him, and kneeling down to him, and saying to him, "If thou wilt,
41 thou canst make me clean." And Jesus, moved with compassion, stretched forth *his* hand, and touched him,
42 and saith to him, "I will; be thou made clean." And

* speak: for....N.

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when he had spoken, immediately the leprosy departed
43 from *the man*, and he was made clean. And *Jesus* strictly charged him, and immediately sent him away; and
44 saith unto him, "See thou tell no man any thing: but go, show thyself to the priest, and offer for thy cleansing those things which Moses commanded; for a testimony
45 unto them." But he went forth, and began to publish much, and to spread abroad the matter; so that Jesus could no more openly enter * into the city, but was without in desert places: and they came to him from all parts.

CH. II. And he entered again into Capernaum, after *some*
2 days; and it was known that he was in a house. And immediately many were gathered together; so that not even the parts about the door could any longer contain *them*: and he preached the word unto them.

3 And they come to him, bringing one sick of the palsy,
4 who was carried by four. And when they could not come near him because of the multitude, they uncovered the roof † where he was: and when they had broken *it* up, they let down the couch on which the sick of the
5 palsy lay. Now when Jesus saw their faith, he saith to the sick of the palsy, "Son, thy sins are forgiven thee."
6 Now some of the scribes were sitting there, and reasoning
7 *thus* in their hearts, "Why doth this *man* thus speak blasphemies? who can forgive sins, but one; *that is*, God?"
8 And when Jesus immediately perceived in his spirit that they reasoned thus within themselves, he said unto them,
9 "Why reason ye so in your hearts? Which is easier? to say unto the sick of the palsy, 'Thy sins are forgiven thee?' or to say, 'Arise, take up thy couch, and walk?'
10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
11 I say unto thee, 'Arise, take up thy couch, and go to

* Or, would not for a time enter openly. See ch. ii. 1. † Or, removed the covering.

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12 thine house.'" And immediately he arose, took up *his* couch, and went out before *them* all; so that all were amazed, and glorified God, saying, "We never saw *it* thus!"

13 And *Jesus* went out again by the *side of* the lake: and all the multitude came to him, and he taught them.

14 And as he passed by, he saw Levi, the *son* of Alpheus, sitting at the receipt of custom, and saith unto him, "Follow me." And *Levi* rose up, and followed him.

15 And it came to pass that, as *Jesus* was at meat in *Levi's* house, many publicans and sinners * placed themselves at the table † with Jesus and his disciples: for there were
16 many, and they followed him. And when the scribes and the Pharisees saw him eating with the publicans and sinners, they said to his disciples, "How *is it* that he eateth and drinketh with the publicans and sinners?"
17 But when Jesus heard *it*, he saith unto them, "Those that are well need not a physician, but those that are sick; I came not *to* call righteous men, but sinners ‡."

18 Now the disciples of John and of the Pharisees used to fast: and they come and say unto him, "Why do the disciples of John and of the Pharisees fast, but thy dis-
19 ciples fast not?" And Jesus said unto them, "Can the companions of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom
20 with them, they cannot fast. But the days will come when the bridegroom shall be taken from them; and
21 then they will fast in that day ||. No man seweth a piece of unwrought cloth upon an old garment: otherwise, the new piece which filleth [it] up, taketh from the old, and
22 a worse rent is made. And no man putteth new wine into old skins: otherwise, the [new] wine bursteth the

* tax-gatherers, and gentiles, who were regarded as sinners.
† placed themselves with Jesus, N.
‡ "but sinners to repentance," R. T.
‖ "in those days," R. T.

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skins, and the wine is spilled, and the skins will be marred: but new wine must be put into new skins."

23 And it came to pass that he went through the corn-
fields on the sabbath; and his disciples began, as they
24 went, to pluck the ears of corn. And the Pharisees said
unto him, "See, why do they on the sabbath that which
25 is not lawful?" And he said unto them, "Have ye never
read what David did, when he had need, and *both* he him-
26 self hungered and those that were with him? how he
went into the house of God*, and ate the shew-bread,
which it is not lawful to eat but for the priests; and gave
27 to those also that were with him?" And he said unto
them, "The sabbath was made for man; not man for the
28 sabbath. So that the Son of man is Lord even of the sab-
bath."

CH. III. And he entered again into the synagogue; and a man
2 was there that had a withered hand. And *the Pharisees*
watched him, whether he would cure *the man* on the sab-
3 bath; that they might accuse him. And he saith to the
man that had the withered hand, "Rise in the midst."
4 Then he saith to them, "Is it lawful to do good on the
sabbath, or to do evil? to save life, or to kill?" But they
5 kept silence. And when he had looked round about on
them with anger, being grieved at the same time for the
hardness of their heart, he saith to the man, "Stretch
forth thine hand." And he stretched *it* forth: and his
6 hand was restored†. And the Pharisees and the Hero-
dians immediately‡ went out, and held a consultation
7 about *Jesus*, that they might destroy him. But Jesus
withdrew with his disciples to the lake: and a great mul-
8 titude followed him from Galilee, and from Judea, and
from Jerusalem, and from Idumea, and *from* beyond

* "in the days of Abiathar the high-priest," N. This clause is omitted in the Camb. and others MSS. Newcome expresses his doubts of its authenticity; though he and Griesbach continue it in the text. See 1 Sam. xxi. 1—6.

† "whole as the other." R. T.

‡ This is the arrangement of the words in Dr. Newcome's margin.

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Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came
9 unto him. And he spake to his disciples, that a small ship should attend him; because of the multitude, lest
10 they should throng him. For he had cured many; so that as many as had grievous diseases pressed upon him to
11 touch him. And unclean spirits, when they beheld him, fell down before him, and cried, saying, "Thou art the
12 Son of God." But he charged them much, that they should not make him known.

13 And he goeth up a mountain, and calleth to him whom
14 he would; and they came unto him. And he appointed twelve, that they might be with him; and that he might
15 send them forth to preach, and to have *the* power of cur-
16 ing diseases, and of casting out demons. And Simon
17 he had surnamed Peter; and James *the son* of Zebedee, and John the brother of James; (now he had surnamed
18 them Boanerges, which is, Sons of thunder;) and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus,
19 and Simon the Canaanite, and Judas Iscariot; who also delivered him up.

20 And they go into an house. And the multitude cometh together again; so that they could not even eat bread.
21 And when his friends heard *of it*, they went out to lay hold on him: for they said, "He is beside himself."

22 And the scribes, who had come down from Jerusalem, said, "He hath Beelzebub*; and, By the prince of the
23 demons he casteth out demons." Then he called them unto him, and said unto them in parables, "How can
24 Satan cast out Satan? And if a kingdom be divided
25 against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided,

* Not *the devil*, but a heathen god, *a human ghost*: the supposed chief of possessing demons. See Luke xi. 15.

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27 he cannot stand; but must have an end. No man
can enter into a strong man's house and plunder his
goods, unless he first bind the strong man: and then
28 he may plunder his house. Verily I say unto you,
All sins will be forgiven unto the sons of men, and the
29 blasphemies wherewith soever they shall blaspheme: but
he who shall blaspheme against the holy spirit hath
never forgiveness; but is liable to everlasting pu-
30 nishment*." Because they said, "He hath an unclean
spirit."

31 His brethren therefore and his mother come; and,
standing without, they sent unto him, [calling him.]
32 Now the multitude sat about him; and *some* said unto
him, "Behold, thy mother, and thy brethren, †and thy
33 sisters, *stand* without *and* seek thee." And he answered
them, saying, "Who is my mother, or my brethren?"
34 And he looked round on those who sat about him, and
35 saith, "Behold, my mother, and my brethren. For who-
soever shall do the will of God, he is my brother, and
[my] sister, and mother."

CH. IV. And again he began to teach by the *side of* the lake
and a great multitude was gathered together unto him
so that he went into a ship, and sat *therein* in the lake;
and the whole multitude was near the lake, on the land.
2 And he taught them many things by parables, and said
3 unto them in his teaching, "Hearken: Behold, a sower
4 went out to sow: and it came to pass as he sowed, *that*
some *seed* fell by the way-*side*, and the fowls came and
5 devoured it. And some fell on a rocky place, where it
had not much earth; and immediately it sprang up, be-

* The true reading, is ἁμαρτηματος, sin; which is a Hebraism for punishment, the effect of sin. See Newcome. The sin against the holy spirit is, ver. 30, plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus could never be converted to the christian faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which christianity found them: which is expressed by the phrase, "they should never have forgiveness."

† "and thy sisters." This clause is omitted in the received text.

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6 cause it had not depth of earth. But when the sun was
risen, it was scorched; and, because it had not root, it
7 withered. And some fell among thorns; and the thorns
8 grew up, and choked it, and it yielded no fruit. And
other fell on good ground, and yielded fruit, which
sprang up, and increased, and brought forth, some thirty
9 *fold*, and some sixty, and some an hundred." Then he
said, "He that hath ears to hear, let him hear."
10 And when he was apart, those that were about him,
11 and the Twelve, asked him *concerning* the parable. And
he said unto them, "Unto you [it] is given [to know]
the mystery of the kingdom of God: but unto those that
12 are without, all things are *spoken* in parables; so that see-
ing they see, and do not perceive; and hearing they hear,
and do not understand, neither are they converted and
13 forgiven." And he saith unto them, "Know ye not this
14 parable? how then will ye know all parables? The sower
15 soweth the word. And these are they by the way-*side*,
where the word is sown: now when they have heard, Sa-
tan* cometh immediately, and taketh away the word which
16 was sown in their hearts. And these are they in like
manner that are sown on stony places; who, when they
have heard the word, immediately receive it with joy;
17 yet have not root in themselves, but endure for a short
time: *and* afterward when affliction or persecution ariseth
18 because of the word, they immediately †fall away. And
these are they that are sown among thorns; who hear the
19 word, and the anxious cares of the world, and the de-
ceitfulness of riches, and the desires of other things en-
tering in, choke the word; and it becometh unfruitful.
20 And these are they that are sown on good ground; who
hear the word, and receive *it*; and bear fruit, some thirty-
fold, some sixty, and some an hundred."
21 He said also unto them, "Is a lamp brought to be put

* i. e. the enemies of truth and goodness. † N. m. offend, N. t.

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under a measure, or under a couch? *and* not to be set on
22 a stand? For there is nothing hidden, which is not to be
manifested; nor hath any thing been kept secret, but
23 that it should come abroad. If any man have ears to hear,
let him hear."

24 He said also unto them, "Take heed *concerning* what
ye hear: with what measure ye deal out, it shall be mea-
25 sured to you *. For whosoever hath *much*, to him shall
be given: and whosoever hath little, from him shall be
taken even that which he hath."

26 He said also, "So is the kingdom of God, as if a
27 man should cast seed into the ground; and should sleep
and rise, night and day; and the seed should spring and
28 grow up, he knoweth not how. ([For] the earth bring-
eth forth fruit of itself; first the blade, then the ear,
29 then the full corn in the ear.) But when the grain ap-
peareth, immediately he putteth in the sickle, because
the harvest is come."

30 He said also, "Whereunto may we liken the kingdom
of God? or with what comparison may we compare it?
31 *It is* like a grain of mustard-seed, which, when it is sown
in the ground, is less than all the seeds that are in the
32 ground. But when it is sown, it shooteth up, and be-
cometh the greatest of all herbs, and spreadeth out great
branches; so that the fowls of the air can lodge under its
shadow."

33 And in many such parables he spake the word unto
34 them, as they were capable of hearing *it*. But without
a parable he spake not unto them: and in private he ex-
plained all things to his disciples.

35 Now on that day, when the evening was come, he
saith unto them, "Let us pass over to the other side *of*
36 *the lake*." And when they had sent away the multitude,
they take him, *even* as he was, into a ship. And there

* The received text adds, "and to you that hear shall more be given."

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37 were with him other ships also. And a great storm of
wind riseth: and the waves beat into the ship, so that it
38 was now filled *with water*. And he was in the hinder part
of the ship, asleep on a pillow: and they awake him,
and say unto him, "Teacher*, carest thou not that we
39 perish?" And he arose, and rebuked the wind, and said
to the sea, "Be silent, be still." And the wind ceased,
40 and there was a great calm. And he said unto them,
"Why are ye so fearful? how is it that ye have not
41 faith?" And they feared greatly, and said one to another,
"Who is this, that even the wind and the sea obey him?"

CH. v. And they came to the other side of the lake, into the
2 country of the Gadarenes. And when he was come out
of the ship, immediately there met him out of the sepul-
3 chres a man with an unclean spirit †, who had *his* dwell-
ing among the tombs; and no man was able to bind him,
4 not even with chains: for he had been often bound with
fetters and chains, and the chains had been rent asunder
by him, and the fetters broken: nor was any man able to
5 tame him. And he was always, night and day, in the
tombs, and in the mountains, crying out, and cutting
6 himself with stones. But when he saw Jesus at a distance,
7 he ran and did him obeisance; and cried out with a loud
voice, and said, "What have I to do with thee, Jesus,
thou Son of the most high God? I adjure thee by God,
8 that thou torment me not." (For *Jesus* had said unto
9 him, "Come out of the man, *thou* unclean spirit.") Then
Jesus asked him, "What *is* thy name?" And he saith unto
10 *Jesus*, "My name *is* Legion; for we are many." And he
besought *Jesus* much, that he would not send them away
11 out of the country. Now a [great] herd of swine was
12 feeding there, toward the mountain. And *the demons* be-
sought him, saying, "Send us into the swine, that we

* Master, N.

† This man was raving mad, and imagined himself possessed by a legion of demons, whose organ he was compelled to be. When healed, he is said, ver. 15, to be in his right mind; which implies that his disorder was insanity. See Farmer on Dem. p. 160.

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13 may enter into them." And [immediately Jesus] gave
them leave. And the unclean spirits went out, and en-
tered into the swine: and the herd ran violently down
a steep place into the lake, ([now they were] about two
14 thousand,) and were drowned in the lake. And those
who kept *the swine* fled, and told *it* in the city, and in the
country. And *the people* went out to see what had been
15 done. And they come to Jesus; and see him, who *before*
had the demons*, sitting, and clothed, and in his right
16 mind: and they were afraid. And those who saw *it* told
them how it had befallen him that had the demons; and
17 also concerning the swine. And they began to entreat
18 *Jesus* that he would depart out of their borders. And
when *Jesus* had gone into the ship, he who *before* had the
19 demons, besought *Jesus* that he might be with him. Yet
Jesus suffered him not; but saith unto him, "Go home to
thy friends, and tell them how great things the Lord hath
20 done unto thee, and *that he* hath had pity on thee." And
he departed, and began to publish in Decapolis how
great things Jesus had done unto him: and all *men* won-
dered.

21 And when Jesus had again passed over in the ship to
the other side, a great multitude gathered together unto
22 him: and he was near the lake. And, behold, there
cometh one of the rulers of the synagogue, named Jairus;
23 and when he saw *Jesus*, he falleth down at his feet, and
besought him greatly, saying, "My little daughter lieth
at the point of death: *I pray* that thou wouldst come
and put thine hands on her, that she may be cured, and
24 she will live." And *Jesus* went with him; and a great
25 multitude followed him, and thronged him. And a [cer-
26 tain] woman, having an issue of blood twelve years, and
that had suffered many things by many physicians, and
had spent all that she had, and was in no wise relieved,

* The received text adds, "and had the Legion." This clause was probably a marginal note: it is omitted in the Cambridge manuscript.

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but rather became worse, when she had heard of Jesus, came in the crowd behind *him*, and touched his garment.
For she said, "If I may touch but his garments, I shall
be well." And immediately the fountain of her blood was dried up; and she knew in her body that she was
cured of that disease. And Jesus immediately knew in himself the power which had gone out of him, and turned about in the crowd, and said, "Who touched my
garments?" And his disciples said unto him, "Thou seest the multitude thronging thee; and sayest thou,
'Who touched me?'" And he looked round about, to
see her that had done this thing. But the woman, fearing and trembling, knowing what had been done in her, came and fell down before him, and told him all the
truth. And he said unto her, "Daughter, thy faith hath made thee well: go in peace, and be freed from thy dis-
ease." While he yet spake, *messengers* come from the ruler of the synagogue's *house*, saying, "Thy daughter is dead: why troublest thou the Teacher* any further?"
But when Jesus heard the words which were spoken, he saith [immediately] to the ruler of the synagogue, "Be
not afraid; only believe." And he suffered no one to follow him, but Peter, and James, and John the brother
of James. Then he cometh to the house of the ruler of the synagogue, and perceiveth a disturbance; and those
who wept and wailed greatly. And when he had entered in, he saith unto them, "Why make ye a disturbance,
and weep? the child is not dead, but sleepeth." And they derided him: but when he had sent *them* all out, he taketh the father and the mother of the child, and those who were with him, and entereth in where the child was.
And when he had taken the child by the hand, he saith unto her, "Talitha cumi;" which is, being interpreted,
"Damsel," (I say unto thee) "arise." And immediately the damsel arose, and walked: for she was *of the age of*

* N. m. Master, N. t.

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twelve years. And they were amazed with great amaze-
43 ment. And he charged them strictly that no man should
know it; and commanded that food should be given her.
CH. VI. And he went out thence, and came to *Nazareth*, his
2 own country; and his disciples follow him. And when
the sabbath was come, he began to teach in the syna-
gogue: and many, as they heard him, were amazed, say-
ing, "Whence hath this *man* these things? and what
wisdom *is* this which hath been given to him; and *whence*
3 are such mighty works wrought by his hands? Is not this
the carpenter, the son of Mary; and the brother of
James, and of Joses, and of Judah, and of Simon? and
are not his sisters here with us?" And he was unto them
4 a cause of offending. But Jesus said unto them, "A
prophet is not without honour, except in his own coun-
try, and among his own kindred, and in his own house."
5 And he would* not do any mighty work there, except
that he put his hands upon a few sick, and cured *them*.
6 And he wondered because of their unbelief.
7 And he went round about the towns, teaching. And
he calleth unto him the Twelve, and began to send them
forth *by* two and two; and gave them power *over* unclean
8 spirits; and commanded them that they should take no-
thing for *their* journey, except a staff only; no bag, no
9 food, no money in *their* purse; but *to be* shod with san-
10 dals: "and put ye not on two coats." And he said unto
them, "In what place soever ye enter into an house,
11 there remain till ye depart from that place. And who-
soever shall not receive you, nor hear you, when ye de-
part from that place shake off the dust under your feet,
12 for a testimony unto them†." And they went out, and
13 preached that men should repent: and *they* cast out many

* N. m. could, N. t. Symonds, p. 127.

† The received text adds, "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgement than for that city." These words are omitted in the Vat. Eph. and Camb. MSS., and were probably a marginal addition from Matt. x. 15.

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demons, and anointed with oil many that were sick, and cured *them*.

14 And king Herod heard *of Jesus*, (for his name had become famous,) and he said, "John the Baptist is risen from the dead; and therefore mighty works are wrought
15 by him." And others said, "He is Elijah." And others said, "He is a prophet*, *even* as one of the prophets."
16 But when Herod heard *of him*, he said, "*It is* [John]
17 whom I beheaded: he is risen from the dead." For this Herod had sent and apprehended John, and had bound *him* in prison, because of Herodias, his brother Philip's
18 wife: for *Herod* had married her. For John had said to Herod, "It is not lawful for thee to have thy brother's
19 wife." Herodias therefore was greatly incensed against
20 him, and would have killed him; but could not. For Herod reverenced John, knowing that he was a righteous and holy man, and protected† him; and did many things *after* having heard him, and heard him gladly.
21 And a fit day being come, when Herod on his birth-day made a supper for his great men, and commanders, and
22 chiefs of Galilee; and the daughter of this Herodias having entered in, and danced, and pleased Herod and his guests; the king said to the damsel, "Ask of me whatso-
23 ever thou wilt, and I will give *it* thee." And he sware unto her, "Whatsoever thou shalt ask of me, I will give
24 *it* thee, to the half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she
25 said, "The head of John the Baptist." And she immediately came in with haste to the king, and asked, saying, "I desire that thou straightway give me in a basin the
26 head of John the Baptist." And the king was much grieved; *yet* because of his oaths, and of his guests, he
27 would not reject her. And immediately the king sent an executioner, and commanded his head to be brought:

* "He is a prophet, or, as one of the prophets." R. T.
† regarded, or preserved, N. t. and m.

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28 and he went and beheaded *John* in the prison, and brought his head in a basin, and gave it to the damsel:
29 and the damsel gave it to her mother. And when his disciples heard *of it*, they came and took up his dead body, and laid it in a sepulchre.

30 THEN the apostles gather themselves together unto Jesus; and told him all things, both what they had done,
31 and what they had taught. And he said unto them, "Come ye yourselves privately to a desert place, and rest a short time:" for many were coming and going, and
32 they had not leisure even to eat. And they departed into
33 a desert place by ship privately. And *the multitudes* saw them departing; and many knew him, and ran by land
34 out of all the cities,* and came thither. And Jesus went out *of the ship*, and saw a great multitude, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them
35 many things. And when the day was now far spent, his disciples came to him, and say, "This is a desert place,
36 and the day is now far spent. Send them away, that they may go into the country and towns round about, and buy for themselves [bread: for they have nothing to eat."]
37 But he answered and said unto them, "Give ye them *food* to eat." And they say unto him, "Shall we go and buy bread for two hundred denarii, and give them to
38 eat?" Then he saith unto them, "How many loaves have ye? go [and] see." And when they knew, they
39 say, "Five, and two fishes." And he commanded them to make all place themselves in divisions upon the green
40 grass. And they placed themselves in ranges; by hun-
41 dreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples that they might set before them; and the two fishes

* "and outwent them, and came together to him." R. T.

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42 he parted among *them* all. And *they* all ate, and were
43 filled. And they took up twelve panniers full of the frag-
44 ments, and of the fishes. And those that ate of the loaves were five thousand men.

45 And immediately he compelled his disciples to get into a ship, and to go before unto the other side toward Beth-
46 saida, while he sent away the people. And when he had
47 dismissed them*, he went up a mountain to pray. And when evening was come, the ship was in the midst of the
48 sea, and he *was* alone on the land. And he saw them distressed in rowing; for the wind was contrary to them: and about the fourth watch of the night he cometh to them, walking on the sea, and would have passed by
49 them. But when they saw him walking on the sea, they
50 supposed that it was an apparition, and cried out. (For *they* all saw him, and were troubled.) And immediately he talked with them and saith unto them, "Take cou-
51 rage: It is I; be not afraid." And he went up to them into the ship; and the wind ceased: and they were [greatly] amazed in themselves [beyond measure, and
52 wondered.] But they considered not *the miracle of* the loaves: for their heart was hardened.

53 And when they had passed over, they came to the coun-
54 try of Gennesaret, and brought the ship to land. And when they were come out of the ship, *the people* imme-
55 diately knew him again, and ran through all the country round about, and began to carry about on couches those
56 who were diseased, when they heard that he was there. And whithersoever he entered, into towns, or cities, or country, they laid the sick in the market-places, and *these* besought him that they might touch if it were but the border of his garment: and as many as touched it were cured.

CH. VII. THEN the Pharisees, and some of the scribes, who

* bidden *the people* farewel, N.

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2 had come from Jerusalem, resort * unto him. And they
saw some of his disciples eating bread with defiled
3 (that is, with unwashen) hands †. (For the Pharisees, and all the Jews, unless they wash *their* hands
diligently, eat not; holding the tradition of *their* fore-
4 fathers. And *when they come* from the market-place, unless they wash ‡ *their hands*, they eat not. And many other
things there are, which they have received to hold, *as* the
washings of cups, and of pots, and of brazen vessels, and
5 of couches. Then the Pharisees and the scribes ask him,
"Why walk not thy disciples according to the tradition
6 of the elders; but eat bread with defiled hands?" And he
answered and said unto them,' "Well hath Isaiah prophesied of you hypocrites, as it is written, 'This people
honoureth me with *their* lips, but their heart is far from
7 me. But in vain do they worship me, teaching doctrines
8 *which are* the commandments of men.' For ye lay aside
the commandments of God, and hold the tradition of
men; as the washings of pots and of cups: and many other
9 such like things ye do." He said also unto them, "Well
do ye make void the commandment of God, that ye may
10 keep your own tradition. For Moses said, 'Honour thy
father and thy mother:' and, 'He who curseth father or
11 mother, let him surely die.' But ye say, 'If a man shall
say to *his* father or *his* mother, *It is* Corban,' (that is, a
gift,) 'whereby thou mightest be profited by me; *it is*
12 *well.*' And ye suffer him not thenceforth to do aught
13 for his father or his mother; making the word of God of
none effect through your tradition which ye deliver: and
14 many such like things ye do." And when he had called
unto him all the multitude, he said unto them, "Hearken
15 unto me, every one of you, and understand. There is
nothing from without a man which, entering into him,
can defile him: but the things which proceed out of him,

* are gathered together, N. See W. † R. T. adds, "they found fault." ‡ Gr. dip.

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16 are they which defile a man. If any man have ears to
17 hear, let him hear." And when he was entered into a house from the multitude, his disciples asked him about
18 that saying. And he saith unto them, "Are ye also thus without understanding? Do ye not perceive that whatsoever thing from without entereth into a man, can-
19 not defile him? because it entereth not into his heart, but into the belly; and goeth out into the vault, cleansing all
20 food." And he said, "That which proceedeth out of a
21 man, that defileth a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornica-
22 tions, murders, thefts, covetousness, maliciousness, deceit, impurity, an evil eye, evil-speaking, pride, folly. All these evil things come from within, and defile a man."

24 And he arose, and departed thence into the confines of Tyre and Sidon; and entered into a house, and was desirous that no man should know *it*: but he could
25 not be concealed. For a woman, whose young daughter had an unclean spirit, heard of him, and came and fell
26 at his feet; (now the woman was a gentile, a Syrophenician by birth;) and besought him that he would cast
27 the demon out of her daughter. But Jesus said unto her, "Let the children be filled first: for it is not right to take
28 the children's bread, and cast *it* to the dogs." And she answered and saith unto him, "True*, Sir: and yet the
29 dogs under the table eat of the children's crumbs." Then he said unto her, "For these words, depart: the demon
30 is gone out of thy daughter." And when she was come to her house, she found the demon gone out, and her daughter lying on the bed.

31 And he departed from the borders of Tyre and Sidon, and came again to the lake of Galilee, through the bor-
32 ders of Decapolis. And they bring unto *Jesus* one that

* Truth, N.

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was deaf, and had an impediment in his speech; and be-
33 seech *Jesus* to put his hand upon him. And *Jesus* took
him apart from the multitude, and put his fingers into
34 his ears; and spat, and touched his tongue; and when
he had looked up to heaven, he sighed, and saith to *the*
35 *man*, "Ephphatha:" (that is, "Be opened.") And im-
mediately his ears were opened, and the string of his
36 tongue was loosed, and he spake plainly. And *Jesus*
charged them that they should tell no man: but the more
he charged them, so much the more abundantly they
37 published *it*; and were beyond measure amazed, saying,
"He doeth all things well; he maketh both the deaf to
hear, and the dumb to speak."

CH. VIII. IN those days the multitude being very great, and
having nothing to eat, Jesus called to him [his] disciples,
2 and saith unto them, "I have compassion on the multi-
tude, because they have now continued with me three
3 days, and have nothing to eat. And if I send them hence
fasting to their own houses, they will grow faint on the
4 way: for some of them come from far." And his disciples
answered him, "Whence can any one satisfy these with
5 bread here in the desert?" And he asked them, "How
6 many loaves have ye?" And they said, "Seven." And
he commanded the multitude to place themselves on the
ground: and he took the seven loaves, and gave thanks,
and brake, and gave *the loaves* to his disciples to set be-
7 fore *them*; and they set *them* before the multitude. And
they had a few small fishes: and he blessed, and com-
8 manded to set those also before *them*. So they ate, and
were satisfied: and *the people* took up the remains of the
9 fragments, seven baskets. Now those that had eaten were
about four thousand: and he sent them away.
10 And immediately he entered into a ship with his dis-
11 ciples, and came into the parts of Dalmanutha. And the
Pharisees came forth, and began to dispute with him,
12 seeking of him a sign from heaven, trying him. And he

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sighed deeply in his spirit, and saith, "Why doth this generation seek after a sign? verily I say unto you, No
13 sign shall be given to this generation." And he left them, and entered again [into the ship] and departed to the other side.

14 Now *the disciples* had forgotten to take bread; nor had
15 they with them in the ship more than one loaf. And he charged them, saying, "Take heed *and* beware of the
16 leaven of the Pharisees, and the leaven of Herod." And they reasoned among themselves, saying, "*It is* because
17 we have no bread." And Jesus knew *it*, and saith unto them, "Why reason ye because ye have no bread? perceive ye not yet, nor understand? have ye your heart
18 still hardened? Having eyes, see ye not? and having
19 ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many panniers full of fragments took ye up?" They say un-
20 to him, "Twelve." "And when the seven *loaves* among the four thousand; how many baskets filled with frag-
21 ments took ye up?" And they said, "Seven." And he said unto them, "Why do ye not understand?"

22 Then he cometh to Bethsaida: and they bring unto
23 him a blind man, and beseech him to touch him. And he took the blind man by the hand, and led him out of the town: and when he had spitten on his eyes, and put his hands upon him, he asked him if he saw any thing.
24 And he looked up, and said, "I see men, as trees, walk-
25 ing." After that *Jesus* put *his* hands again upon his eyes, and made him look up: and he was restored, and saw
26 every man clearly. And *Jesus* sent him away to his house, saying, "Neither go into the town, nor tell any in the town."

27 Then Jesus and his disciples departed to the towns of Cesarea, *in the dominion* of Philip: and on the way he asked his disciples, saying unto them, "Who do men
28 say that I am?" And they answered, "John the Baptist:

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but some *say* Elijah: and others, one of the prophets."
29 Then he saith unto them, "But who say ye that I
am?" And Peter answered and saith unto him, "Thou
30 art the Christ." And he strictly charged them that they
should tell no man concerning* him.
31 And he began to teach them, that the Son of man
must suffer many things, and be rejected by the elders
and chief-priests and scribes, and be killed, and within
32 three days rise again. And he spake those words plainly.
Then Peter took him aside, and began to reprove him.
33 But when he had turned about, and looked on his
disciples, he reproved Peter, saying, "Get thee be-
hind me, Satan†: for thou regardest not the things
which are of God, but the things *which are* of men."
34 And when he had called unto him the multitude and
his disciples, he said unto them, "Whosoever desireth
to come after me, let him deny himself, and take up
35 his cross, and follow me. For whosoever desireth to
save his life, shall lose it; but whosoever shall lose his
life for my sake and that of the gospel, he shall save
36 it. For what will it profit a man, if he shall gain the
37 whole world and forfeit his own life? Or what would
38 a man give as a ransom‡ for his life? For whosoever
shall be ashamed of me, and of my words, in this adul-
terous and sinful generation; of him the Son of man also
shall be ashamed, when he cometh in the glory of his
CH. IX. Father, with the holy angels." He said also unto
them, "Verily I say unto you, There are some of those
who stand here, who shall not taste of death till they
have seen the kingdom of God come with power."
2 And after six days, Jesus taketh with him Peter, and
James, and John, and bringeth them up an high moun-
tain apart by themselves: and he was transfigured before
3 them; and his garments became shining, very white [as
4 snow;] so as no fuller upon earth can whiten. And

* of him, N. † *thou* adversary, N. ‡ Or, in exchange, N.

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Elijah and Moses appeared unto them; and were talking
5 with Jesus. Then Peter spake and saith to Jesus, "Master,
it is good for us to be here: and let us make three taber-
nacles; one for thee, and one for Moses, and one for
6 Elijah." For he knew not what to say; for they were
7 much afraid. And a cloud appeared, overshadowing
them: and a voice came out of the cloud, "This is my
8 beloved Son: hear ye him." And when they had quickly
looked round about, they saw no man any more; but
Jesus only with themselves.

9 And as they were coming down from the mountain, he
commanded them that they should tell no *man* what
things they had seen, until the Son of man rose again
10 from the dead. And they kept the matter with them-
selves, reasoning one with another, what rising again from
11 the dead could mean. And they asked him, saying,
12 "Why say the scribes that Elijah must first come?" And
he answered and said unto them, "Elijah indeed cometh
first, and restoreth all things;" and sheweth how it is
written of the Son of man, that he must suffer many things,
13 and be set at nought. "But I say unto you, both that
Elijah is come, and *that men* have done unto him whatso-
ever they chose; as it is written of him."

14 And when he came to *his* disciples, he saw a great
multitude about them, and the scribes disputing with
them. And immediately all the multitude, when they
15 beheld him, were greatly astonished; and, running to
16 him, saluted him. And he asked them*, "*About* what
17 dispute ye among yourselves?" And one of the multi-
tude answered and said, "Master, I have brought unto
18 thee my son, who hath a dumb spirit†; and whensoever
it seizeth him, it dasheth him on the ground; and he

* "he asked the scribes," R. T.

† The child was subject to epileptic fits, which were supposed to be brought on by the power of demons, that is, the souls of deceased wicked men. See Farmer on Dem. p. 107.

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foameth, and grindeth [his] teeth, and wasteth away: and I spake to thy disciples, that they might cast it out;
19 but they could not." Then *Jesus* answered them, and saith, "O unbelieving generation, how long shall I be with you? how long shall I endure you? Bring him un-
20 to me." And they brought him unto *Jesus*: and when he saw *Jesus*, immediately the spirit convulsed him; and
21 he fell on the ground, and wallowed, foaming. And *Jesus* asked his father, "How long is it since this hath befallen him?" And he said, "From his childhood.
22 And often it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing,
23 have compassion on us, and help us." And Jesus said unto him, "If thou canst*? All things *are* possible to
24 him who believeth." And immediately the father of the child cried out, and said with tears, "I believe: help
25 mine unbelief." Now when Jesus saw that the multitude was running together, he rebuked the unclean spirit, saying unto it, "*Thou* dumb and deaf spirit, I command thee, Come out of him, and enter no more into him."
26 And *the spirit* cried out, and convulsed [him] much, and came out of him: and he was as one dead; so that many
27 said, "He is dead." But Jesus took him by the hand
28 and raised him up; and he arose. And when *Jesus* was come into a house, his disciples asked him privately,
29 "Why could not we cast him out?" And he said unto them, "This kind *of demons* can come out by nothing but by prayer and fasting."

30 And they departed thence, and passed through Galilee; and he was unwilling that any man should know
31 *it*. For he taught his disciples, and said unto them, "The Son of man is *about to be* delivered up into the hands of men; and they will kill him; and, after he is killed, he

* Or, If thou canst *believe*, N. The word *believe* is wanting in the Eph. and other MSS. See N. m. and Griesbach.

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32 will rise again the third day*." But they understood
not that matter; and were afraid to ask him.
33 And he came to Capernaum: and, being in a house,
he asked them, "What was it about which ye disputed
34 among yourselves on the way?" But they kept silence:
for on the way they had disputed among themselves, who
35 *should* be greatest. And he sat down, and called the
twelve, and saith unto them, "If any man desire to be
36 first, he must be last of all, and a servant of all." And
he took a little child and set him in the midst of them:
and, when he had taken him in his arms, he said unto
37 them, "Whosoever shall receive one of such little chil-
dren in my name, receiveth me: and whosoever shall
receive me, receiveth not me, but him who sent me."
38 Then John spake to *Jesus*, saying, "Master, we saw
one casting out demons in thy name†, and we forbad
39 him." But Jesus said, "Forbid him not: for there is
none who shall do a mighty work in my name, who
40 can soon speak evil of me. For he that is not against
41 you ‡ is for you. For whosoever shall give you a cup
of water to drink in *my* name, because ye are Christ's,
verily I say unto you, he shall by no means lose his
42 reward. And whosoever shall cause one of *these* little
ones, who believe in me, to offend, it is better for him
that a millstone were put about his neck, and that he
43 were cast into the sea. And if thine hand cause thee to
offend, cut it off: it is better for thee to enter maimed
into life, than, having two hands, to go into hell, [into
44 the unquenchable fire;] where their worm dieth not,
45 and the fire is not quenched. And if thy foot cause thee
to offend, cut it off: it is better for thee to enter into
life lame, than having two feet, to be cast into hell,
46 [into the unquenchable fire;] where their worm dieth
47 not, and the fire is not quenched. And if thine eye

* "after three days," is the reading of the Vat. Eph. and Camb. MSS.
† R. C. adds, "who followeth not us." ‡ "against us is for us." R. T.

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cause thee to offend, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having
48 two eyes, to be cast into hell-fire; where their worm
49 dieth not, and the fire is not quenched. For every one shall be salted with fire: and every sacrifice shall be salt-
50 ed with salt. Salt *is* good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves; and be at peace one with another."

CH. X. AND he arose thence, and cometh into the borders of
2 Judea, by the further side of Jordan: and the multitudes resort to him again: and, as he was wont, he taught them again. And the Pharisees came near, and asked him, "Is it lawful for a man to put away his wife?"
3 trying him. And he answered and said unto them,
4 "What did Moses command you?" And they said, "Moses suffered *us* to write a bill of divorcement, and to
5 put *her* away." And Jesus answered and said unto them, "For the perverseness of your heart he wrote you this
6 precept. But from the beginning of the creation, God
7 made them a male and a female. 'For this *cause* a man will leave his father and mother, and cleave to his wife;
8 and they two will be one flesh.' So that they are no
9 more two; but one flesh. What therefore God hath joined together, let not man put asunder."

10 And in a house his disciples asked him again of the
11 same *matter*. And he saith unto them, "Whosoever shall put away his wife, and shall marry another, com-
12 mitteth adultery against her. And if a woman shall put away her husband, and shall be married to another, she committeth adultery."

13 And *some* brought little children to him, that he might touch them: and *his* disciples rebuked those who brought
14 *them*. But when Jesus saw *it*, he was moved with indignation, and said unto them, "Suffer the little children to come unto me, [and] forbid them not: for of such-like
15 is the kingdom of God. Verily I say unto you, Who-

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soever shall not receive the kingdom of God as a little
16 child, he can by no means enter therein." And he took
them in his arms, put his hands on them, and blessed
them.

17 And as he went forth into the way, one ran, and kneeled down to him, and asked him, "Good Teacher*, what
18 shall I do that I may inherit everlasting life?" And Jesus said unto him, "Why callest thou me good? *there is* none
19 good, but one, *that is* God. Thou knowest the commandments, 'Do not commit adultery; Do no murder; Do not steal; Do not bear false witness; Defraud not;
20 Honour thy father and mother.' And he answered and said unto him, "Teacher*, all these things I have kept
21 from my youth." Then Jesus looked on him, and loved him, and said unto him, "One thing thou wantest: go, sell whatsoever thou hast, and give to [the] poor, and thou shalt have treasure in heaven: and come, [take up
22 the cross, and] follow me." And he was sad at those words, and went away sorrowful: for he had great pos-
23 sessions. And Jesus looked round about, and saith to his disciples, "With what difficulty will those that have
24 riches enter into the kingdom of God!" And the disciples were astonished at his words. But Jesus spake again, and saith unto them, "Children, how difficult is it for those who trust in riches, to enter into the kingdom
25 of God! It is easier that a camel should go through the eye of a needle, than that a rich man should enter into
26 the kingdom of God." And they were exceedingly amazed, saying among themselves, "Who then can be
27 saved?" And Jesus looked on them, and saith, "With men *it is* impossible, but not with God: for with God
28 all things are possible." Peter began to say unto him,
29 "Lo, we have left all, and have followed thee." Jesus answered and said, 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or

* N. m. Master, N. t.

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father, or mother, or wife, or children, or lands, for my
30 sake and for the sake of the gospel, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions*; and in the world to come, everlasting life.
31 But many *that are* first will be last; and the last first."
32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were astonished; and, as they followed, were afraid. And he again took unto him the twelve, and began to tell them the things which
33 were about to befal him: "Behold, we are going up to Jerusalem; and the Son of man will be delivered up to the chief priests, and to the scribes; and they will condemn him to death, and will deliver him up to the gen-
34 tiles: and these will scoff at† him, and will scourge him, and will spit on him, and will kill him: and the third day he will rise again."
35 And James and John, the sons of Zebedee, come to him, saying, "Teacher‡, we request that thou wouldest
36 do for us whatsoever we shall ask." And he said unto
37 them, "What request‖ ye that I should do for you?" Then they said unto him, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand,
38 in thy glory." But Jesus said unto them, "Ye know not what ye ask: can ye drink of the cup which I *am to* drink of? and be baptized with the baptism which I am
39 *to be* baptized with?" And they said unto him, "We can." And Jesus said unto them, "Ye will drink indeed of the cup which I *am to* drink of; and will be baptized with the baptism with which I am *to be* bap-
40 tized: but to sit on my right hand, and on *my* left hand, is not mine to give, but to those for whom it is prepared."
41 And when the ten heard *it*, they began to be moved with

* Or, as some read, *after persecution*. Bishop Pearce and Dr. Owen consider these words as a gloss. N.

† deride, N. ‡ Newcome's margin. ‖ desire, N.

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42 indignation against James and John. But Jesus called
them to him, and saith unto them, "Ye know that those
who* rule over the gentiles have dominion over them;
43 and their great ones exercise authority upon them. But
it shall not be so among you: but whosoever desireth to
44 be great among you, must be your servant: and whoso-
ever desireth to be chief of you, must be the slave of all.
45 For even the Son of man came not to be served, but to
serve; and to give his life a ransom for many†."
46 And they come to Jericho: and as he was going out
of Jericho, with his disciples and a great multitude, blind
Bartimeus, (*that is*, the son of Timeus,) sat by the way-*side*,
47 begging. And when he heard that it was Jesus of Na-
zareth, he began to cry out, and to say, "Jesus, *thou*
48 son of David, have pity on me." And many rebuked
him, that he might keep silence: but he cried out much
49 more, "*Thou* son of David, have pity on me." And
Jesus stood still, and commanded him to be called: and
they call the blind man, saying unto him, "Be of good
50 courage, rise; he calleth thee." And he cast away his
51 mantle, and rose up, and came to Jesus. And Jesus
spake and saith unto him, "What desirest thou that I
should do unto thee?" Then the blind man said unto
52 him, "Master‡, that I may receive my sight." And
Jesus said unto him, "Depart: thy faith hath restored
thee." And immediately he received his sight, and fol-
lowed *Jesus* in the way.

CH. XI. AND when they draw near to Jerusalem, to Beth-
phagé, and Bethany, at the mount of Olives, he sendeth
2 two of his disciples, and saith unto them, "Go into the
town over-against you: and immediately as ye enter into
it, ye will find a colt tied, whereon no man ever sat:

* See Abp. Newcome's note. His version is, "who seem worthy to rule."

† i. e. a means of deliverance for all mankind. See Matt. xx. 28; Theolog. Repos. vol. i. p. 206.

‡ Rabboni, i. e. My great master.

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3 loose it, and bring *it to me*. And if any one say unto
you, 'Why do ye this?' say, 'The Master hath need of
4 it:' and immediately he will send it hither." And they
went away, and found a colt tied by a door without, in
5 a place where two ways met; and they loose it. And
some of those who stood there said unto them, "What
6 do ye, loosing the colt?" And they said to *the men* as
Jesus had commanded; and *the men* sent them away.
7 And they brought the colt to Jesus, and cast their mantles
8 on it: and he sat on it. And many spread their mantles
in the way: and others cut down boughs off the trees,
9 and strewed *them* in the way. And those who went be-
fore, and those who followed, cried out, saying, "Ho-
sanna*: Blessed *be* he who cometh in the name of the
10 Lord. Blessed *be* the kingdom of our father David, which
cometh [in the name of the Lord:] Hosanna* in the
11 highest *heavens*." And [Jesus] entered into Jerusalem,
and into the temple: and when he had looked round
about upon all things, and the evening was now come, he
went out to Bethany with the twelve.

12 And when they were come from Bethany on the mor-
13 row, he was hungry. And when he saw a fig-tree at a
distance, having leaves, he came, if perhaps he might
find any thing upon it; (but when he came to it, he
found nothing but leaves;) for the season of *gathering*
14 of figs was not come. And *Jesus* spake and said unto it,
"Let no man eat fruit of thee hereafter for ever." And
his disciples heard *it*.

15 And they come to Jerusalem: and Jesus went into the
temple, and began to drive out those who sold and bought
in the temple: and he overthrew the tables of the money-
16 changers, and the seats of those who sold doves; and
would not suffer that any man should carry a vessel
17 through the temple. And he taught, saying unto them,
"Is it not written, 'My house shall be called a house

* Save now, N.

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of prayer for all the nations?' but ye have made it a den
18 of robbers." And the scribes and the chief-priests heard
it, and sought how they might destroy him: for they
feared him, because all the multitude was amazed at his
19 doctrine. And when evening was come, he went out of
the city.

20 And in the morning, as they passed by, they saw the
21 fig-tree withered away from the roots. And Peter re-
membered, and saith unto him, "Master, behold, the
fig-tree which thou didst devote, hath withered away."
22 And Jesus answered, and saith unto them, "Have faith
23 in God. For verily I say unto you, Whosoever shall say
to this mountain, 'Be thou removed, and be thou cast
into the sea;' and shall not doubt in his heart, but shall
believe that what he saith will come to pass; he shall
24 have whatsoever he saith. Concerning this matter I say
unto you, All things whatsoever ye ask when ye pray,
believe that ye *will* receive *them*, and ye shall have *them*.
25 And when ye stand praying, forgive, if ye have aught
against any: that your Father also, who is in heaven, may
26 forgive you your offences. But if ye do not forgive,
neither will your Father, who is in heaven, forgive your
offences."

27 And they come again to Jerusalem: and as he was
walking in the temple, there come unto him the chief-
priests, and the scribes, and the elders; and say unto
28 him, "By what authority doest thou these things? and
29 who gave thee this authority to do these things?" And
Jesus answered and said unto them, "I also will ask you
one question; and answer me, and I will tell you by what
30 authority I do these things. 'Was the baptism of John
from heaven*, or from men?' answer me." And they
31 reasoned among themselves, saying, "If we say, 'From
heaven;' he will say, 'Why then did ye not believe
32 him?' But [if] we say, 'From men;' they feared the

* See Luke xx. 4. and note.

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people: for all *men* accounted John to be a prophet in-
33 deed. And they answered and say unto Jesus, "We know not." And Jesus answered, and saith unto them, "Neither do I tell you by what authority I do these things."

CH. XII. And he began to say unto them in parables, "A *certain* man planted a vineyard, and put a hedge about it, and digged a wine-vat, and built a tower, and let it
2 out to husbandmen; and went into another country. And, at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the
3 vineyard. But they took *him*, and beat him, and sent
4 him away empty. And again he sent unto them another servant: and at him they cast stones, and wounded *him*
5 in the head, and sent *him* away shamefully treated. And he sent another; and him they killed, and many others;
6 beating some, and killing some. Now having still one son, beloved by him, he sent him also last unto them,
7 saying, 'They will reverence my son.' But those husbandmen said among themselves, 'This is the heir; come,
8 let us kill him, and the inheritance will be ours.' So they took him, and killed *him*, and cast *him* out of the
9 vineyard. What therefore will the owner of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to others.

10 "Have ye not read even this *part of* scripture? The stone which the builders rejected, is become the head
11 *stone* of the corner. This is the Lord's doing; and it is
12 wonderful in our eyes." And they sought to apprehend him, (but feared the people;) for they knew that he had spoken the parable against them: and they left him, and departed.

13 Then they send unto him some of the Pharisees, and of
14 the Herodians, to catch him in *his* discourse. And when they were come, they say unto him, "Teacher*, we know that thou art true, and carest not for any man: for thou

* N. m. Master, N. t.

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regardest not the person of men, but teachest the way of God truly: Is it lawful to give tribute unto Cesar, or
15 not? shall we give, or shall we not give?" But he, knowing their hypocrisy, said unto them, "Why do ye
16 try me? bring me a denarius, that I may see *it*." And they brought *it*: and he saith unto them, "Whose *is* this image and inscription?" And they said unto him, "Ce-
17 sar's." And Jesus answered, and said unto them, "Render unto Cesar the things which are Cesar's, and unto God the things which are God's." And they wondered at him.

18 Then the Sadducees come unto him, who say that there
19 is no resurrection; and they asked him, saying, "Teacher[a], Moses hath written unto us: 'If a man's brother die, and leave behind *him* a wife, but leave no children, that his brother should take his wife, and raise up offspring to
20 his brother.' *Now* there were seven brethren: and the
21 first took a wife, and, dying, left no offspring. And the second took her, and died, neither left he any off-
22 spring: and the third in like manner: so the seven had her, and left no offspring: last of all the woman also
23 died. When therefore they shall rise again at the resurrection, whose wife of them will she be? for the seven
24 had her *as their* wife." Then Jesus answered, and said unto them, "Do ye not err concerning this matter, not
25 knowing the scriptures, nor the power of God? For when *persons* rise again from the dead, they neither marry, nor are given in marriage: but are as the angels *that are*
26 in heaven. And concerning the dead, that they rise, have ye not read in the book of Moses, how at the bush God spake unto him, saying, 'I *am* the God of Abraham, and
27 the God of Isaac, and the God of Jacob?' He is not the God of the dead, but of the living. Ye therefore greatly err."

28 Then one of the scribes came near, and, having heard them reasoning together, and perceiving that *Jesus* had

[a] N. m. Master, N. t.

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answered them well, asked him, "Which is the first com-
29 mandment of all?" And Jesus answered him, "The first
commandment of all *is*, 'Hear, O Israel; The Lord is
30 our God: the Lord is one*: and thou shalt love the Lord
thy God with all thine heart, and with all thy soul, and
with all thy mind †, and with all thy strength.' This is
31 the first commandment. And the second *is* like it, 'Thou
shalt love thy neighbour as thyself.' There is none other
32 commandment greater than these." And the scribe said
unto him, "In truth, Master, thou hast said well: for
there is one God; and there is none other but he: and
to love him with all the heart, and with all the under-
standing, and with all the soul, and with all the strength,
33 and to love *his* neighbour as himself, is more than all
34 whole burnt-offerings and sacrifices." And when Jesus
saw that he answered wisely, he said unto him, "Thou
art not far from the kingdom of God." And no man after
that durst ask him *any* further *question*.

35 Then Jesus spake and said, while he taught in the tem-
ple, "How say the scribes that Christ is *the* son of David?
36 For David himself said by the holy spirit, 'Jehovah saith
unto my Lord, Sit thou on my right hand, till I make
37 thine enemies thy footstool.' David therefore himself
calleth him Lord: how is he *then* his son?" And the
multitude of the people heard him gladly.

38 Then he said unto them in his teaching, "Beware of
39 the scribes, who like to walk in robes, and *love* ‡ saluta-
tions in the market-places, and the chief seats in the sy-
40 nagogues, and the chief places at feasts: who devour the
families of widows, and for a show make long prayers:
these will receive an heavier condemnation."

41 And Jesus sat over-against the treasury, and beheld

* See Clarke, "is one Lord," N.

† "and with all thy mind." This clause is omitted in the Camb. and some other MSS.

‡ and salutations in the market-places, and *like*, N.

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how the multitude cast money into the treasury: and
42 many *that were* rich cast in much. And a certain poor
widow came, and cast in two mites, which make a far-
43 thing. And he called unto him his disciples, and said
unto them, "Verily I say unto you, that this poor wi-
dow hath cast in more than all who have cast into the
44 treasury: for all *they* cast in from their abundance; but
she from her want cast in all which she had, *even* all her
substance."

CH. XIII. And as he was going out of the temple, one of his
disciples saith unto him, "Master, see what kind of
2 stones, and what kind of buildings *are here*." And Jesus
answered, and said unto him, "Seest thou these great
buildings? there will not be left one stone upon another,
which will not be thrown down."

3 And as he was sitting upon the mount of Olives, over-
against the temple, Peter, and James, and John, and
4 Andrew, asked him privately, "Tell us, when will these
things be? and what *will be* the sign when all these things
5 are about to be accomplished? And Jesus answered them,
and began to say, "Take heed that no *man* deceive you:
6 For many will come in my name, saying, 'I am *the*
7 *Christ*;' and will deceive many. But when ye shall hear
of wars, and rumours of wars, be not troubled: for *these*
things must come to pass; but the end *will* not *be* yet.
8 For nation will rise against nation, and kingdom against
kingdom: and there will be earthquakes in *many* places,
and there will be famines and tumults. These things *are*
9 the beginnings of sorrows. But take ye heed to yourselves;
for *men* will deliver you up to councils; and ye will be
beaten in the synagogues, and ye will be brought before
rulers and kings for my sake; for a testimony unto them.
10 And the gospel must first be preached among all the gen-
11 tiles. But when they bring *you* and deliver you up,
take no anxious thought beforehand what ye shall speak,
nor meditate: but whatsoever shall be given you at the

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time, that speak ye: for it is not ye that speak, but the
12 holy spirit. Now the brother will deliver up the brother to death, and the father the child: and children will rise up against *their* parents, and will cause them to be
13 put to death. And ye will be hated by all *men* for the sake of my name; but whosoever endureth unto the end, he shall be preserved.

14 "But when ye see the abomination of desolation* standing where it ought not, (let him who readeth consider,) then let those that are in Judea flee to the moun-
15 tains: and let not him that is on the house-top go down into the house, nor enter to take any thing out of his
16 house. Nor let him that is in the field turn back to take
17 up his mantle. But alas for them that are with child,
18 and for them that give suck in those days! And pray
19 that your flight be not in winter. For *in* those days will be affliction, such as hath not been from the beginning of the creation which God created, unto this time; nor will
20 be. And unless the Lord should shorten those days, no man could be preserved: but because of the elect whom he hath chosen, he hath shortened those days.

21 "And then, if any man say to you, 'Lo, here *is*
22 Christ;' or, 'Lo, there;' believe *him* not: for false Christs and false prophets will rise, and will † propose signs and wonders, to deceive, if *it were* possible, even
23 the elect. But take ye heed: lo, I have foretold you all things.

24 "But in those days, after that affliction, the sun will
25 be darkened, and the moon will not give her light; and the stars of heaven will fall, and the powers that *are* in
26 the heavens will be shaken. And then they will see the Son of man coming on the clouds with great power and

*, desolating abomination, N. The other is more literal. It signifies the hateful standard of a desolating army. R. T. adds, "spoken of by Daniel the prophet." These words are omitted in the Vat. and Camb. MSS.

† will show, N.

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27 glory. And then he will send his messengers*, and will gather together his chosen† from the four winds, from the end of the earth to the end of heaven.

28 "But learn a parable from the fig-tree: when its branch is now tender, and putteth forth leaves, ye know
29 that the summer is near: so likewise when ye see these things accomplishing, know ye that *the Son of man* is
30 near, *even* at the doors. Verily I say unto you, This generation will not pass away, till all these things be ac-
31 complished. Heaven and earth will pass away: but my words cannot pass away.

32 "But of that day or hour none knoweth; no, not the angels that are in heaven, nor the Son‡; but the Father.
33 Take heed, watch, and pray; for ye know not when the
34 time is. *For the Son of man is* as one going into another country, who left his house, and gave authority to his servants, and to every man his work, and commanded
35 the porter to watch. Watch therefore: for ye know not when the master of the house cometh, at evening, or at midnight, or at the cock-crowing, or in the morning:
36 lest he come suddenly, and find you sleeping. And what
37 I say unto you, I say unto all: Watch.

CH. XIV. Now after two days was the passover, and *the feast of* unleavened bread: and the chief-priests and the scribes sought how they might apprehend *Jesus* by craft, and
2 kill him. But they said, "Not during the feast; lest there be a disturbance among the people."

* angels, N. † elect, N.

‡ "Nor the Son." Ambrose cites MSS. which omit this clause, and complains that it was introduced by the Arians. But all MSS. and versions now extant retain it, and it is cited by early writers. It proves that Christ is not God, because his knowledge is limited. Nor can it be inferred from the climax that he is a superangelic being. All the instruments by which divine providence executes its purposes are called angels. And angels are represented as ministers of Christ, and subject to his orders at the destruction of Jerusalem. Prophets are said to do what they are commissioned to predict. See Jer. i. 10. Thus Christ is said to have destroyed Jerusalem, and angels are represented as acting under him, when perhaps nothing more is intended than that Christ predicted the event, which God in the course of his providence brought to pass.

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3 And being in Bethany, (in the house of Simon *called* the leper,) as he was at table, a woman came, having an alabaster-box of the balsam of spikenard* which was very costly; and she brake open the box, and poured
4 it out upon his head. And there were some that had indignation within themselves, and said, "Why is this
5 waste of the ointment made? For this ointment might have been sold for more than three hundred denarii, and have been given to the poor." And they murmured
6 against her. But Jesus said, "Suffer her: why do ye
7 trouble her? She hath done a good deed toward me. For ye have the poor with you always; and, whensoever ye will, ye can do them good; but me ye have not always.
8 She hath done what she could: she hath anointed my
9 body beforehand for *its* embalming. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also which she hath done shall be spoken of, for a memorial of her."

10 Then Judas Iscariot, one of the twelve, went unto
11 the chief-priests, to deliver him up unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently deliver *Jesus* up.

12 And the first day of *the feast of* unleavened bread, when they killed the passover, his disciples say unto him, "Where wilt thou that we go and prepare that thou
13 mayest eat the passover?" And he sendeth two of his disciples, and saith unto them, "Go into the city, and a man will meet you carrying a pitcher of water: follow
14 him. And wheresoever he shall enter in, say to the owner of the house, 'The Teacher† saith, Where is the guest-chamber, in which I may eat the passover with my dis-
15 ciples?' And he will show you a large upper room fur-

* very costly ointment of liquid nard, and she shook the box, N. See Campbell.
† N. m. Master, N. t.

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16 nished*: there make ready for us." And his disciples
went, and came into the city, and found as he had said
unto them: and they made ready the passover.
17 And when it was evening, he cometh with the twelve.
18 And as they were at table, and were eating, Jesus said,
"Verily I say unto you, one of you, *even one* that eateth
19 with me, will deliver me up." And they began to be
grieved, and to say unto him one by one, "Is it I?" and
20 another *said*, "Is it I?" And he [answered and] said
unto them, "*It is* one of the twelve, who dippeth with
21 me in the dish. The Son of man goeth indeed, as it is
written of him: but alas for that man by whom the Son
of man is delivered up! good were it for that man if he
had not been born †."
22 And as they were eating, Jesus took bread, and blessed,
and brake *it*, and gave *it* to them, and said, "Take ‡;
22 this is my body." And he took the cup, and gave thanks,
24 and gave *it* to them: and all drank of it. And he said
unto them, "This is my blood of the [new] covenant,
25 which is shed for many. Verily I say unto you, I shall drink
no more of the produce of the vine, until that day when
26 I drink it new in the kingdom of God." And when they
had sung a hymn ||, they went out to the mount of Olives.
27 And Jesus saith unto them, "All *of you* will offend [be-
cause of me on this night]: for it is written, 'I will smite
the shepherd, and the sheep will be scattered abroad.'
28 But, after I am risen, I will go before you into Gali-
29 lee." Then Peter said unto him, "Even though all
30 *others* shall offend, yet *will* not I." And Jesus saith unto
him, "Verily I say unto thee, that to-day, *even* on this
night, before the cock crow twice, thou thyself wilt deny

* "*and* prepared," N. and R. T. This word is wanting in the Alex. and other MSS. and Dr. Newcome in his note conjectures that it is a marginal gloss.

† Some would render the clause, "good were it for him (viz. Judas) if that man (viz. the Son of man, had not been born." Theol. Repos. vol. v. p. 288.

‡ "Take, eat," R. T.

|| when they had used an hymn, N. See Campbell.

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me thrice." But he spake still the more vehemently, "If I must die with thee, I will in no wise deny thee." And thus said all likewise.

32 And they come to a place which was named Gethsemané; and he saith to his disciples," "Sit ye here, while
33 I shall pray." And he taketh with him Peter, and James, and John, and began to be greatly astonished, and to be
34 full of anguish. And he saith unto them, "My soul is very sorrowful unto death: remain here, and watch."
35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass
36 away from him. And he said, "Abba, (Father,) all things *are* possible to thee; take away this cup from me:
37 yet not what I will, but what thou wilt." And he cometh and findeth them sleeping, and saith to Peter, "Simon,
38 sleepest thou? couldest not thou watch one hour? Watch ye, and pray; that ye enter not into temptation. The
39 spirit indeed *is* willing; but the flesh *is* weak." And again he went away, and prayed, speaking the same
40 words. And when he returned, he found them sleeping again; for their eyes were heavy; and they knew not
41 what to answer him. And he cometh the third time, and saith unto them, "Sleep on now, and take *your* rest: it is done*: the hour is come: behold, the Son of man is
42 delivered up into the hands of sinners. Rise, let us go; behold, he who delivereth me up draweth near."

43 And immediately, while he was yet speaking, cometh Judas, who was one of the twelve, and with him a great multitude with swords and clubs, from the chief-priests,
44 and the scribes, and the elders. Now he who delivered *Jesus* up had given them a token, saying, "Whomsoever I shall kiss, that is he: apprehend him, and lead *him*
45 away safely." And when he was come, immediately he went near to *Jesus*, and saith, "Master, Master;" and

* Or, Do ye still sleep and take your rest? it is enough. See W.

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46 kissed him. And they laid their hands on him, and ap-
47 prehended him. And one of those who stood by drew a
sword, and struck a servant of the high-priest, and cut off
48 his ear. Then Jesus spake and said unto them, "Are ye
come out as against a robber, with swords and clubs, to
49 take me? I was daily with you in the temple teaching,
and ye did not lay hold on me: but the scriptures are *thus*
50 fulfilled." And they all left him, and fled. Now a cer-
51 tain young man followed him, having a linen cloth cast
about *his* naked *body*; and [the young men] lay hold on
52 him. And he left the linen cloth, and fled from them
naked.

53 And they led Jesus away to the high-priest; and all
the chief-priests, and the elders, and the scribes, come
54 together at his house. And Peter followed him at a dis-
tance, even into the palace of the high-priest: and was
sitting together with the officers, and warming himself,
55 at the fire. And the chief-priests, and the whole coun-
cil, sought witness against Jesus to put him to death; and
56 found *it* not. For many bare false witness against him,
57 but their testimonies were not sufficient. And some rose
58 up, and bare false witness against him, saying, "We
heard him say, I will destroy this temple which is made
by hands, and within three days I will build another not
59 made by hands." But neither so was their testimony suf-
60 ficient. Then the high-priest rose up in the midst, and
asked Jesus, saying, "Answerest thou nothing? what is
61 it which these witness against thee?" But he kept si-
lence, and answered nothing. Again the high-priest
asked him, and saith unto him, "Art thou the Christ,
62 the son of the Blessed *God*?" And Jesus said, "I am:
and ye will see the Son of man sitting on the right hand
63 of power, and coming with the clouds of heaven." Then
the high-priest rent his vests, and saith, "What further
64 need have we of witnesses? Ye have heard the blasphemy:
what appeareth to you?" And they all condemned him

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65 to be guilty of death. And some began to spit on him, and to cover his face, and to strike him with the fist, and to say unto him, "Prophesy:" and the officers beat him with the palms of their hands.

66 And as Peter was in the palace beneath, one of the
67 maid-servants of the high-priest cometh. And when she saw Peter warming himself, she looked on him, and saith,
68 "And thou also wast with Jesus of Nazareth." But he denied *it*, saying, "I know not, nor understand what thou sayest." And he went out into the porch; and the cock
69 crew. And the same* maid-servant saw him again, and began to say to those who stood by, "This is *one* of
70 them." And he denied *it* again. And after a little *time*, those who stood by said again to Peter, "Surely thou art *one* of them: for thou art a Galilean, [and thy speech
71 beareth a resemblance."] But he began to curse *himself*, and to swear, *saying*, "I know not this man of whom ye
72 speak." And a second time the cock crew. And Peter called† to mind the words which Jesus said unto him, "Before the cock crow twice, thou wilt deny me thrice." And, when he thought thereon, he wept.

CH. XV. And immediately in the morning the chief-priests and the elders, and scribes, and the whole council, held a consultation, and bound Jesus, and took *him* away, and
2 delivered *him* up to Pilate. And Pilate asked him, "Art thou the king of the Jews?" And he answered and said
3 unto him, "Thou sayest *truly*." And the chief-priests ac-
4 cused him of many things. Then Pilate asked him again, saying, "Answerest thou nothing? see how many things
5 they witness against thee." But Jesus no longer answered any thing: so that Pilate wondered.

6 Now at *that* feast he was wont to release‡ unto them
7 one prisoner, whomsoever they asked for. And there was *a man* named Barabbas, who lay bound with those

* a maid-servant, N. See W. † recalled, N. ‡ See Newcome's note.

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that had made insurrection with him, *men* who had com-
8 mitted murder in the insurrection. And the multitude
cried aloud, and began to ask *that he would do* as he had
9 always done unto them. Then Pilate answered them,
saying, "Will ye that I release unto you the King of the
10 Jews?" (For he knew that through envy the chief-
11 priests had delivered him up.) But the chief-priests
stirred up the people *to ask* that he would rather release
12 Barabbas unto them. And Pilate spake, and said again
unto them, "What will ye then that I should do *unto*
13 *him* whom ye call the King of the Jews?" And they
14 cried out again, "Crucify him." Then Pilate said unto
them, "But what evil hath he done?" And they cried
15 out exceedingly, "Crucify him." So Pilate, willing to
content the people, released Barabbas unto them; and,
when he had scourged Jesus, he delivered him up to be
crucified.

16 And the soldiers led him away into the hall, which is
named Prætorium; and they call together the whole band
17 *of soldiers:* and they clothe him with purple, and plat
18 a crown of thorns, and put it about his *head:* and they
19 began to salute him, "Hail, King of the Jews." And
they struck him on the head with a reed, and spat on
20 him, and, bowing *their* knees, did him obeisance. And
when they had derided him, they stripped him of the pur-
ple, and put his own clothes on him; and lead him out to
crucify him.

21 And one Simon, a Cyrenian, (the father of Alexander
and Rufus,) who passed by, coming from the country,
22 they compel to bear his cross. And they bring him to a
place *called* Golgotha; which is, being interpreted, A
23 place of skulls. And they gave him to drink wine min-
gled with myrrh: but he received *it* not.

24 And when they had crucified him, they part among
them his garments; casting lots for them, what every man
25 should take. And it was the third hour, when they cru-

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26 cified him. And the inscription of his accusation was
27 written over; THE KING OF THE JEWS. And with him
they crucify two robbers; one on his right hand, and
28 another on his left. [And the scripture was fulfilled,
which saith, "And he was numbered among the trans-
29 gressors."] And those who passed by reviled him, shak-
ing their heads, and saying, "Ah, thou that destroyest
30 the temple, and buildest *it* in three days, save thyself,
31 and come down from the cross." In like manner the
chief-priests and the scribes also derided him among
themselves, and said, "He saved others; himself he can-
32 not save. Let the Christ, the King of Israel, come down
now from the cross, that we may see and believe." And
33 those who were crucified with him reproached him. And
when the sixth hour was come, there was darkness over
34 the whole land until the ninth hour. And *at* the ninth
hour Jesus cried with a loud voice, saying, "Eloi, Eloi,
lama sabachthani?" which is, being interpreted, My
35 God, my God, wherefore hast thou forsaken me? And
some of those who stood by, when they heard *it*, said,
36 "Behold, he calleth for Elijah." And one ran, and
filled a sponge with vinegar, and put *it* about a reed,
and gave him to drink, saying, "Forbear ye; let us see
37 whether Elijah will come to take him down." Then Je-
sus sent forth a loud cry, and expired.
38 And the veil of the temple was rent in two, from the
39 top to the bottom. And when the centurion, who stood
by over against him, saw that he thus cried out, and ex-
pired, he said, "Truly this man was the son of a god*."
40 And there were women also beholding at a distance;
among whom was Mary Magdalene, and Mary the mo-
ther of James the younger and of Joses, and Salomé;
41 (now these, when he was in Galilee, followed him also,
and ministered unto him;) and many other women, who
came up with him to Jerusalem.

* *the* son of God, N. a son of God, W. See Campbell.

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42 And when evening was now come, because it was the
day of preparation, that is, the day before the sabbath,
43 Joseph of Arimathea, a senator of rank, and who also
himself looked for the kingdom of God, came, and cou-
rageously went in to Pilate, and asked for the body of
44 Jesus. And Pilate wondered that he was already dead:
and he called to him the centurion, and asked him whe-
45 ther *Jesus* had been any while dead. And when he knew
46 *it* from the centurion, he gave the body to Joseph: who
bought linen, and took him down, and wrapped *him* in
the linen, and laid him in a sepulchre which had been
hewn out of a rock, and rolled a stone to the door of the
47 sepulchre. And Mary Magdalene, and Mary the mo-
ther of Joses, beheld where he was laid.

CH. XVI. AND when the sabbath was past, Mary Magdalene,
and Mary *the mother* of James, and Salomé, bought sweet
spices, that they might go and anoint him.

2 And very early in the morning of the first *day* of the
week, they come to the sepulchre at the rising of the sun.
3 And they said among themselves, "Who shall roll away
4 the stone for us from the door of the sepulchre?" (But
when they looked, they see that the stone was rolled
5 away:) for it was very great. And they entered into the
sepulchre, and saw a young man sitting on the right
side, clothed in a white robe; and they were astonished.
6 And he saith unto them, "Be not astonished: ye seek
Jesus of Nazareth, who was crucified: he is risen; he is
7 not here; see the place where they laid him. But de-
part, tell his disciples, and Peter, that he will go before
you into Galilee: there ye shall see him, as he said unto
8 you." And they went out, and fled from the sepulchre;
and trembling and amazement seized them; nor said
they any thing to any one; for they were afraid.

9 * Now *Jesus* rose early *on* the first *day* of the week;

* Many copies omit the twelve last verses of this chapter; probably, as Jerom says, because they were thought to be irreconcileable with the other accounts of our Lord's resurrection. Newcome.

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and appeared first to Mary Magdalene, out of whom he
10 had cast seven demons*. She went and told those that
11 had been with him, as they mourned and wept. But when they heard that he was alive, and had been seen by her, they believed not.

12 And after that, he appeared in another form unto two of them, as they were walking, and going into the
13 country. And they went and told *it* to the rest: but they believed not them also.

14 Afterward he appeared to the eleven themselves, as they were at meat, and upbraided them with their unbelief and perverseness of heart, because they believed not those who had seen him after he was risen.

15 And he said unto them, "Go ye into all the world,
16 and preach the gospel to every creature. He who believeth, and is baptized, shall be saved†; but he who be-
17 lieveth not shall be condemned. And these signs shall follow those who believe: In my name they shall cast
18 out demons; they shall speak in new languages; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall put *their* hands on the sick, who shall recover."

19 So then, after the Lord had spoken unto them, he was taken up into heaven, and sat on the right hand of God.
20 And they went forth, and preached every where; the Lord working with them, and confirming the word by signs following‡.

* i. e. whom Jesus had cured of raving madness. So Celsus understood the expression. See Farmer on Dem. p. 105.

† He, who professes faith in me, shall be admitted to the privileges of the christian community: he, who does not believe, shall remain under all the disadvantages of a heathen state.

‡ At the close of the history some postscripts add, "The gospel according to Mark was written in Latin, at Rome; others say in Egypt; that it was suggested by Peter to Mark the evangelist, by whom it was preached at Alexandria, and in all the neighbouring country: also, that it was published ten or twelve years after the ascension of Christ."—These postscripts are not of great authority.

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THE GOSPEL ACCORDING TO

ST. LUKE.

CHAP. I.

1 SINCE many have undertaken to prepare an account of
2 those things which are fully believed among us; accord-
ing as those delivered them unto us, who from the be-
3 ginning were eye-witnesses, and ministers of the Word*; it
hath seemed good to me also, having gained exact know-
ledge† of all things from the first, to write *them* unto thee
4 in order, most excellent Theophilus; that thou mayest
know the certainty of those things, in which thou hast
been instructed‡.

* Viz. Christ. See John i. 1, and Cappe's Crit. Rem. p. 19.

† Or *exactly traced.* N. m.

‡ The remaining verses of this, and the whole of the second chapter, are printed, (in the English edition,) in Italics, as an indication that they are of doubtful authority: for though they are to be found in all manuscripts and versions which are now extant, yet the following considerations have induced many to doubt whether they were really written by Luke:

1. The evangelist expressly affirms, that Jesus had completed his thirtieth year in the fifteenth year of Tiberius Cæsar, chap. iii. 1. 23. He must, therefore, have been born fifteen years before the death of Augustus, A. U. C. 752 or 753: but the latest period assigned for the death of Herod is the spring of A. U. C. 751, and he died, probably, the year before. See Lardner's Works, vol. i. p. 423—438, and Jones's Developement of Facts, vol. i. p. 365—368. Herod therefore must have been dead upwards of two years before Christ was born. A fact which invalidates the whole narration. See Grotius on Luke iii. 23.

2. The two first chapters of this gospel were wanting in the copies used by Marcion, a reputed heretic of the second century: who, though he is represented by his adversaries as holding some extravagant opinions, was a man of learning and integrity, for any thing that appears to the contrary. He, like some moderns, rejected all the

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5 In the days of Herod, the king of Judea, there was a certain priest named Zachariah, of the course of Abijah: and his wife *was* of the daughters of Aaron, and her name
6 *was* Elisabeth. And they were both righteous in the sight of God, walking in all the commandments and ordinances
7 of the Lord unblameably. And they had no child, because Elisabeth was barren; and they were both far advanced in years.
8 And it came to pass that, while he executed the priest's
9 office before God in the order of his course, according to the

evangelical histories excepting Luke; of which he contended that his own was a correct and authentic copy.

3. The evangelist, in his preface to the history of the Acts of the Apostles, reminds his friend Theophilus, Acts i. 1, that his former history contained an account of the public ministry of Jesus, but makes no allusion to the remarkable incidents contained in the two first chapters: which, therefore, probably were not written by him.

4. If the account of the miraculous conception of Jesus be true, he could not be the offspring of David and of Abraham; from whom it was predicted, and by the Jews expected, that the Messiah should descend.

5. There is no allusion to any of these extraordinary facts in either of the succeeding histories of Luke, or in any other books of the New Testament. Jesus is uniformly spoken of as the son of Joseph and Mary, and as a native of Nazareth; and no expectation whatever appears to have been excited in the public mind by these wonderful and notorious events.

6. The style of the two first chapters is different from the rest of the history—the date of the enrolment, chap. ii. 1, 2, is a great historical difficulty—that John the Baptist should have been ignorant of the person of Christ is not probable, if this narrative be true: John i. 31—34. And there are many other circumstances in the story which wear an improbable and fabulous aspect. Evanson's Dissen. ch. i. sec. 3. p. 57.

See likewise the note upon the two first chapters of Matthew, and the references there.

It has been objected, that so large and gross an interpolation could not have escaped detection, and would never have been so early and so generally received.

In reply to this objection it is observed; that this interpolation was not admitted into the Hebrew copies of Matthew's gospel, nor into Marcion's copies of Luke—that it is notorious that forged writings under the names of the apostles were in circulation almost from the apostolic age. See 2 Thess. ii. 2.—that the orthodox charge the heretics with corrupting the text; and that the heretics recriminate upon the orthodox—also that it was much easier to introduce interpolations when copies were few and scarce, than since they have been multiplied to so great a degree by means of the press: and finally, that the interpolation in question would, to the generality of Christians, be extremely gratifying, as it would lessen the odium attached to Christianity from its founder being a crucified Jew, and would elevate him to the dignity of the heroes and demi-gods of the heathen mythology.

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custom of priest's office, his lot was to go into the temple
10 of the Lord and to burn incense. And the whole multitude
of the people were praying without, at the time of in-
11 cense. And there appeared unto him an angel of the Lord,
12 standing on the right hand of the altar of incense. And
when Zachariah saw *him*, he was troubled, and fear fell
13 upon him. But the angel said unto him, "Fear not, Za-
chariah: for thy prayer hath been heard; and thy wife
Elisabeth shall bear thee a son, and thou shalt call his
14 name John. And thou shalt have joy and gladness; and
15 many shall rejoice at his birth. For he shall be great in the
sight of the Lord, and shall drink neither wine nor strong
drink; and he shall be filled with the holy spirit, even
16 from his mother's womb. And many of the sons of Israel
17 he shall turn to the Lord their God. And he shall go be-
fore *Christ*, in the sight *of the Lord God*, with the spirit
and power of Elijah, to turn the hearts of the fathers to-
gether with the children, and the disobedient by the wisdom
of the righteous; to make ready for the Lord a prepared
18 people." And Zachariah said unto the angel, "By what
shall I know this? for I am an old man, and my wife *is*
19 far advanced in years." And the angel answered, and said
unto him, "I am Gabriel, who stand in the presence of
God; and I am sent to speak unto thee, and to tell thee
20 these glad tidings. And, behold, thou shalt be dumb, and
not able to speak, until the day in which these things will
be performed; because thou hast not believed my words;
which will be fulfilled in their season."
21 Now the people were in expectation of Zachariah, and
22 wondered that he tarried so long in the temple. And when
he came out, he could not speak unto them: and they per-
ceived that he had seen a vision in the temple: for he made
23 signs unto them, and remained speechless. And it came
to pass that, as soon as the days of his ministration were
accomplished, he departed to his own house.
24 And after those days his wife Elisabeth conceived; and

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she concealed herself five months, saying, "The Lord hath thus dealt with me, in the days wherein he hath looked on me, to take away my reproach among men."

And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin espoused to a man named Joseph, of the house of David; and the virgin's name *was* Mary. And the angel entered in unto her and said, "Hail, *thou that art* highly favoured: the Lord *is* with thee: blessed *art* thou among women." And she was much troubled, and considered what kind of salutation this could be. And the angel said unto her, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Then said Mary to the angel, "How can this be, since I know not man?" And the angel answered and said unto her, "The holy spirit shall come upon thee, and the power of the Most High shall overshadow thee: therefore that holy child also who shall be born *of thee* shall be called a son of God. And, behold, thy kinswoman Elisabeth, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For with God nothing is impossible." Then Mary said, "Behold the servant of the Lord; be it unto me according to thy word." And the angel departed from her.

And Mary arose in those days, and went into the mountainous country with haste, to a city of Judea, and entered into the house of Zachariah, and greeted Elisabeth. And it came to pass that, when Elisabeth heard the greeting of Mary, the babe leaped in her womb: and Elisabeth was filled with the holy spirit, and spake out with a loud voice, and said, "Blessed *art* thou among women; and blessed *is*

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43 the fruit of thy womb. And whence *is* this to me, that the
44 mother of my Lord should come unto me? for, lo, as soon
as the voice of thy greeting sounded in mine ears, the babe
45 leaped in my womb for joy. And happy *is* she who believ-
ed that there would be a performance of those things which
were told her from the Lord."
46 Then Mary said, "My soul magnifieth the Lord; and
47 my spirit rejoiceth greatly in God my Saviour. For he
48 hath regarded the humble state of his servant: for, behold,
49 henceforth all generations will pronounce me happy. For
he that is mighty hath done to me great things; and holy
50 *is* his name; and his mercy *is* on those who fear him, to all
51 generations. He showeth strength with his arm: he scat-
tereth those who are proud in the imagination of their
52 hearts. He putteth down the mighty from *their* thrones;
53 and exalteth those of humble state. He filleth the hungry
with good things; and the rich he sendeth away empty.
54 He helpeth his servant Israel, that (as he promised unto
55 our fathers) he might remember his mercy to Abraham,
56 and to his seed, for ever." And Mary abode with *Elisabeth*
about three months, and returned to her own house.
57 Now Elisabeth's full time came that she should be de-
58 livered; and she brought forth a son. And her neighbours
and her kindred heard that the Lord had shown great mer-
59 cy toward her; and they rejoiced with her. And it came to
pass on the eighth day, that they came to circumcise the
child; and would have called him Zachariah, after the
60 name of his father. But his mother spake, and said, "Not
61 *so*; but he shall be called John." And they said unto her,
"There is none among thy kindred that is called by this
62 name." Then they made signs to his father, how he would
63 have him called. And he beckoned for a writing-tablet,
and wrote, saying, "His name is John." And all won-
64 dered. And forthwith his mouth was opened, and his
65 tongue *loosed*, and he spake, and blessed God. And fear
came on all who dwelt round about them: and all these

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things were reported throughout all the mountainous coun-
66 try of Judea. And all those that heard *them*, laid *them* up
in their hearts, saying, "What kind of child will this be?"
And the hand of the Lord was with him.
67 And his father Zachariah was filled with the holy spirit,
68 and prophesied; saying, "Blessed be the Lord, the God of
Israel; for he hath regarded, and wrought redemption for
69 his people; and hath raised up a horn of salvation for us,
70 in the house of his servant David; (as he spake by the
mouth of his holy prophets, that have been from ancient
71 times:) *even* salvation from our enemies, and from the hand
72 of all that hate us; to perform the *work of* mercy *promised* to
73 our fathers, and to remember his holy covenant; *according*
74 to the oath which he sware to our father Abraham, that he
would grant unto us, that we, being delivered out of the
75 hands of our enemies, should serve him without fear, by
holiness and righteousness before him, all our days.
76 "And thou, child, shalt be called a prophet of the Most
High: for thou shalt go before the face of the Lord, to pre-
77 pare his ways; to give knowledge of salvation to his people,
78 by remission of their sins, through the tender mercy of our
79 God, by which the day-spring hath visited us, to shine from
on high upon* those who sit in darkness and *in* the shadow
of death, to guide our feet into the way of peace."
80 And the child grew, and was strengthened in spirit, and
was in the deserts till the day of his public appearance to
Israel.
CH. II. Now it came to pass in those days, that there went out
a decree from Cesar Augustus, that all the earth should be
2 enrolled. (This was the first enrolment of Cyrenius, *after-*
3 *ward* governor of Syria.) And all went to be enrolled,
4 every one to his own city. And Joseph also went up from
Galilee, out of the city of Nazareth, into Judea, to the city
of David, which is called Bethlehem, (because he was of the

* from on high hath visited us, to enlighten. N.

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5 house and family of David,) to be enrolled with Mary his
6 espoused wife, who was great with child. And it came to pass
that, while they were there, the days were accomplished that
7 she should be delivered. And she brought forth her first-born
son, and swathed him, and laid him in a manger; because
there was no room for them in the inn.
8 Now there were in the same country shepherds abiding in
9 the field, and keeping night-watches over their flock. And,
behold, an angel of the Lord came upon them, and the glory
of the Lord shone round about them: and they feared greatly.
10 And the angel said unto them, "Fear not: for, behold, I
bring you good tidings of great joy, which shall be to all the
11 people: for unto you is born this day, in the city of David, a
12 saviour, who is Christ *the* Lord. And this *will be* a sign
unto you; ye will find a swathed babe lying in a manger."
13 And suddenly there was with the angel a multitude of the
14 heavenly host, praising God, and saying, "Glory to God in
the highest *heavens*, and on earth peace, good-will toward
men."
15 And it came to pass, when the angels were gone away from
them into heaven, that the shepherds said one to another, "Let
us now go to Bethlehem, and see this thing which is come to
16 pass, which the Lord hath made known unto us." And they
went with haste, and found Mary and Joseph, and the babe
17 lying in a manger. And when they had seen *it*, they declared
18 what had been told them concerning this child. And all that
heard *it* wondered at those things which were told them by the
19 shepherds. But Mary kept all these things *in memory*, con-
20 sidering *them* in her heart. And the shepherds returned,
glorifying and praising God for all the things which they had
heard and seen, as it had been told them.
21 And when eight days were accomplished for the circum-
cising of the child, his name was called JESUS; the name
given *to him* by the angel before he was conceived in the
womb.
22 And when the days of their purification were accomplished,

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according to the law of Moses, *his parents* brought him to
23 Jerusalem, to present *him* to the Lord ; (as it is written in
the law of the Lord : " Every male, who *first* openeth the
24 womb, shall be called holy to the Lord ;") and to offer a
sacrifice, according to that which is said in the law of the
Lord, a pair of turtle-doves, or two young pigeons.
25 And, behold, there was a man in Jerusalem, whose name
was Simeon ; and this man *was* righteous and religious, look-
ing for the consolation of Israel : and the holy spirit was
26 upon him. And it was revealed to him by the holy spirit,
that he should not see death before he had seen the Lord's
27 Anointed. And he came by the spirit into the temple :
and when the parents brought in the child Jesus, to do for
28 him according to the custom of the law, *Simeon* took him
29 up in his arms, and blessed God, and said, " O sovereign
Lord, now lettest thou thy servant depart in peace, accord-
30 ing to thy word : for mine eyes have seen thy salvation, which
32 thou hast prepared before the face of all people ; a light to be
revealed to the gentiles, and the glory of thy people Israel."
33 And his father and mother wondered at those things which
34 were spoken of him. And Simeon blessed them ; and said to
Mary his mother, " Behold, this *child* is appointed for the
fall and rise of many in Israel ; and for a sign *which will be*
35 spoken against ; (yea a sword will pierce through thine own
soul also ;) so that the thoughts of many hearts will be re-
vealed."
36 And there was one Anna, a prophetess, the daughter of
Phanuel, of the tribe of Asher : (she was far advanced in
years, and had lived with a husband seven years from her
37 virginity : and she *was now* a widow of about eighty-four
years, who departed not from the temple, but served *God* with
38 fastings and prayers night and day :) she also came upon them
at the same time, and gave thanks to the Lord, and spake of
the child to all those who looked for redemption in Jerusalem.
39 And when they had performed all things according to the

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law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew and was strengthened [in spirit,] being filled with wisdom: and the favour of God was upon him.

41 Now his parents went to Jerusalem every year at the feast
42 of the passover. And when he was twelve years old, after they had gone up [to Jerusalem] according to the custom of
43 the feast, and had fulfilled the days; as they returned, the child Jesus remained in Jerusalem, and Joseph and his mo-
44 ther knew *it* not: but having supposed him to have been in the company, they went a day's journey: and they sought him
45 among *their* kindred and acquaintance: and when they found
46 him not, they returned to Jerusalem, seeking him. And it came to pass that, after three days, they found him in the temple, sitting in the midst of the teachers, both hearing them
47 and asking them questions. And all that heard him were
48 astonished at his understanding and answers. And when *his parents* saw him, they were amazed: and his mother said unto him, "Child, why hast thou done thus unto us? behold,
49 thy father and I have sought thee sorrowing." And he said unto them, "How is it that ye sought me? knew ye not that
50 I must needs be in my Father's house?" But they under-
51 stood not the thing which he spake unto them. And he went down with them, and came to Nazareth, and was subject to them: and his mother kept all these things in her heart.

52 And Jesus advanced in wisdom and stature, and in favour with God and men.

CH. III. Now in the fifteenth year of the reign of Tiberius Cesar, (Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias
2 tetrarch of Abilene, Annas and Caiaphas being high-priests,) the word of God came to John, the son of Za-
3 chariah, in the desert. And he came into all the country *about* Jordan, preaching the baptism of repentance,

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4 for the remission of sins: as it is written in the book of
the words of the prophet Isaiah, [who saith,] "The voice
of one crying in the desert, Prepare ye the way of the
5 Lord, make his paths straight. Every valley shall be fill-
ed, and every mountain and hill shall be brought low;
and the crooked *places* shall be made straight, and the
6 rough ways shall be made smooth: and all men* shall
7 see the salvation of God." Then he said to the multi-
tudes that went forth to be baptized by him, "O off-
spring† of vipers, who hath warned you to flee from the
8 anger *which is* about to come? Bring forth therefore
fruits worthy of repentance; and begin not to say with-
in yourselves, 'Abraham is‡ *our* father:' for I say un-
to you, that of these stones God is able to raise up
9 children to Abraham. And now the axe also is laid to
the root of the trees; every tree therefore which bringeth
not forth good fruit is hewn down, and cast into the
10 fire." And the multitudes asked him, saying, "What
11 then shall we do?" And he answered and saith unto
them, "He that hath two vests, let him give to him that
hath none; and he that hath food, let him do in like
12 manner." Then came publicans also to be baptized,
13 and said unto him, "Teacher‖, what shall we do?" And
he said unto them, "Exact no more than that which is
14 appointed unto you." And the soldiers also asked him,
saying, "And what shall we do?" And he said unto
them, "Take by violence from no man, and accuse not
any falsely; and be content with your pay."
15 And as the people were in expectation, and all *men*
reasoned in their hearts concerning John, whether he
16 were the Christ *or not;* John spake, saying to *them* all,
"I indeed baptize you with water, but one mightier than
I cometh, the latchet of whose sandals I am not worthy
to unloose: he will baptize you with the holy spirit, and

* Gr. *flesh.*
† generation, N.
‡ N. m. We have Abraham for, N. t.
‖ N. m. Master, N. t.

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17 with fire: whose winnowing-shovel *is* in his hand, and
he will thoroughly cleanse his floor, and will gather the
wheat into his barn; but will burn the chaff with un-
18 quenchable fire." And many other glad tidings also he
preached to the people, exhorting *them*.
19 But Herod the tetrarch, being reproved by him about
Herodias his brother's* wife, and about all the evil things
20 which Herod had done, added this likewise to all, that
he shut up John in prison.
21 Now it came to pass when all the people were baptized,
that Jesus also having been baptized and praying, the
22 heaven was opened; and the holy spirit descended in a
bodily appearance†, like a dove, upon him; and a voice
came from heaven, [saying,] "Thou art my beloved
son; in thee I am well pleased."
23 And Jesus himself began to be about thirty years of
age‡; being (as was allowed by law‖) the son of Jo-
24 seph, who was *the son* of Heli, who was *the son* of
Matthat, who was *the son* of Levi, who was *the son*
of Melchi, who was *the son* of Janna, who was *the*
25 *son* of Joseph, who was *the son* of Mattathiah, who
was *the son* of Amos, who was *the son* of Nahum, who
was *the son* of Esli, who was *the son* of Naggé, who

* Philip's, N. and R. T. See Griesb. † shape, N.

‡ This is Mr. Wakefield's translation. Ἀρχόμενος ὡσεὶ ἐτῶν τριακοντα, "incipio jam esse tricenarius, Grotius;" who observes that this expression can only be used of one who has finished his thirtieth year: ὡσεὶ, circiter, may be understood of one who is something more than thirty years of age, as well as of one who is under that age. This was the age appointed by law for the Levites to enter upon their office. Num. iv. 3. 47. The primate's version is, "Jesus himself was about thirty years of age when he began *his ministry*." And Dr. Campbell renders the passage, "Now Jesus was himself about thirty years in subjection." Whichsoever of these versions may be approved, it appears, from the uncommon accuracy with which Luke dates his history, that in the fifteenth year of the reign of Tiberius, our Lord, then entering upon his ministry, was no more than thirty years of age. And therefore he must have been born at least two years and nine months, and probably three years and nine months, after the death of Herod. The common hypothesis, which makes it necessary to maintain, that Jesus was nearly five-and-thirty, when the evangelist declares that he was no more than thirty, can never be supported by any principles of sound criticism. Lardner's Works, vol. i. p. 428.

‖ i. e. entered in the public registers. See Pearce. As was supposed, N. W.

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26 was *the son* of Maath, who was *the son* of Mattathiah, who was *the son* of Semëi, who was *the son* of
27 Joseph, who was *the son* of Judah, who was *the son* of Joanna, who was *the son* of Rhesa, who was *the son* of Zerubbabel, who was *the son* of Salathiel, who was *the*
28 *son* of Neri, who was *the son* of Melchi, who was *the son* of Addi, who was *the son* of Cosam, who was *the son* of
29 Elmodam, who was *the son* of Er, who was *the son* of José, who was *the son* of Eliezer, who was *the son* of Jorim, who was *the son* of Matthat, who was *the son* of
30 Levi, who was *the son* of Simeon, who was *the son* of Judah, who was *the son* of Joseph, who was *the son* of
31 Jonan, who was *the son* of Eliakim, who was *the son* of Melea, who was *the son* of Menan, who was *the son* of Mattatha, who was *the son* of Nathan, who was *the son*
32 of David, who was *the son* of Jessé, who was *the son* of Obed, who was *the son* of Booz, who was *the son* of Sal-
33 mon, who was *the son* of Naasson, who was *the son* of Aminadab, who was *the son* of Aram, who was *the son* of Hezron, who was *the son* of Phares, who was *the son* of
34 Judah, who was *the son* of Jacob, who was *the son* of Isaac, who was *the son* of Abraham, who was *the son* of
35 Terah, who was *the son* of Nahor, who was *the son* of Serug, who was *the son* of Reü, who was *the son* of Peleg, who was *the son* of Eber, who was *the son* of Salah,
36 who was *the son* of Cainan, who was *the son* of Arphaxad, who was *the son* of Shem, who was *the son* of Noah, who
37 was *the son* of Lamech, who was *the son* of Methuselah, who was *the son* of Enoch, who was *the son* of Jared, who was *the son* of Mahalaleel, who was *the son* of Cainan,
38 who was *the son* of Enoch, who was *the son* of Seth, who was *the son* of Adam, who was *the son* of God.*

* The copies vary much in the order of the names, and the Cambridge manuscript contains the same genealogy here as in Matthew.

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CH. IV. Now Jesus returned from Jordan, full of the holy spirit, and was led by the spirit into the desert forty days,
2 being tempted by the devil*. And in those days he ate nothing: and, when they were ended, he [afterward]
3 hungered. And the devil said unto him, "If thou be *the* son of God, command that this stone become bread."
4 And Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'"
5 And [the devil] brought him to a high mountain, and showed him all the kingdoms of the earth in a moment of
6 time. And the devil said unto him, "All this power I will give thee, and the glory of them: for it is delivered
7 unto me, and to whomsoever I will I give it. If there-
8 fore thou wilt worship me, it shall all be thine." And Jesus answered him, and said,† "It is written, 'Thou shalt worship the Lord thy God, and him only thou shalt
9 serve.'" And *the dĕvil* brought him to Jerusalem, and set him on a wing of the temple, and said unto him, "If thou be a‡ son of God, cast thyself down from this place:
10 for it is written, 'He shall give his angels charge over
11 thee to preserve thee: and on *their* hands they shall bear
12 thee up, lest thou strike thy foot against a stone.'" And Jesus answered, and said unto him, "It is commanded,
13 'Thou shalt not tempt the Lord thy God.'" And when the devil had ended all *his* temptation, he departed from him for a time.

14 And Jesus returned, with the power of the spirit, into Galilee; and there went out a fame of him through all
15 the country round about. And he taught in their synagogues, being glorified by all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he entered into the syna-

* A visionary scene; supernaturally presented to the mind of Christ, to instruct him in the proper use of his miraculous powers. See note on Matt. iv. i.

† "Get thee behind me, Satan, for," R. T. ‡ *the* son, N.

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17 gogue on the sabbath; and stood up to read. And the
book of the prophet Isaiah was delivered to him. And,
when he had opened the book, he found the place where
18 it was written, "The spirit of the Lord *is* upon me, in-
asmuch as he hath anointed me to preach glad tidings to
the poor; he hath sent me* to proclaim deliverance to
the captives, and recovery of sight to the blind, to set at
19 liberty those that are bruised, to proclaim the acceptable
20 year of the Lord." And he closed the book, and gave *it*
again to the attendant †, and sat down. And the eyes of
all those that were in the synagogue were fastened on
21 him. Then he began to say unto them, "To-day this
22 *part of* scripture is fulfilled in your ears." And all gave
him their testimony, and wondered at the graceful words
which proceeded out of his mouth, and said, "Is not this
23 the son of Joseph?" And he said unto them, "Ye will
surely say unto me this proverb, 'Physician, heal thy-
self:' whatsoever things we have heard done in Ca-
24 pernaum, do here also in thine own country." He said
also, "Verily I say unto you, No prophet is acceptable
25 in his own country. But I tell you in truth, There were
many widows in Israel in the days of Elijah; when the
heaven was shut up for three years and six months, when
26 there was a great famine throughout all the land; but to
none of them was Elijah sent, except to Sarepta, *a city* of
27 Sidon, to a widow. And there were many lepers in
Israel in the time of the prophet Elishah; and none of
28 them was cleansed, except Naaman the Syrian." And
all in the synagogue, when they heard these things, were
29 filled with wrath; and rose up, and drove him out of the
city, and led him to the brow of the hill on which their
city was built, that they might cast him down headlong.
30 But he passed through the midst of them, and departed.

* to heal the broken-hearted, N. and R. T. But these words are wanting in the Vat. Camb. and other MSS; and are left out of Griesbach's text.

† officer, N.

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31 And he went down to Capernaum, a city of Galilee;
32 and taught them on the sabbath. And they were amazed
33 at his doctrine: for his word was with authority. And
in the synagogue was a man that had a spirit of an un-
34 clean demon *; and he cried out with a loud voice, say-
ing, "Ah! what have we to do with thee †, *thou* Jesus of
Nazareth? Art thou come to destroy us? I know who
35 thou art; the Holy One of God." Then Jesus rebuked
him, saying, "Be silent, and come out of him." And
when the demon had thrown him in the midst, he came
36 out of *the man*, and hurt him not. And all were struck
with astonishment, and spake among themselves, saying,
"What word *is* this? for with authority and power he
commandeth the unclean spirits, and they come out."
37 And a report of him went abroad into every place of the
country round about.
38 And he arose out of the synagogue, and entered into
Simon's house. Now the mother of Simon's wife was
seized with a great fever; and they besought him for her.
39 And he stood over her, and rebuked the fever; and it
left her: and forthwith she arose and ministered to them.
40 Now when the sun was setting, all those that had any
sick with various diseases, brought them to him: and he
put his hands on every one of them, and cured them.
41 And demons also came out of many, crying out, and say-
ing, "Thou art the Son of God ‡." But he rebuked
them, and suffered them not to say that || they knew that
he was the Christ.
42 And when it was day, he went out, and departed into
a desert place; and the multitudes sought him, and came

* He was raving mad, and fancied himself possessed by a demon; which was the current opinion of the age. He believed, as many then did, that Jesus was the Messiah, or a great prophet; and addresses him as such: and Jesus replies to him in the popular language, in conformity to the ideas and feelings of the maniac. See Farmer on Demon. c. ii, sec. 1.

† Or, What hast thou to do with us.

‡ the Christ, the Son of God. R. T.

|| Suffered them not to speak: for etc. N. See Farm. ibid. p. 249.

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to him, and *would have* detained him, that he might not
43 depart from them. But he said unto them, "I must
preach the glad tidings of the kingdom of God to other
44 cities also: for therefore I am sent." And he preached
in the synagogues of Galilee.

CH. V. Now it came to pass that, when the multitude press-
ed on him to hear the word of God, he stood by the lake
2 of Gennesaret, and saw two ships standing by the lake:
but the fishermen were gone out of them, and were wash-
3 ing *their* nets. And he entered into one of the ships, which
was Simon's, and besought him that he would launch
out a little from the land. And he sat down, and taught
4 the multitudes out of the ship. And when he had ceased
speaking, he said to Simon, "Launch out into the deep,
5 And let down your nets for a draught." And Simon answer-
ed and said unto him, "Master, we have laboured during
all the night, and have taken nothing: nevertheless, at thy
6 word I will let down the net." And when they had done
this, they enclosed a great number of fishes: and their net
7 *almost* brake. And they beckoned to *their* partners who
were in the other ship, that they might come and help
them. And they came, and filled both the ships, so that
8 they *almost* sank. And when Simon Peter saw *it*, he fell
down at Jesus's knees, saying, "Depart from me, Lord,
9 for I am a sinner." For astonishment seized him, and all
that were with him, at the draught of the fishes which
10 they had taken: and in like manner *it seized* James and
John, *the* sons of Zebedee, who were partners with Si-
mon. And Jesus said to Simon, "Fear not; henceforth
11 thou shalt catch men." And when they had brought
their ships to land, they left all, and followed him.

12 And it came to pass when he was near to* a certain
city, behold, a man full of leprosy: who when he saw

* in, N. but a leper might not reside within a city. Matt. viii. 2. This person met Jesus immediately after his descent from the mount.

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Jesus, fell on *his* face, and entreated him, saying, "Sir,
13 if thou wilt, thou canst make me clean." And *Jesus* stretched forth *his* hand, and touched him, saying, "I will: Be thou made clean." And immediately the le-
14 prosy departed from him. And *Jesus* commanded him to tell no man: "but go, show thyself to the priest, and offer for thy cleansing as Moses commanded; for a testi-
15 mony unto them." But a fame went abroad *so much* the more of him: and great multitudes came together to hear
16 *him*, and to be cured by him of their infirmities. But he withdrew into desert places, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and teachers of the law sitting by, who had come from every town of Galilee, and *from* Judea, and *from* Jerusalem; and the power of the Lord was *present* to heal those *who had diseases**.
18 And, behold, men brought on a bed one that was sick of the palsy: and they sought how to bring him in, and
19 to place *him* before *Jesus*. And when they could not find *by* what way they might bring him in, because of the multitude, they went up to the roof, and let him down through the tiling†, with *his* couch, into the midst
20 before Jesus. And when he saw their faith, he said,
21 "Man, thy sins are forgiven thee." Then the scribes and the Pharisees began to reason, saying, "Who is this that speaketh blasphemies? Who can forgive sins, but
22 God alone?" But when Jesus perceived their reasonings, he answered and said unto them, "Why reason ye in
23 your hearts? Which is easier? to say, 'Thy sins are for-
24 given thee:" or to say, 'Arise and walk?' But that ye may know that the Son of man hath power upon earth to forgive sins, (he said to the sick of the palsy,) 'I say unto thee, Arise, and take up thy couch, and go to thine

* To cure *the people*, N. See Symonds's Obs. p. 24.

† See Campbell: they went up to the house-top, and let him down through the tiles, N.

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25 house.'" And forthwith he rose up before them, and took
up that whereon he lay, and departed to his house, glori-
26 fying God. And amazement struck all, and they glori-
fied God, and were filled with fear, saying, "We have
seen strange things to-day."
27 And after these things *Jesus* went forth, and saw a
publican, named Levi, sitting at the receipt of custom:
28 and he said unto him, "Follow me." And *Levi* forsook
all, rose up, and followed him.
29 And Levi made him a great feast in his own house:
and there was a great multitude of publicans, and of
30 others, that were at meat with them. But the scribes
and the Pharisees among them murmured against his dis-
ciples, saying, "Why do ye eat and drink with the
31 publicans and sinners?" And Jesus answered and said
unto them, "Those that are in health need not a physi-
32 cian; but those that are sick. I am come, not to call
righteous men to repentance, but sinners."
33 And some said unto him, "Why do the disciples of
John fast often, and make prayers; and in like manner
the disciples of the Pharisees: but thine eat and drink?"
34 And he said unto them, "Can ye make the companions
of the bridegroom to fast, while the bridegroom is with
35 them? But the days will come when the bridegroom shall
be taken from them: then they will fast in those days."
36 And he spake a parable also unto them: "No man put-
teth a piece of a new garment upon an old one: other-
wise, both the new maketh a rent, and that which was
37 *taken* from the new agreeth not with the old. And no
man putteth new wine into old skins: otherwise, the
new wine will burst the skins, and it will be spilled, and
38 the skins will be marred. But new wine must be put
39 into new skins; and both are preserved. No man also,
having drunk old *wine*, immediately desireth new: for
he saith, 'The old is better.'"

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CH. VI. AND it came to pass on the first sabbath* after the second *day of unleavened bread*, that he went through the corn-fields: and his disciples plucked the ears of corn, and
2 ate, rubbing *them* with *their* hands. But some of the Pharisees said unto them, "Why do ye that which it is
3 not lawful to do on the sabbath?" And Jesus answered and said unto them, "Have ye not even read what David did, when *both* he himself hungered and those that were
4 with him: How he entered into the house of God, and took the shew-bread, and ate, and gave to those also that were with him: which it is not lawful to eat, but for the
5 priests alone?" And he said unto them, "The Son of man is Lord even of the sabbath?"
6 And it came to pass on another sabbath also, that he entered into the synagogue and taught: and a man was
7 there, whose right hand was withered: and the scribes and the Pharisees watched him, whether he would work a cure on the sabbath; that they might find an accusa-
8 tion against him. But he knew their thoughts, and said to the man that had the withered hand, "Rise, and stand
9 in the midst." And he arose, and stood. Then Jesus said unto them, "I † will ask you one thing, 'Is it lawful to do good on the sabbath, or to do evil? to save life,
10 or to kill‡?'" And when he had looked round about on them all, he said to *the man*, "Stretch forth thine hand." And he did so: and his hand was restored‖ [as the
11 other]. And they were filled with madness; and communed one with another what they should do to Jesus.
12 And it came to pass in those days, *that* he went forth to a mountain to pray; and continued all night in prayer to
13 God. And when it was day, he called to him his disci-

* On the sabbath called second-prime, Campbell. The sense of the original is very obscure. Some good copies omit the word δευτεροπρωτῳ.

† Or, *I will ask you, What is lawful on the sabbath? To do good*, etc. N.

‡ or to destroy? R. T.

‖ "whole as the other." R. T.

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ples: and from them he chose twelve, whom he also
14 named apostles; (Simon whom he had named Peter also,
15 and Andrew his brother; James and John; Philip and
Bartholomew; Matthew and Thomas; James *the son* of
16 Alpheus, and Simon called Zelotes; Judas *the brother* of
James, and Judas Iscariot, who also was *the* traitor;)
17 and he came down with them, and stood in the plain;
and *there was* a multitude of his disciples, and a great
number of the people from all Judea, and Jerusalem, and
the sea-coast of Tyre and Sidon, who came to hear him,
18 and to be cured of their diseases; and those that were
19 vexed by unclean spirits: and they were healed. And
the whole multitude sought to touch him: for power
went out of him, and cured all.

20 And he lifted up his eyes on his disciples, and said,
21 "Happy *are* ye poor; for yours is the kingdom of God.
22 Happy *are* ye that hunger now; for ye shall be filled.
Happy *are* ye that weep now; for ye shall laugh. Happy are ye when men shall hate you, and when they
shall separate you *from them*, and shall reproach and
23 defame you*, for the sake of the Son of man. Rejoice
ye in that day, and leap for joy: for, behold, your reward *shall be* great in heaven; for in like manner did
their fathers to the prophets.

24 "But alas for you that are rich! for ye receive your
25 consolation. Alas for you that are filled! for ye shall
hunger. Alas for you that laugh now! for ye shall
26 mourn and weep. Alas *for you*, when men shall speak
well of you! for in like manner did their fathers to the
false prophets.

27 "But I say unto you that hear; Love your enemies;
28 do good to those that hate you, bless those that curse
29 you, and pray for those that injuriously treat you. To
him who smiteth thee on the one cheek, offer the other

* reproach you, and shall set forth your name as evil, N. See Campbell.

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also: and from him who taketh away thy mantle, with-
33 hold not *thy* vest also. And give to every man that
asketh of thee; and of him that taketh away *what is* thine,
31 ask *it* not again. And as ye would that men should do
unto you, do ye unto them in like manner.
32 "And if ye love those who love you, what thanks have
33 ye? for sinners also love those who love them. And if
ye do good to those who do good to you, what thanks
34 have ye? for sinners also do the same. And if ye lend
to those from whom ye hope to receive, what thanks have
ye? for sinners also lend to sinners, that they may re-
35 ceive *an* equal *return*. But love your enemies; and do
good, and lend, hoping for nothing again*; and your
reward will be great, and ye will be the sons of the Most
High: for he is kind to the unthankful, and *to* the evil.
36 Be ye [therefore] compassionate, as your Father also is
27 compassionate. And judge not, and ye shall not be
judged: condemn not, and ye shall not be condemned:
38 forgive, and ye shall be forgiven: give, and it shall be
given unto you: good measure, pressed down, and sha-
ken together, and running over, shall be given into your
lap. For with the same measure with which ye deal out,
it shall be measured to you again."
39 He also spake a parable unto them; "Can a blind man
lead a blind man? will they not both fall into the ditch?
40 "The disciple is not above his teacher†: but every one
that is perfected, shall be as his teacher†.
41 "And why beholdest thou the splinter which is in thy
brother's eye, but observest not the beam which is in thine
42 own eye? Or how canst thou say to thy brother; 'Bro-
ther, let me take out the splinter which is in thine eye;'
when thou thyself beholdest not the beam which is in
thine own eye? Thou hypocrite, first take the beam out
of thine own eye, and then thou wilt see clearly to take
out the splinter which is in thy brother's eye.

* nowise despairing, Campbell. † N. m. Master, N. t.

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43 "For there is no good tree which bringeth forth corrupt fruit; nor a corrupt tree which bringeth forth
44 good fruit. For every tree is known by its own fruit: from thorns men do not gather figs, nor from a bramble-bush do they cut grapes. A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil [treasure] of his heart, bringeth forth that which is evil: for out of the abundance of the heart [his] mouth speaketh.

46 "And why call ye me 'Lord, Lord*,' and do not the things which I say?

47 "Whosoever cometh to me, and heareth my words,
48 and doeth them, I will show you to whom he is like. He is like a builder of a house, who digged deep, and laid the foundation on a rock: and when the flood rose, the stream dashed vehemently upon that house, and could not
49 shake it: for it was founded on a rock. But he that heareth, and doeth not, is like a man who, without a foundation, built a house upon the ground; against which the stream dashed vehemently, and immediately it fell: and the ruin of that house was great."

CH. VII. Now when *Jesus* had ended all his words in the
2 hearing of the people, he entered into Capernaum. And the servant of a certain centurion, who was dear to *his*
3 *master*, was sick, and ready to die. And having heard of Jesus, *the centurion* sent to him *some* elders of the Jews, to beseech† him that he would come and recover his
4 servant. And when they came to Jesus, they entreated him earnestly, saying, "He is worthy, to whom thou wilt
5 do this: for he loveth our nation; and himself hath built
6 us *our* synagogue." Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him to say‡ unto him, "Sir, trouble not

* Or, *Master, Master.* † beseeching, N.

‡ saying, N. See Whitefield and Campbell. In both these instances the original is in the singular number.

thyself; for I am not worthy that thou shouldest enter
7 under my roof. Wherefore neither thought I myself
worthy to come unto thee: but command by word, and
8 my servant will be cured. For I also, who am a man
placed under authority, have soldiers under me; and I
say unto this *man*, 'Go,' and he goeth; and to another,
'Come,' and he cometh; and to my servant, 'Do this,'
9 and he doeth it." And when Jesus heard these words, he
wondered at him; and turned, and said to the multi-
tude that followed him, "I say unto you, I have not
10 found so great faith, even in Israel." And those who
were sent, returned to the house, and found the servant
well who had been sick.

11 And it came to pass on the day after, that he went
into a city called Nain: and [many of] his disciples
12 went with him, and a great multitude. Now as he drew
near to the gate of the city, behold, a dead man was car-
ried out, the only son of his mother, and she *was* a
13 widow: and many people of the city were with her. And
when the Lord saw her, he had compassion on her, and
14 said to her, "Weep not." And he came up and touched
the bier; (now they that bare him stood still;) and said,
15 "Young man, I say unto thee, Arise!" Then he that
had been dead sat up, and began to speak. And *Jesus*
16 delivered him to his mother. And fear seized on all: and
they glorified God, saying, "A great prophet is risen up
17 among us;" and, "God hath regarded his people." And
this report concerning *Jesus* went forth through all Judea,
and through all the country round about.

18 And the disciples of John told him of all these things.
19 And John called unto him two of his disciples, and sent
them to Jesus, saying, "Art thou he that was to come?
20 or do we look for another?" And when the men came
to him, they said, "John the Baptist hath sent us to
21 thee, saying, 'Art thou he that was to come? or do we
look for another?'" (Now in that very hour he had cured

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many of diseases, and grievous maladies, and of evil spirits; and unto many *that were* blind he had given sight.)
22 Then [Jesus] answered and said unto them, "Go and tell John what things ye have seen and heard; that the blind receive *their* sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor
23 glad tidings are preached. And happy is *he*, whosoever shall not offend because of me."
24 And when the messengers of John were departed, *Jesus* began to say unto the multitudes concerning John, "What went ye out into the desert to behold? A reed
25 shaken by the wind? But what went ye out to see? A man clothed in soft garments? Lo, those that are gorgeously apparelled, and live luxuriously, are in palaces.
26 But what went ye out to see? A prophet? Yes, I say
27 unto you, and much more than a prophet. This is *he* of whom it is written, 'Behold, I send my messenger be-
28 fore thy face; who will prepare thy way before thee.' For I say unto you, Among those that are born of women, there is no greater [prophet] than John the Baptist: but the least in the kingdom of God is greater than
29 he. And all the people, and the publicans, that heard *him*, acknowledged the mercy *of* God, and were * bap-
30 tized with the baptism of John. But the Pharisees and teachers of the law have rejected † the council of God
31 toward them, not having been baptized by him.‡ To what therefore shall I liken the men of this generation?
32 and to what are they like? They are like children sitting in the market-place, and calling one to another, and saying, 'We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not
33 wept.' For John the Baptist hath come neither eating bread, nor drinking wine; and ye say, 'He hath a de-

* See Symonds, ibid. p. 26. have justified *the ways* of God, having been, N.
† made void, N. ‡ "And the Lord said," R. T.

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34 mon*.' The Son of man hath come eating and drinking; and ye say, 'Behold, a glutton, and a wine-bibber,
35 a friend of publicans and sinners.' And yet wisdom is justified by all her children."

36 And one of the Pharisees asked *Jesus* to eat with him. And he entered into the Pharisee's house, and placed
37 himself at meat. And, behold, a woman in the city, who had been a sinner †, when she knew that *Jesus* was at meat in the Pharisee's house, brought an alabaster-box
38 of ointment, and stood behind at his feet weeping, and began to wet his feet with tears; and she wiped *them* with the hair of her head, and kissed his feet, and anointed
39 *them* with the ointment. But when the Pharisee that had invited him saw *it*, he spake within himself, saying, "This man, if he were a prophet, would have known who and what kind of woman *this is* that toucheth him;
40 for she is a sinner." Then Jesus spake and said unto him, "Simon, I have somewhat to say unto thee." And
41 he saith, "Teacher ‡, say *it*." "There was a certain creditor that had two debtors: the one owed five hundred
42 denarii, and the other fifty. And, as they had nothing to pay, he freely forgave them both. Tell me, therefore,
43 Which of them will love him more?" Then Simon answered and said, "I suppose, that he to whom he freely forgave more." And *Jesus* said unto him, "Thou hast
44 judged rightly." And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house: thou gavest me no water for my feet: but she hath wetted my feet with tears, and wiped *them* with
45 her hair. Thou gavest me no kiss: but she, since the time she ‖ entered in, hath not ceased to kiss my feet.

* i. e. he is melancholy and insane.

† Probably, not of a bad moral character, but a superstitious idolater, who was now become a worshipper of the true God. All the unconverted heathen were, in the technical phraseology of the Jews, *sinners*, whatever their moral character might be. See Gal. ii. 15.

‡ Master, N.

‖ I entered in, R. T. and N.

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46 Thou didst not anoint mine head with oil: but she hath
47 anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many*, are forgiven†; *for she hath loved much: but to whom little is forgiven*, that per-
48 son *loveth little*." Then he said unto her, "Thy sins are
49 forgiven." And those that were at meat with him began to say within themselves, "Who is this that even for-
50 giveth sins?" And he said to the woman, "Thy faith hath saved thee‡: go in peace."

CH. VIII. AND it came to pass afterward, that he journeyed through every city and village, preaching and proclaiming the glad tidings of the kingdom of God: and the
2 twelve *were* with him; and certain women, that had been cured of evil spirits and infirmities; Mary called Mag-
3 dalene, out of whom had gone seven demons‖; and Joanna, the wife of Chuza Herod's steward; and Susanna, and many other *women;* who ministered to him of their
4 substance. And when a great multitude assembled, and inhabitants of every city came together unto him, he
5 spake by a parable: "A sower went out to sow his seed: and, as he sowed, some *seed* fell by the way-*side*; and it was trodden under foot, and the fowls of the air devoured
6 it. And some fell upon a rock; and when it grew up,
7 it withered away, because it had not moisture. And some fell amidst thorns; and the thorns grew up with it, and
8 choked it. And other fell on good ground, and grew up, and yielded fruit an hundred-fold." As he said these things, he cried out, "He that hath ears to hear, let him hear."

9 And his disciples asked him, [saying,] "What may
10 this parable be?" And he said, "Unto you it is given

* She had probably been a very zealous idolater.

† The remainder of this verse is omitted in the Camb. manuscript.

‡ q. d. Having now become a believer in the true God, thou art admitted to the privileges of the visible church.

‖ who had been cured of raving insanity. There is no reason to believe that Mary Magdalene had ever been either a gentile, or an immoral person. Lardner, vol. xi. 253.

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to know the mysteries of the kingdom of God: but to others *I speak* in parables; so that seeing they see not,
11 and hearing they understand not. Now the parable is
12 this: The seed is the word of God. And those by the way-*side*, are they that hear: *but* then the devil cometh and taketh away the word out of their hearts, lest they
13 should believe and be saved. And those on the rock *are they*, that, when they have heard, receive the word with joy: and these have no root, but for a short time believe,
14 and in time of temptation fall away. And that which fell among the thorns are they, that, having heard, go forth, and are choked by anxious cares and riches, and pleasures of *this* life; and bring not fruit to per-
15 fection. But that in the good ground are they, that, having heard the word, keep it in an honest and good heart; and bring forth fruit with perseverance.
16 "Now no man, when he hath lighted a lamp, covereth it with a vessel, or putteth *it* under a couch; but setteth it on a stand, that those who enter in may see the light.
17 For nothing is hidden, which shall not be manifest: nor *is any thing* secret, which shall not be known and come
18 abroad. Take heed therefore how ye hear: for whosoever hath *much*, to him shall be given; and whosoever hath little, from him shall be taken even that which he seemeth to have."
19 And *his* mother and his brethren came to him, and could
20 not gain access to him because of the multitude. And it was told him *by some*, who said, "Thy mother and
21 thy brethren stand without, desiring to see thee." And he answered and said unto them, "My mother and my brethren are these, that hear the word of God, and do *it*."
22 It also came to pass on a certain day, that he went into a ship with his disciples, and said unto them, "Let us
23 pass over to the other side of the lake." And they launched forth. But as they sailed, he fell asleep: and a storm of wind came down on the lake; and they were filling *with wa-*

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24 *ter*, and were in danger. And they came near, and awoke
him, saying, "Master, master, we perish." Then he
arose, and rebuked the wind, and the raging of the water:
25 and they ceased, and there was a calm. And he said un-
to them, "Where is your faith?" And they feared and
wondered, saying one to another, "Who is this? for he
commandeth even the winds and the water, and they
26 obey him." And they arrived at the country of the Ga-
27 darenes, which is over-against Galilee. And when he
had gone forth to land, there met him a certain man of
the city, that had demons a long time*, and ware no
28 clothes, nor abode in *any* house, but in the tombs. And
when he saw Jesus, he cried out, and fell down before
him, and said with a loud voice, "What have I to do
with thee†, Jesus; *thou* son of the most high God? I en-
29 treat thee, torment me not." (For *Jesus* had commanded
the unclean spirit to come out of the man. For it had
often seized him; and he was kept bound with chains
and *in* fetters; and he brake the bands, and was driven by
30 the demon into desert places.) And Jesus asked him,
saying "What is thy name?" And he said, "Legion:"
31 (for many demons had entered into him.) And *the demons*
besought *Jesus* that he would not command them to go
32 out into the abyss‡. Now an herd of many swine was
there, feeding on the mountain: and *the demons* besought
him that he would give them leave to enter into them.
33 And he gave them leave. Then the demons went out of
the man, and entered into the swine: and the herd ran

*This demoniac had probably intervals of reason: but often, (see ver. 29,) he had violent paroxysms of insanity, which made it necessary for his friends to bind him: though it seems that he sometimes escaped from his keepers. He fancied himself possessed by a legion of demons, and talks to Jesus as a raving lunatic. See Farmer on Demoniacs, c. ii. sec. 1. Mr. Evanson suspects the whole account to be an interpolation; particularly from the use of a Latin word in Greek characters, which, he observes, is not customary with Luke, nor with any classical writer in the apostolic age. Evanson's Dissonance, chap. i. sec. 1.

† Or, What hast thou to do with me?

‡ N. m. Deep pit, N.

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violently down a steep place into the lake; and were
34 drowned. And when those who kept them saw what
was done, they fled, and told *it* in the city and in the
35 country. Then *the people* went out to see what had been
done; and came to Jesus, and found the man, out of
whom the demons had departed, sitting at the feet of
Jesus, clothed, and in his right mind: and they were
36 afraid. And those also that had seen *it*, told them in
37 what manner he had been cured. Then the whole multitude of the country of the Gadarenes round about, asked *Jesus* to depart from them: for they were seized with great fear: and he went into the ship, and returned.
38 Now the man, out of whom the demons had departed,
entreated *Jesus* that he might be with him. But [Jesus]
39 sent him away, saying, "Return to thine house, and tell
how great things God hath done unto thee." And he
departed, and published throughout the whole city how
great things Jesus had done unto him.
40 And it came to pass, that, when Jesus returned, the
people *gladly* received him: for they were all in expectation of him.
41 And, behold, there came a man named Jairus, who
was a ruler of the synagogue: and he fell down at Jesus's
feet, and besought him that he would come into his
42 house; for he had an only daughter, about twelve years
of age, and she was dying. But as he went, the people
43 thronged him. And a woman, having an issue of blood
twelve years, that had *also* consumed all her substance on
44 physicians, and could not be cured by any, came behind,
and touched the border of his garment: and immediately
45 her issue of blood stopped. And Jesus said, "Who
touched me?" And when all denied, Peter, and those that
were with him, said, "Master, the multitudes press and
46 throng thee; and sayest thou, Who touched me?" And
[Jesus] said, "Some one hath touched me; for I know
47 that power hath gone out of me." And when the woman

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saw that she was not concealed, she came trembling, and fell down before him; and declared [to him] before all the people for what cause she touched him, and how she
48 was forthwith cured. And he said unto her, "Take courage, daughter; thy faith hath made thee well: go
49 in peace." And while he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, "Thy
50 daughter is dead: trouble not the Teacher*. But when Jesus heard *it*, he spake to *the ruler*, saying, "Fear not:
51 only believe, and she shall be made well." And when he came to the house, he suffered none to enter in, but Peter, and John, and James, and the father and the mo-
52 ther of the child. And all wept, and lamented her: but he said, "Weep not: she is not dead, but sleepeth."
53 And they derided him; knowing that she was dead.
54 And he sent all out *of the house*, and took her by the
55 hand, and spake aloud, saying, "Child, arise." And her breath† came again, and she forthwith arose: and he
56 commanded that food should be given her. And her parents were amazed: but he charged them that they should tell no man what had been done.

CH. IX. Now *Jesus* called the twelve *apostles* together, and gave them power and authority over all demons, and to
2 cure diseases. And he sent them forth to preach the
3 kingdom of God, and to cure the sick: and said unto them, "Take nothing for your journey; neither staves,
4 nor bag, nor money; nor have two vests. And into whatsoever house ye enter, there remain, and thence de-
5 part. And whosoever shall not receive you, when ye go from that city shake off the very dust from your feet;
6 for a testimony unto them." And they departed, and went through the towns, preaching glad tidings, and healing every where.

7 Now Herod the tetrarch heard of all which had been

* N. m. Master, N. † N. m. spirit, N.

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done [by him]: and he was perplexed, because it was
8 said by some, that John was risen from the dead; and
by some, that Elijah appeared; and by others, that one
9 of the old prophets was risen again. And Herod said,
"John I have beheaded: but who is this of whom I hear
such things?" And he desired to see *Jesus*.
10 And the apostles returned, and told *Jesus* all which
they had done. And he took them, and withdrew pri-
vately to a desert place of [a city called] Bethsaida.
11 And when the multitudes knew *it*, they followed him:
and he received them, and spake to them concerning the
kingdom of God, and restored those that had need of
12 cure. And when the day began to be far spent*, the
Twelve came near, and said unto him, "Send the mul-
titude away, that they may go into the towns and coun-
try round about, and lodge, and get provision: for we
13 are here in a desert place." But he said unto them, "Give
ye them *food* to eat." And they said, "We have no more
than five loaves and two fishes; unless we should go and
14 buy food for all this people." For they were about five
thousand men. And he said to his disciples, "Make
them place† themselves on the ground by fifties in a
15 company." And they did so; and made them all place
16 themselves. And when he had taken the five loaves and
the two fishes, he looked up to heaven, and blessed them,
and brake, and gave to the disciples to set before the mul-
17 titude. And all ate, and were filled: and what remain-
ed to them of the fragments was taken up, *even* twelve
panniers.
18 And it came to pass as he was apart praying, his
disciples were with him: and he asked them, saying,
19 "Who‡ say the multitudes that I am?" They answer-
ed and said, "John the Baptist; but some *say*, Elijah;
and others *say*, that one of the old prophets is risen
20 again." And he said unto them, "But who‡ say ye

* Or, decline. † Or, recline, or lie down, N. m.. ‡ Whom, N.

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that I am?" Then Peter answered and said, "The Christ
21 of God." and he strictly charged them, and command-
22 ed *them* to tell no man that thing, saying, "The Son of man must suffer many things, and be rejected by the elders and chief-priests and scribes, and be killed, and be
23 raised the third day." And he said to all, "If any *man* desire to come after me, let him deny himself, and take
24 up his cross*, and follow me. For whosoever desireth to save his life, shall lose it: but whosoever shall lose his
25 life for my sake, he shall save it. For what is a man profited, if he gain the whole world, and lose [or for-
26 feit,] himself†? For whosoever shall be ashamed of me, and of my words, of him the Son of man shall be ashamed, when he shall come in his own glory, and *in that of*
27 *his* Father, and of the holy angels. But I tell you truly, There are some of those who stand here, who shall not taste of death till they have seen the kingdom of God."
28 And it came to pass about eight days after these words, that he took with him Peter and John and James, and
29 went up a mountain to pray. And it came to pass that, as he prayed, the appearance of his countenance was al-
30 tered, and his raiment *was* white *and* glistering. And, lo, there talked with him two men, who were Moses and
31 Elijah: that appeared in glory, and spake of his decease
32 which he was about to accomplish at Jerusalem. But Peter, and those that were with him, were heavy with sleep: and, when they awoke, they saw his glory, and
33 the two men who stood with him. And it came to pass, as *the apostles* were parted from him, that Peter said to Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses,
34 and one for Elijah:" not knowing what he said. And while he thus spake, a cloud came and overshadowed them: and *the disciples* feared when those *men* entered

* daily, R. T.

† The words in brackets are probably a marginal gloss. Newcome's note.

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35 into the cloud. And there came a voice out of the cloud,
36 saying, "This is my beloved Son*: hear ye him." And when the voice was past, Jesus was found alone. And they kept silence, and told no man in those days any of the things which they had seen.

37 And it came to pass that, on the next day, when they were come down from the mountain, a great multitude
38 met him. And, behold, a man of the multitude cried out, saying, "Teacher †, I beseech thee, look upon my
39 son: for he is mine only child. And, behold, a spirit taketh him, and it suddenly crieth out; and it convulseth him so that he foameth, and, bruising him, hardly de-
40 parteth from him ‡. And I besought thy disciples to cast
41 it out; but they were not able." And Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you, and endure you? Bring thy
42 son hither." And as he was now coming near, the demon dashed him on the ground, and at the same time convulsed him. Then Jesus rebuked the unclean spirit,
43 and cured the child, and delivered him to his father. And all were amazed at the mighty power of God.

But while all wondered at all the things which Jesus
44 did, he said to his disciples, "Let these words sink down into your ears: for the Son of man is about to be deliver-
45 ed up into the hands of men." But they understood not this matter, and it was hidden from them; so that they did not perceive it: and they feared to ask him of this matter.

46 And there arose a reasoning among them, which of
47 them should be greatest. And Jesus perceived the thought of their heart, and took a little child, whom he
48 set by him; and said unto them, "Whosoever shall receive this little child in my name, receiveth me; and

* Some copies read, "This is my chosen Son, in whom I am well pleased."
† N. m. Master, N. ‡ This was evidently a case of epilepsy.

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whosoever shall receive me, receiveth him who sent me: for he that is least among you all, he shall be great."

49 Then John spake, and said, "Master, we saw one casting out demons in thy name; and we forbad him, be-
50 cause he followeth not us." And Jesus said unto him, "Forbid *him* not: for he that is not against you, is for you*."

51 Now it came to pass when the days were fulfilled that he should be received up, that he stedfastly set his face to
52 go to Jerusalem; and sent messengers before him: and they went and entered into a town of the Samaritans, to
53 make ready for him: but they did not receive him, be-
54 cause his face was directed toward † Jerusalem. And when his disciples, James and John, saw this, they said, "Master, wilt thou that we command fire to come down
55 from heaven, and consume them, even as Elijah did?"
56 But he turned, and rebuked them‡. And they went to another town.

57 It also came to pass as they were going on the way, that a certain *man* said to him, "[Sir,] I will follow
58 thee whithersoever thou goest." And Jesus said unto him, "The foxes have holes, and the birds of the air *have* roosts; but the Son of man hath not where to rest *his* head."

59 He said also to another, "Follow me." But he said,
60 "Sir, suffer me to go first and bury my father." And [Jesus] said unto him, "Let the dead bury their dead: but come thou‖ away *after me*, and proclaim the kingdom of God."

61 And another also said, "Sir, I will follow thee; but suffer me first to bid those farewel that are in mine house."

* "He that is not against us is for us," R. T. † N. m. *that of one* going to, N.
‡ and said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." These words are wanting in the Alex. Vat. Ephr. and in most other MSS. and versions. The Camb. retains the words of the first clause, but omits the rest.
‖ See Matt. viii. 22. go thou, N.

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62 But Jesus said unto him, "No man that hath put his hand to the plough and looketh back, is fit for the kingdom of God."

CH. X. Now after these things, the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he himself was about to
2 come. He said therefore unto them, "The harvest indeed *is* plenteous, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send
3 forth labourers into his harvest. Depart: behold, I send
4 you as lambs amidst wolves. Carry neither purse, nor
5 bag, nor sandals; and salute no man on the way. And into whatsoever house ye enter, first say, 'Peace *be* to
6 this house.' And if *the* son of peace be there, your peace shall rest upon it: but if not, it shall turn back to
7 yourselves. And remain in the same house, eating and drinking such things as they give: for the labourer is
8 worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat
9 such things as are set before you. And cure the sick that are therein; and say unto them, 'The kingdom of God
10 draweth near unto you.' But into whatsoever city ye enter, and they receive you not, go forth into the streets of
11 it, and say, 'Even the dust, which cleaveth to us from your city, we wipe off unto you: notwithstanding know this, that the kingdom of God draweth near [unto you].'
12 I say unto you, It shall be more tolerable in the *great* day for Sodom, than for that city.

13 "Alas for thee, O Chorazin! Alas for thee, O Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have
14 repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judge-
15 ment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to the grave.

16 "He that heareth you, heareth me; and he that despiseth

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you, despiseth me; and he that despiseth me, despiseth him that sent me."

17 And the seventy returned with joy, saying, "Master, even the demons are subject to us through thy name."
18 And he said unto them, "I beheld Satan fallen from hea-
19 ven, as lightning*. Behold, I give you power to tread on serpents and scorpions, and over all the strength of the enemy; and nothing shall by any means hurt you.
20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written
21 in heaven." In that hour Jesus greatly rejoiced in spirit, and said, "I praise thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding, yet thou hast revealed them to babes: yes, Father; for so it hath seemed good in thy sight†.
22 All things have been delivered to me by my Father: and none knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son
23 chooseth to reveal *him* ‡." And he turned to *his* disciples, and said privately, "Blessed *are* the eyes which see the
24 things that ye see: for I tell you, that many prophets and kings have desired to see the things which ye see, and have not seen *them*; and to hear the things which ye
25 hear, and have not heard *them*."

And, behold, a certain teacher of the law rose up, tempting him, and saying, "Teacher‖, what
26 shall I do to inherit everlasting life?" And *Jesus* said unto him, "What is written in the law? how
27 readest thou?" And he answered and said, "Thou shalt love the Lord thy God with all thine heart, and with

* *As lightning.*) "Swiftly and precipitately. The meaning is, I see, and have seen some time since, the kingdom of Satan rapidly diminishing," Newcome.

† "And turning to his disciples he said." These words are added in many ancient copies.

‡ q. d. All things relating to the purposes of my mission are revealed to me; and no one knoweth the design and extent of this revelation but my Father and myself, and those to whom I choose to discover it. See Matt. xi. 27.

‖ N. m. Master, N.

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all thy soul, and with all thy strength, and with all thy
28 mind: and thy neighbour as thyself." Then *Jesus* said
unto him, "Thou hast answered rightly: do this, and
29 thou shalt live." But he, desiring to justify himself,
30 said to Jesus, "And who is my neighbour?" And Jesus
replied and said, "A certain *man* went down from Jeru-
salem to Jericho, and fell among robbers, who stripped
him of his raiment, and wounded* *him*, and departed;
31 having left *him* half dead. And by chance a certain
priest came down that way; and when he saw him, he
32 passed by on the other side. In like manner a Levite al-
so, when he reached the place, came and saw *him*, and
33 passed by on the other side. But a certain Samaritan, as
he journeyed, came where he was: and, when he saw
34 him, he had compassion *on him*, and went to him, and
bound up his wounds, pouring in oil and wine; and set
him on his own beast, and brought him to an inn, and
35 took care of him. And on the morrow, [when he de-
parted,] he took out two denarii†, and gave *them* to the
host, and said unto him, 'Take care of him; and what-
soever thou spendest more, when I come back I will re-
36 pay thee.' Which then of these three thinkest thou to
have been his neighbour who fell among the robbers?"
37 And *the teacher of the law* said, "He who showed pity
to him." Then said Jesus unto him, "Go, and do thou
in like manner."

38 And it came to pass, as they journeyed, that he enter-
ed into a certain town: and a certain woman, named
39 Martha, received him into her house. And she had a
sister called Mary; who sat also at the feet of Jesus, and
40 heard his words. But Martha was harassed by much at-
tendance, and came to him, and said, "Master, carest
thou not that my sister hath left me to attend alone?
41 command therefore that she help me." And Jesus an-

* laid strokes on, N. † Or, pieces of money, N. m.

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swered and said unto her, "Martha, Martha, thou art
42 anxious, and troubled about many things, and there is need of one thing only*: but Mary hath chosen the good part, which shall not be taken from her."

CH. XI. AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Master, teach us to pray, as John also
2 taught his disciples." And he said unto them, "When ye pray, say, 'O Father†, sanctified be thy name. Thy
3 kingdom come‡. Give us, day by day, the food sufficient
4 for us. And forgive us our sins; for we also forgive every one who trespasseth against us. And bring us not
5 into temptation††.'" And he said unto them, "Which of you shall have a friend, and shall go to him at midnight,
6 and say to him, 'Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have
7 nothing to set before him:' and he from within shall answer and say, 'Trouble me not: the door is now shut, and my children and I are in bed; I cannot rise and give
8 thee?' I say unto you, Even if he will not rise and give him, because he is his friend, yet, because of his importunity, he will rise and give him as many *loaves* as he
9 needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall
10 be opened unto you. For every one that asketh, receiveth; and *every one* that seeketh, findeth; and to him that
11 knocketh, it shall be opened. Now if a son shall ask bread from any of you that is a father, will he give him
12 a stone? or if *he shall ask* a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he give him
13 a scorpion? If ye therefore, being evil, know *how* to

* See Bishop Pearce: q. d. "there is need of one dish only for me to eat of." Some good copies read, "there is need only of few, or even of one." See Griesbach. But there is one thing which is necessary: and, etc. N.

† Our Father, N. and R. T. who art in heaven, R. T.

‡ Thy will be done as in heaven, so in earth. R. T.

†† But deliver us from evil. R. T.

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give good gifts unto your children; how much more will *your* heavenly Father give the holy spirit to those that ask him?"

14 And he was casting out a demon, and it was dumb. And it came to pass when the demon was gone out, that
15 the dumb spake: and the multitudes wondered. But some of them said, "He casteth out demons through
16 Beelzebub, prince of the demons." (And others trying
17 *him*, sought of him a sign from heaven.) But he, knowing their thoughts, said unto them, "Every kingdom divided against itself, is brought to desolation; and a
18 house *divided* against a house, falleth. If Satan also be divided against himself, how can his kingdom stand?
19 because ye say that I cast out demons by Beelzebub. But if I by Beelzebub cast out demons, by whom do your sons cast them out? Wherefore they shall be your judges.
20 But if I by the finger of God cast out demons, then the kingdom of God is come unto you.

21 "When a strong man armed guardeth his habitation,
22 his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour in which he trusted, and divideth his spoils.

23 "He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 "When the unclean spirit is gone out of a man, he passeth through dry places, seeking rest; and, finding none, he saith, 'I will return to mine house whence I came
25 out.' And when he cometh, he findeth *it* swept and set
26 in order. Then he goeth and taketh to him seven other spirits more evil than himself; and they enter in, and dwell there: and the last state of that man becometh worse than the first *."

27 And it came to pass as he spake these things, that a

* A relapse into vice, like a relapse into insanity, renders the case more hopeless than before.

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certain woman of the multitude lifted up her voice, and said unto him, "Happy *is* the womb which bare thee, and
28 the breasts which thou hast sucked." But he said, "Yea, rather, happy *are* they that hear the word of God and keep *it*."

29 And when the multitudes were gathered together about him, he began to say, "This is an evil generation: it seeketh after a sign; and a sign shall not be given it, ex-
30 cept the sign of Jonah*. For as Jonah was a sign to the Ninevites, so will the Son of man also be to this genera-
31 tion. The queen of the south will rise in the judgement together with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a
32 greater than Solomon *is* here. The men of Nineveh will rise up in the judgement together with this generation, and will condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah *is* here.

33 "Now no man, when he hath lighted a lamp, putteth *it* in a secret *place*, or under a measure, but on a stand;
34 that those who come in may see the light. The lamp of the body is thine eye; when therefore thine eye is clear, thy whole body also is enlightened; but when
35 *thine eye* is dim, thy body also is in darkness. Take heed therefore that the light which is in thee be not darkness.
36 If thy whole body therefore *be* enlightened, having no part dark, the whole will be enlightened, as when a lamp enlighteneth thee by *its* brightness."

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and placed himself at
38 meat. And when the Pharisee saw *it*, he wondered that
39 *Jesus* had not first washed *his hands* before dinner. Then the Lord said unto him, "Now ye Pharisees make clean the outside of the cup and of the dish; but the inside of

* of the prophet Jonah, R. T. and N.

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40 you is full of rapine and maliciousness. Ye inconsi-
derate, did not he who made the outside, make the inside
41 also? But rather give *in* alms the things which ye have*;
42 and, behold, all things are clean unto you. But alas for
you, Pharisees! for ye pay tithe of mint and rue and every
herb, and pass over justice and the love of God: now
these ought ye to have done, and not to leave the other
43 undone. Alas for you, Pharisees! for ye love the chief
seats in the synagogues, and salutations in the market-
44 places. Alas for you†! for ye are as graves which ap-
pear not, and the men that walk over *them* know *it* not."
45 Then one of the teachers of the law answered, and saith
unto him, "Master, thus saying, thou reproachest us
46 also." And he said, "Alas for you, teachers of the law
also! because ye lade men with burthens hard to be
borne, and ye yourselves touch not the burthens with one
47 of your fingers. Alas for you! because ye build the se-
pulchres of the prophets, and your fathers killed them.
48 Ye therefore bear witness that ye consent not to the deeds‡
of your fathers: for they indeed killed them, and ye build
49 [their] sepulchres. Wherefore also the wisdom of God
hath said, 'I will send unto them prophets and apostles;
50 and *some* of them they will kill, and persecute *others*: so
that the blood of all the prophets which hath been shed
from the foundation of the world, will be required from
51 this generation: from the blood of Abel to the blood of
Zachariah, who perished between the altar and the tem-
ple:' yes, I say unto you, it will be required from this
52 generation. Alas for you, teachers of the law! for ye
have taken away the key of knowledge: ye yourselves
have not entered in, and those that were entering in ye
have hindered."

53 And while he said these things unto them, the scribes
and the Pharisees began to be greatly incensed, and to

* give alms according to your ability, W.
† scribes and Pharisees, hypocrites, R. T.
‡ consent to, R. T. See Newcome's note.

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54 provoke him to speak of many things; laying wait for
him, *and* seeking to catch something out of his mouth,
[that they might accuse him.]

CH. XII. At which time, when many thousands of the mul-
titude were gathered together, so that they trode upon
one another, he began to say unto his disciples, "First
of all, beware of the leaven of the Pharisees, which is
2 hypocrisy. But there is nothing covered, which shall
not be revealed; or hidden, which shall not be known.
3 Whatsoever things therefore ye have said in darkness,
shall be heard in the light; and that which ye have
spoken in the ear in closets, shall be proclaimed upon
the house-tops.

4 "And I say unto you, my friends, Fear not those who
kill the body, and afterward have no more which they
5 can do. But I will warn you whom ye shall fear: Fear
him that, after he hath killed, hath power to cast into
6 hell; yes, I say unto you, Fear him. Are not five spar-
rows sold for two pence? and yet not one of them is for-
7 gotten before God: but even the hairs of your head are
all numbered. Fear not therefore: ye are of more value
than many sparrows.

8 "I say also unto you, Whosoever shall confess me be-
fore men, him the Son of man also will confess before the
9 angels of God. But he who denieth me before men, shall
10 be denied in the presence of the angels of God. And
whosoever shall speak a word against the Son of man, it
will be forgiven him; but unto him who blasphemeth
against the holy spirit it will not be forgiven.

11 "And when ye are brought to synagogues, and to
principalities and powers, take no anxious thought how
or what ye shall speak in defence, or what ye shall say:
12 for the holy spirit shall teach you in that hour what ye
ought to say."

13 And one of the multitude said unto him, "Master, speak
to my brother, that he divide *our* inheritance with me."

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14 And *Jesus* said unto him, "Man, who made me a judge
15 or a divider over you?" And he said unto them, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which any one
16 possesseth." And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plenti-
17 fully: and he thought within himself, saying, 'What shall I do, because I have no place where I can store my
18 crops?' Then he said, 'I will do this: I will take down my barns, and build greater; and there I will store all
19 my produce and my goods. And I will say to my soul*, Soul, thou hast many goods laid up for many years; take
20 thine ease, eat, drink, be merry.' But God said unto him, '*Thou* inconsiderate man, this night thy soul is required of thee†: then whose will the things be which
21 thou hast provided?' So *is* he who layeth up treasure for himself, and is not rich towards God."

22 Then he said to his disciples, "Therefore I say unto you, Take no anxious thought for [your] life, what ye shall eat: nor for the body, with what ye shall be clothed.
23 Life is more than food; and the body, than clothing.
24 Observe the ravens, that they neither sow nor reap; which have neither store-house, nor barn; and yet God feedeth them. How much better are ye than the fowls?
25 Now which of you by taking anxious thought can add
26 one cubit to his stature? If therefore ye be not able to do even that which is least, why take ye anxious thought
27 for the rest? Observe how the lilies grow: they neither labour nor spin; and yet I say unto you, Even Solomon
28 in all his glory was not arrayed like one of these. But if God so clothe the herb, which to-day is‡ in the field, and to-morrow is cast into the furnace; how much more
29 *will he clothe* you, O ye of little faith? Wherefore, seek not ye what ye shall eat, or what ye shall drink, nor be

* his soul, i. e. himself.
† shall be demanded from thee, N.
‡ flourisheth, N.

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30 ye tossed about *in mind*. For after all these things the
nations of the world seek; and your Father knoweth that
31 ye have need of these things. But seek the kingdom of
God; and [all] these things shall be added unto you.
32 "Fear not, little flock: for it is your Father's good
33 pleasure to give you the kingdom. Sell what ye have,
and give alms: provide yourselves bags which grow not
old, a treasure in the heavens which faileth not, where
34 no thief approacheth, nor moth corrupteth. For where
your treasure is, there will be your heart also.
35 "Let your loins be girded about, and *your* lamps burn-
36 ing; and yourselves like men who are looking for their
master, when he will return from the marriage; that,
when he cometh and knocketh, they may open to him
37 immediately. Happy *are* those servants, whom *their*
master, when he cometh, shall find watching: verily I
say unto you, that he will gird himself, and will make
them place themselves at meat, and will come and serve
38 them. And if he shall come in the second watch, or
come in the third watch, and find *them doing* thus; happy
39 are those servants. Now ye know this, that if the mas-
ter of the house had known at what hour the thief would
come, he would have watched, and would not have suf-
40 fered his house to be broken into. Wherefore be ye also
ready; for the Son of man cometh at an hour when ye
think not."
41 Then Peter said unto him, "Master, speakest thou
42 this parable unto us, or unto all likewise?" And the Lord
said; "Who then is that faithful and wise steward, whom
his master will place over his household to give *them their*
43 portion of food in due season? Happy *is* that servant,
whom his master, when he cometh, shall find doing thus.
44 In truth I say unto you, that he will place him over all
45 that he hath. But if that servant say in his heart, 'My
master delayeth his coming;' and begin to strike the men-
servants and the maid-servants, and to eat and drink and

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46 be drunken; the master of that servant will come in a
day when he looketh not for him, and in an hour of
which he is not aware; and having discarded him* will
47 appoint him his portion with the unfaithful. And that
servant, who knew his master's will, and prepared not
himself, nor did according to his will, shall be beaten with
48 many *stripes*: but he who knew *it* not, and committed
things worthy of stripes, shall be beaten with few *stripes*.
And to whomsoever much hath been given, of him much
shall be required: and to whom men have trusted much,
of him they will ask the more.

49 "I came to send fire on the earth; and what do I
50 desire? O that it were already kindled†! I have also a
baptism to be baptized with: and how am I straitened
51 till it be accomplished! Suppose ye that I came to spread
peace on earth? I say unto you, No; but rather‡ divi-
52 sion. For henceforth five in one house will be divided,
53 three against two, and two against three. *The* father will
be divided against *the* son, and *the* son against *the* father;
the mother against *the* daughter, and *the* daughter against
the mother; *the* mother-in-law against her daughter-in-
law, and *the* daughter-in-law against her mother-in-law."
54 And he said to the multitudes also: "When ye see a
cloud rising out of the west, immediately ye say, 'There
55 cometh a shower;' and so it happeneth: and when *ye see*
the south wind blow, ye say, 'There will be heat;' and
56 it happeneth. *Ye* hypocrites, ye can discern the appear-
ance of the earth and of the sky: but how is it *that* ye
57 do not discern this time? And why even of yourselves
58 judge ye not what is right? For when thou goest with
thine adversary to the magistrate, *while thou art* on the
way, use *thine* endeavour to be delivered from him; lest

* Campbell, will cut him asunder, and N.

† and what do I desire, if it be already kindled? Now, N. See Grotius, Pearce, Griesbach, and Newcome's note.

‡ only, N. See Schleusner's Lex.

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be drag thee away to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
59 I say unto thee, Thou shalt by no means depart thence, till thou have paid the very last mite."

CH. XIII. Now there were present at that time some who told *Jesus* of the Galileans; whose blood Pilate had mixed
2 with their sacrifices. And Jesus answered and said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?
3 I say unto you, No: but, unless ye repent, ye will all
4 perish in such a manner. Or those eighteen, upon whom the tower in Siloam fell, and killed them; think ye that they were transgressors above all men who dwelt in Jeru-
5 salem? I say unto you, No; but, unless ye repent, ye
6 will all perish in like manner." He spake also this parable: "A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none.
7 Then he said to *his* vine-dresser, 'Behold, *these* three years I come seeking fruit on this fig-tree, and find none:
8 cut it down; why doth it even take up the ground?' And he answered and saith unto him, 'Sir, suffer it *to remain*
9 this year also, till I shall dig about it, and dung *it:* and if it bear fruit, *well:* but if not, afterwards thou mayest cut it down.'"

10 Now he was teaching in one of the synagogues on the
11 sabbath. And, behold, there was a woman that had a spirit of infirmity eighteen years, and was bowed toge-
12 ther, and could in no wise raise *herself* up. And when Jesus saw her, he called *her* to him, and said unto her,
13 "Woman, thou art loosed from thine infirmity." And he put *his* hands on her: and forthwith she was made
14 straight, and glorified God. And the ruler of the synagogue spake, being moved with indignation because Jesus had wrought a cure on the sabbath; and said to the multitude, "There are six days in which *men* ought to work: in them therefore come and be cured, and not on

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15 the sabbath-day." The Lord therefore answered him,
and said, " *Thou* hypocrite, doth not every one of you, on
the sabbath, loose his ox or *his* ass from the manger, and
16 lead *him* away to water *him?* And ought not this woman,
being a daughter of Abraham, whom Satan* hath bound,
lo, *these* eighteen years, to be loosed from this bond on
17 the sabbath-day ?" And as he said these things, all his
adversaries were ashamed: and all the multitude rejoiced for all the glorious things done by him.

18 He said also, " To what is the kingdom of God like?
19 and to what shall I liken it ? It is like a grain of mustard-seed, which a man took and put in his garden ; and
it grew, and became a great tree, and the fowls of the
20 air lodged in its branches." [And] again he said, " To
21 what shall I liken the kingdom of God ? It is like leaven,
which a woman took and mixed with three measures of
meal, till the whole was leavened."

22 And he went through the cities and towns, teaching,
23 and journeying toward Jerusalem. Then one said unto
him, " Master, are there few who will be saved ?" And
24 he said unto them, " Strive to enter in by the narrow
door†: for many, I say unto you, will seek to enter in,
25 and will not be able. When once the master of the house
hath risen up, and hath shut the door, and ye begin to
stand without, and to knock at the door, saying, ' Lord,
Lord, open unto us.' But he will answer and say unto
26 you, ' I know not whence ye are.' Then ye will begin
to say, ' We have eaten and drunk in thy presence, and
27 thou hast taught in our streets.' But he will say, ' I tell
you, I know not whence ye are; depart from me, all *ye*
28 workers of iniquity.' There will be weeping and gnash-

* Satan is the personification of the principle of opposition: diseases are attributed to Satan, not because the devil is, or was supposed to be, the author of them; but, because they are destructive to health, ease, and enjoyment. See Acts x. 38; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20.

† strait door, N. gate, R. T.

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ing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of
29 God, and you *yourselves* removed out. And *men* shall come from the east and the west, and [from] the north and the south, and shall be guests in the kingdom of
30 God. And, behold, there are last who will be first, and
31 there are first who will be last."

On the same day some of the Pharisees came near, saying unto him, "Go forth, and depart hence: for
32 Herod desireth to kill thee." And he said unto them, "Go and tell that fox, Behold, I shall cast out demons, and I shall work cures to-day and to-morrow, and the
33 third day I shall be perfected. However, I must needs *continue my course* to-day, and to-morrow; and depart the day following: for it cannot be that a prophet perish out
34 of Jerusalem. O Jerusalem, Jerusalem, that killest the prophets, and stonest those that are sent unto thee; how often would I have gathered thy children together, as a hen *gathereth* her brood under *her* wings! but ye would
35 not. Behold, your habitation shall be left by you*. And† I say unto you, Ye shall not see me, till the time come when ye shall say, 'Blessed *be* he that cometh in the name of the Lord.'"

CH. XIV. And it came to pass when *Jesus* had entered, on the sabbath, into the house of one of the rulers among the
2 Pharisees, to eat bread, that they watched him. And, behold, there was before him a certain man, that had a
3 dropsy. Wherefore Jesus spake to the teachers of the law and Pharisees, saying, "Is it lawful to work a cure
4 on the sabbath?" And they remained silent. Then *Je-*
5 *sus* took *him*, and cured him, and sent him away; and spake unto them, and said, "‡Which of you shall have an ass or an ox fallen into a pit, and will not immediately

* left unto (or by) you desolate. R. T. † And, verily, R. T.

‡ Or, Whose ox or ass among you shall fall into a pit, and he will not immediately draw it out, etc.

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6 draw him out on the sabbath-day?" And they could not answer him again to these things.

7 Then he spake a parable to those that were invited, when he marked how they chose out of the chief places;

8 saying unto them, "When thou art invited by any *man* to a marriage-feast, take not the chief place; lest a more

9 honourable man than thou be invited by him; and he that invited thee and him come, and say to thee, 'Give place to this man;' and then thou begin to take the

10 lowest place with shame. But when thou art invited, go and take the lowest place; that, when he who invited thee cometh, he may say unto thee, 'Friend, go up higher:' then thou wilt have honour in the presence of

11 those that are at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

12 Then he said to him also that invited him, "When thou makest a dinner, or a supper, invite not thy friends, nor thy brethren, nor thy kinsmen, nor *thy* rich neighbours; lest they also invite thee again, and a recompense

13 be made thee. But when thou makest a feast, invite the

14 poor, the maimed, the lame, the blind; and thou shalt be happy: (for they cannot recompense thee;) for thou shalt be recompensed at the resurrection of the righteous."

15 And when one of the guests heard* these things, he said unto *Jesus*, "Happy *is* he who shall eat bread in the

16 kingdom of God." Then *Jesus* said unto him, "A cer-

17 tain man made a great supper, and invited many: and sent his servant at supper time to say to those who were

18 invited, 'Come, for all things are now ready.' And they all, with one *consent*, began to excuse themselves.

* So W. when one of those who were guests with *Jesus* heard these things, he said unto him, N.

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The first said unto him, 'I have bought a field, and I must needs go and see it: I beseech thee have me ex-
19 cused.' And another said, 'I have bought five yoke of oxen, and I go to try them: I beseech thee have me ex-
20 cused.' And another said, 'I have married a wife; and
21 therefore I cannot come.' So [that] servant came, and told his master these things. Then the master of the house was angry, and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the lame, and the
22 blind.' And the servant said, 'Sir, it is done as thou
23 hast commanded, and still there is room.' And the master said to the servant, 'Go out to the highways and hedges, and compel* *men* to come in; that my house may
24 be filled. For I say unto you, that none of those men who were invited shall taste of my supper.'"

25 And great multitudes went with him; and he turned
26 and said unto them, "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and even his own life also, he can-
27 not be my disciple. And whosoever doth not bear his
28 cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and computeth the expense, whether he have
29 *sufficient* to complete *it?* Lest perhaps, after he hath laid the foundation, and is not able to finish *it*, all that be-
30 hold *it* begin to deride him, saying, 'This man began to
31 build, and was not able to finish.' Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him who cometh against him with twenty thou-
32 sand? Else, while he is yet far off, he sendeth an em-
33 bassy, and asketh conditions of peace. In like manner,

* persuade, entreat, importune. The verse refers to sending the apostles, etc. to preach every where. N.

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then, whosoever among you biddeth not farewel to all that he hath*, he cannot be my disciple.

34 "Salt *is* good: but if the salt have lost its savour, with
35 what shall it be seasoned? It is not fit for the land, or for the dunghill; *but men* cast it out. He that hath ears to hear, let him hear."

CH. XV. THEN all the publicans and sinners drew near unto
2 *Jesus* to hear him. And the Pharisees and the scribes murmured, saying, "This *man* receiveth sinners, and
3 eateth with them." And he spake this parable unto
4 them, saying, "What man among you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the desert, and go after that which is
5 lost, until he find it? And when he hath found *it*, he
6 layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, 'Rejoice with me; for I have
7 found my sheep which was lost.' I say unto you that, in like manner, joy will be in heaven over one sinner who repenteth, more than over ninety *and* nine righteous persons, who need no repentance.

8 "Or what woman, having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the
9 house, and seek carefully until she find *it?* And when she hath found *it*, she calleth together *her* friends and *her* neighbours, saying, 'Rejoice with me; for I
10 have found the piece which I had lost.' In like manner, I say unto you, there is joy in the presence of the angels of God over one sinner who repenteth."

11 He said also,† "A certain man had two sons: and the
12 younger of them said to *his* father, 'Father, give me the portion of goods which falleth *to my share*.' And he di-

* all his substance, N.

† This parable shows how graciously God receives sinners: ver. 2: and how great the displeasure of the Jews was at the reception of the sinful gentiles into the evangelical covenant. N.

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13 vided unto them *his* substance. And, not many days
after, the younger son gathered all together, and went
into another country, and there wasted his substance *by*
14 living dissolutely. And when he had spent all, a great
famine arose in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that coun-
16 try; who sent him into his fields to feed swine. And he
desired to fill his belly with the husks which the swine
17 ate: and yet no man gave him *food*. Then he came to
himself, and said, 'How many of my father's hired ser-
vants have abundance of food, and I perish here with
18 hunger! I will arise and go to my father, and will say
unto him, 'Father, I have sinned against heaven, and in
19 thy sight: I am no more worthy to be called thy son:
20 make me as one of thine hired servants.' Then he arose,
and went to his father. But when he was yet far off,
his father saw him, and had compassion *on him*, and
21 ran, and fell on his neck, and kissed him. And the son
said unto him, 'Father, I have sinned against heaven, and
in thy sight; and am no more worthy to be called thy
22 son: make me as one of thine hired servants.' But the
father said to his servants, 'Bring forth quickly* the best
robe, and clothe him with it; and put a ring on his
23 hand, and sandals on *his* feet. And bring the fatted calf,
24 and kill *it*: and let us eat and be joyful: for this my son
was dead, and is alive again; [and] was lost, and is
25 found.' And they began to be joyful. Now his elder
son was in the field; and, as he came and drew near to
26 the house, he heard music and dancing. Then he called
to him one of the servants, and inquired what these
27 things meant. And *the servant* said unto him, 'Thy bro-
ther is come; and thy father hath killed the fatted calf,
28 because he hath received him in health.' And he was
angry, and would not go in: his father therefore came

* *quickly.*] See Griesbach, and Newcome's note: he omits it in the text.

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29 out, and entreated him. And he answered and said to
his father, 'Lo, these many years I have served thee, nor
have I at any time transgressed thy commandment: and
yet thou never gavest me a kid, that I might be joyful
30 with my friends: but when this thy son came, who hath
devoured thy substance with harlots, thou hast killed for
31 him the fatted calf.' And *his father* said unto him, 'Son,
thou art always with me, and all that I have is thine.
32 But it was right that we should be joyful and glad: for
this thy brother was dead, and is alive again; and [was]
lost, and is found.'"

CH. XVI. AND *Jesus* said also to his disciples, "There was a
certain rich man that had a steward; who was accused to
2 him that he wasted his substance. And he called *the*
steward, and said to him, 'How is it that I hear this of
thee? give an account of thy stewardship: for thou
3 canst be no longer steward.' Then the steward said
within himself, 'What shall I do? for my master taketh
away from me *my* stewardship: I cannot dig, to beg I
4 am ashamed. I am resolved what to do; that, when I
am put out of the stewardship, I may be received into
5 their houses.' So he called to him every one of his mas-
ter's debtors, and said to the first, 'How much owest
6 thou to my master?' And he said, 'An hundred vessels
of oil.' And *the steward* said to him, 'Receive *back* thy
7 bill, and sit down quickly, and write fifty.' Then he
said to another, 'And how much owest thou?' And he
said, 'An hundred measures of wheat.' And *the steward*
saith to him, 'Receive *back* thy bill, and write eighty.'
8 And *his* master commended* the unjust steward, because
he had done prudently: for the sons of this world are
more prudent in their generation than the sons of light.
9 And I say unto you, Make to yourselves friends of de-

* He commended the prudence of the expedient; though he could not but condemn its dishonesty. N.

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ceitful * wealth; that, when ye fail, they may receive you into everlasting habitations.

10 "He that is faithful in a very little, is faithful in much also; and he that is unjust in a very little, is unjust in
11 much also. If therefore ye have not been faithful in un-
12 just wealth, who will intrust you with true *wealth?* And if ye have not been faithful in that which will be another's, who will give you that which is your own?

13 "No servant† can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and wealth."

14 And the Pharisees also, who were covetous, heard all
15 these things; and they scoffed at him. And he said unto them, "Ye are they who justify yourselves before men; but God knoweth your hearts: for that which is high *in esteem* among men, is abomination in the sight of God.

16 "The law and the prophets *were* until John: from that time the kingdom of God is preached, and every one
17 presseth into it. But it is easier for heaven and earth to pass away, than that one tittle of the law should fail.

18 "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

19 "Now there was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every
20 day: and there was a certain beggar, named Lazarus,
21 that was laid at his porch, full of sores; and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs also came and licked his sores.
22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom‡. The rich man

* unjust, N. † domestic, N.

‡ To recline there at a heavenly banquet. See John xiii. 25. The circumstances mentioned in ver. 23, 24, are ornaments of the parable, which are not to be understood literally. N.

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23 also died, and was buried. And in the unseen state, he
lifted up his eyes, being in torments, and beholdeth Abra-
24 ham at a distance, and Lazarus in his bosom: and he
cried out, and said, 'Father Abraham, have pity on me,
and send Lazarus, that he may dip the tip of his fin-
ger in water, and cool my tongue; for I am pained in
25 this flame.' But Abraham said, 'Son, remember that
thou in thy life-time didst receive thy good things, and
Lazarus in like manner evil things: but now he is
26 comforted, and thou art pained. And, besides all this,
between us and you a great gulf is fixed: so that they
who would go hence to you, are not able; nor can they
27 pass to us, who *would come* thence.' Then he said, 'I
beseech thee therefore, father, that thou wouldest send
28 him to my father's house; for I have five brethren; that
he may testify to them, lest they also come into this
29 place of torment.' Abraham saith unto him; 'They have
30 Moses and the prophets; let them hear these.' And he
said, 'Nay, father Abraham: but if one go to them
31 from the dead, they will repent.' Then *Abraham* said
unto him, 'If they hear not Moses and the prophets,
they will not be persuaded, even if one rise again from
the dead.'"

CH. XVII. *Jesus* said also to *his* disciples, "It is impossible
that causes of offending should not come: but alas *for him*
2 through whom they come! It were better for him that
an upper millstone were hanged about his neck, and he
were cast into the sea, than that he should cause one of
3 these little ones to offend. Take heed to yourselves.

"Now if thy brother trespass [against thee,] rebuke
4 him: and, if he repent, forgive him. And if he trespass
against thee seven times *in* a day, and seven times *in* a day
turn again, saying, 'I repent;' thou shalt forgive him."
5 And the apostles said to the Lord, "Increase our faith."
6 And the Lord said, "If ye had faith as a grain of mus-
tard-seed, ye might say to this sycamine-tree, 'Be thou

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rooted up, and be thou planted in the sea;" and it should
7 obey you. But which of you, having a servant plowing,
or feeding cattle, will immediately say to him when he is
come from the field, 'Go, and place thyself at meat?'
8 and will not rather say unto him, 'Make ready whereon
I may sup, and gird thyself, and serve me, till I have
eaten and drunken; and afterward thou thyself shalt eat
9 and drink?' Doth he thank that servant, because he did
the things which were commanded *him?* I suppose not.
10 So likewise ye, when ye shall have done all those things
which are commanded you, say, 'We are unprofitable
servants: for we have done what we ought to have done.'"
11 And it came to pass, as he journeyed to Jerusalem, that
12 he went through Samaria and Galilee. And as he enter-
ed into a certain town, there met him ten men that were
13 lepers, who stood afar off: and they lifted up *their* voices,
14 saying, "Jesus, Master, have pity on us." And, when
he saw *them*, he said unto them, "Go, show yourselves
to the priest." And it came to pass that, as they were
15 going, they were cleansed. And one of them, when he
saw that he was cured, turned back, glorifying God with
16 a loud voice; and fell on *his* face at the feet of Jesus*,
17 giving him thanks: and he was a Samaritan. And Jesus
answered and said, "Were there not ten cleansed? but
18 where *are* the nine? Not any are found that have return-
19 ed to give glory to God, except this stranger." Then
Jesus said unto him, "Arise, depart: thy faith hath re-
stored thee."
20 Now having been asked by the Pharisees, when the
kingdom of God was to come, *Jesus* answered them and
said, "The kingdom of God cometh not with outward
21 show†. Nor will *men* say, Lo, *he is* here! or, Lo, *he is*
there! for, lo, the kingdom of God is among you."
22 Then he said to the disciples, "The days will come

* at *Jesus's* feet, N. † Or, so as to be observed. Symonds.

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when ye shall desire to see one of the days of the son of
23 man, and will not behold *it*. And *men* will say to you,
'Lo, *he is* here!' or, 'Lo, *he is* there:' go not after *them*,
24 nor follow *them*. For as the lightning which lighteneth
out of the one *part* under heaven, shineth to the other
part under heaven; so will the Son of man be in his day.
25 But first he must suffer many things, and be rejected by
26 this generation. And as it was in the days of Noah, so
27 will it be also in the days of the Son of man. They ate,
they drank, they married wives, they were given in mar-
riage; until the day when Noah entered into the ark,
28 and the flood came, and destroyed *them* all. In like man-
ner as it was also in the days of Lot: they ate, they
drank, they bought, they sold, they planted, they built:
29 but on the day when Lot went out of Sodom, it rained
fire and brimstone from heaven, and destroyed *them* all:
30 thus it will be, in the day when the Son of man is re-
31 vealed. In that day, whoever shall be on the house-top,
and his goods in the house, let him not come down to
take them away; and, in like manner, let not him that
32 is in the field turn back. Remember Lot's wife. Who-
33 ever shall seek to save his life, shall lose it; and whoever
34 shall lose his life, shall preserve it. I say unto you, In
that night two *men* will be on one bed; one will be
35 taken, and the other will be left. Two *women* will be
grinding together; one will be taken, and the other left*."
37 And they answered and say unto him, "Where, Master?"
And he said unto them, "Where the body *is*, thither
the eagles will be gathered together."

CH. XVIII. And he spake a parable also unto them *to this end*,
that they ought to pray always, and not to be weary:
2 saying, "In a certain city there was a judge, who fear-
3 ed not God, nor regarded man: and there was a widow
in that city; who came to him, saying, 'Judge my cause

* v. 36. Two men shall be in the field: the one shall be taken, and the other left. R. T.

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4 against mine adversary*.' And he would not for a time:
but afterward he said within himself, 'Though I fear not
5 God, nor regard man; yet, because this widow giveth
me trouble, I will judge her cause †; lest by her con-
6 tinual coming she tire me.' And the Lord said, 'Hear
7 what the unjust judge saith. And will not God execute
judgement in behalf of his own elect, who cry unto him
8 day and night? and will he be slow in their cause? I say
unto you, he will speedily ‡ execute judgement in their
behalf. Nevertheless, when the Son of man cometh,
will he find faith in the land?'"

9 And he spake this parable also to some who trusted in
themselves that they were righteous, and despised others:
10 "Two men went up into the temple to pray; the one a
11 Pharisee, and the other a publican. The Pharisee stood
by himself, and prayed thus: 'God, I thank thee that I
am not as other men *are*, oppressors, unjust, adulterers;
12 or even as this publican. I fast twice in the week; I
13 pay tithes of all that I possess.' But the publican, stand-
ing at a distance, would not even lift up his eyes to hea-
ven, but smote upon his breast, saying, 'God be merci-
14 ful to me a sinner.' I say unto you, This man went
down to his house justified, and not the other: for every
one that exalteth himself shall be humbled; and he that
humbleth himself shall be exalted."

15 And some brought unto him infants also, that he might
touch them: but when *his* disciples saw *it*, they rebuked
16 them. But Jesus called the *infants* unto him, and said,
"Suffer the little children to come unto me, and forbid
them not; for of such-like is the kingdom of God.
17 Verily I say unto you, Whosoever shall not receive the

* Or, get justice done me by mine adversary.

† Or, I will get justice done her.

‡ By the destruction which the Romans will bring on the Jewish nation, before the present race of men passes away. The beginning of this chapter is therefore connected with the close of the foregoing. N.

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kingdom of God as a little child, he can by no means enter therein."

18 And a certain ruler asked him, saying, "Good Mas-
19 ter, what shall I do to inherit everlasting life?" And Jesus said unto him, "Why callest thou me good? *there is*
20 none good, but one, *that is*, God. Thou knowest the commandments, 'Do not commit adultery: Do no murder: Do not steal: Do not bear false witness: Honour
21 thy father and [thy] mother.'" And he said, "All these
22 things I have kept from my youth." And when Jesus heard these words, he said unto him, "Still thou needest one thing: sell all which thou hast, and distribute to the poor; and thou shalt have treasure in heaven: and come,
23 follow me." But when *the ruler* heard this, he was much
24 grieved: for he was very rich. And when Jesus saw that he was much grieved, he said, "With what difficulty will those that have riches enter into the kingdom of
25 God! For it is easier that a camel should go through the eye of a needle, than that a rich man should enter into
26 the kingdom of God." And those that heard *it* said,
27 "Who then can be saved?" But he said, "The things which are impossible with men, are possible with God."
28 Then Peter said, "Lo, we have left all, and followed
29 thee." And he said unto them, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom
30 of God, who shall not receive much more in this present time, and in the world to come everlasting life."

31 Then he took unto him the twelve; and said unto them, "Behold we are going up to Jerusalem, and all things that are written by the prophets will be accomplished in
32 the Son of man. For he will be delivered up to the gentiles, and derided, and will be shamefully treated, and
33 spit on: and he will be scourged and killed; but the
34 third day he will rise again." And they understood none

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of these things: and this matter was hidden from them, and they knew not the things which were spoken.

35 Now it came to pass that, as he drew near to Jericho,
36 a certain blind man sat by the way-*side* begging; and
when he heard the multitude passing by, he asked what
37 it meant. And they told him, that Jesus of Nazareth
38 was going by. And he cried out, saying, "Jesus, *thou*
39 son of David, have pity on me." And those who went
before rebuked him, that he might keep silence: but he
called out much more, "*Thou* son of David, have pity
40 on me." Then Jesus stood still, and commanded *the man*
to be brought unto him: and, when he had drawn near,
41 *Jesus* asked him, saying, "What desirest thou that I
should do unto thee?" And he said, "Master, that I
42 may receive my sight." And Jesus said unto him, "Re-
43 ceive thy sight; thy faith hath restored thee." And
forthwith he received his sight, and followed *Jesus*, glorifying God: and all the people, when they saw *it*, gave
CH. XIX. praise to God. And *Jesus* entered Jericho, and
passed through *it*.

2 And, behold, *there was* a man named Zaccheus, who
3 was a chief of the publicans; and he was rich. And he
sought to see what kind of person Jesus was: but he
could not because of the multitude; for he was little of
4 stature. So he ran onward, and climbed up into a sycamore-tree to see *Jesus*; who was about to pass that way.
5 And when Jesus came to the place, he looked up, and
saw him, and said to him, "Zaccheus, make haste and
come down: for to-day I must abide at thine house."
6 And he made haste and came down; and received him
7 joyfully. And when all saw *it*, they murmured, saying,
8 "He is gone in, to be guest with a sinner *." And Zaccheus stood forth, and said to the Lord, "Behold, Mas-

* a sinner, i. e. a gentile: in opposition to which he is called by Jesus, ver. 9, a son of Abraham, in consequence of his conversion.

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ter, the half of my goods I *will* give to the poor; and if
in any thing I have wronged any man, I *will* restore four-
9 fold." And Jesus said unto him, "This day salvation is
come to this house; inasmuch as he also is a son of Abra-
10 ham. For the Son of man is come to seek and to save
that which was lost."
11 And while they heard these things, he proceeded to
speak a parable; because he was near Jerusalem, and be-
cause *the people* thought that the kingdom of God would
12 immediately appear. He said therefore, "A certain
man of noble birth went into a far country to receive for
13 himself a kingdom, and to return. And he called ten of
his servants, and delivered to them ten pounds, and said
14 to them, 'Traffic *with these* till I come.' But his citi-
zens hated him, and sent an embassy after him, saying,
'We are not willing that this *man* should reign over us.'
15 And it came to pass when he was returned, having re-
ceived the kingdom, that he commanded these servants,
to whom he had given the money, to be called unto him;
that he might know how much every man had gained by
16 traffic. Then the first came, saying, 'Sir, thy pound
17 hath gained ten pounds.' And *the king* said unto him,
'Well *done*, thou good servant: because thou hast been
faithful in a very little, have thou authority over ten ci-
18 ties.' And the second came, saying, 'Sir, thy pound
19 hath produced five pounds.' And he said to him like-
20 wise, 'Be thou also over five cities.' And another came,
saying, 'Sir, behold, *here is* thy pound, which I have
21 kept laid up in a napkin: for I feared thee, because thou
art an austere man: thou takest up that which thou didst
not lay down, and reapest that which thou didst not
22 sow.' [Then] *the king* saith unto him, 'Out of thine
own mouth I will judge thee, thou wicked servant. Thou
knewest that I was an austere man, taking up that which
I laid not down, and reaping that which I did not sow.
23 Why then gavest not thou my money to the table *of ex-*

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changers; that at my coming I might have obtained mine
24 own with interest?' And he said to those who stood by,
'Take from him the pound, and give *it* to him that hath
25 ten pounds:' (Then they said unto him, 'Sir, he hath
26 ten pounds:') For I say unto you, To every one that hath
much, shall be given; but from him that hath little, even
27 that which he hath shall be taken away. But those mine
enemies, who were not willing that I should reign over
28 them, bring hither, and slay *them* before me." And
when *Jesus* had spoken thus, he went before *his disciples*
up to Jerusalem.

29 And it came to pass as he drew near to Bethphagé and
Bethany, at the mount called *the mount* of Olives, that he
30 sent two of his disciples, saying, "Go into the town over
against *you*; in which, as ye enter, ye will find a colt
tied, whereon no man ever sat; loose it, and bring *it*
31 hither. And if any man ask you, 'Why do ye loose *it?*'
ye shall say thus unto him, 'The Master hath need of it.'"
32 And those that were sent departed, and found as he had
33 said unto them. And as they were loosing the colt, the
owners of it said unto them, "Why loose ye the colt?"
34 And they said, "The Master hath need of it." And they
35 brought it to Jesus; and threw their mantles upon the
36 colt, and they set Jesus on *it*. And as he went, they
spread their mantles under him in the way.

37 And as he now drew near *to the city*, at the descent of
the mount of Olives, the whole multitude of the disciples
began to rejoice and to praise God with a loud voice, for
38 all the mighty works which they had seen; saying,
"Blessed *be* the King who cometh in the name of the
Lord: peace *be* in heaven, and glory in the highest
39 *places*." Then some of the Pharisees from among the
multitude said to him, "Teacher*, rebuke thy disciples."
40 And he answered and said unto them, "I say unto you,

* See Newcome's margin.

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If these should keep silence, the stones would soon cry out."

41 And as he drew near, he beheld the city, and wept
42 over it, saying, "O that thou hadst known, at least in this [thy] day, the things *which belong* to thy peace!
43 But now they are hidden from thine eyes. For the days will come upon thee, in which thine enemies will cast a trench about thee, and compass thee round, and keep
44 thee in on every side, and lay thee even with the ground, and thy children within thee: and will not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

45 And he entered into the temple, and began to drive out
46 those who sold [and those who bought therein;] saying unto them, "It is written, 'My house is the house of prayer;' but ye have made it a den of robbers."

47 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people,
48 sought to destroy him; but could not find what they might do: for all the people were very attentive to him, as they heard *him*.

CH. XX. And it came to pass *that*, on one of those days, as he was teaching the people in the temple, and preaching glad tidings, the chief-priests, and the scribes and the
2 elders, suddenly came upon him; and spake to him, saying, "Tell us, by what authority doest thou these things?
3 or who is he that gave thee this authority?" And he answered and said unto them, "I also will ask you one
4 thing; and tell me, 'Was the baptism of John from
5 heaven*, or from men?'" And they reasoned together among themselves, saying, "If we say, 'From heaven,'
6 he will say, 'Why then did ye not believe him?' But if we say, 'From men;' all the people will stone us: for they
7 are persuaded that John was a prophet." And they an-

* Observe here, that "coming from heaven" signifies not local descent, but being of divine authority. See Matt. xxi. 25; Mark xi. 30.

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8 swered, that they knew not whence *it was*. And Jesus said unto them, "Neither do I tell you by what authority I do these things."

9 Then he began to speak this parable to the people: "A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.
10 And at the season he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.
11 And he proceeded to send another servant: and they beat him also, and treated *him* disgracefully, and sent
12 *him* away empty. And he proceeded to send a third:
13 and they wounded him also, and drove *him* out. Then said the owner of the vineyard, 'What shall I do? I will send my beloved son; perhaps they will reverence
14 *him*, when they see him.' But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir: come, let us kill him, that the inheritance
15 may be ours.' So they drove him out of the vineyard, and killed *him*. What therefore will the owner of
16 the vineyard do unto them? he will come and destroy these husbandmen, and will give the vineyard to others." And when they heard *it*, they said, "Be this far from
17 us." But he looked on them, and said, "What then is this which is written, 'The stone which the builders
18 rejected, is become the head of the corner?' Whosoever falleth on that stone will be broken to pieces*: but on whomsoever it shall fall, it will grind him to powder†."
19 And in that very hour the chief-priests and scribes sought to lay hands on him, but feared the people: for they perceived that he had spoken this parable against
20 them. And they watched *him*, and sent spies who feigned themselves righteous men, that they might take hold of his words, to deliver him up unto the power and au-

* So W. *by it*, N. † So W. crush him to pieces, N.

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21 thority of the governor. And they asked him, saying,
" Teacher*, we know that thou speakest and teachest
rightly, and respectest not persons, but teachest the way
22 of God in truth: Is it lawful for us to give tribute to Ce-
23 sar, or not?" But he perceived their craftiness, and said
24 unto them, " Why do ye try me? show me a denarius.
Whose image and inscription hath it?" And they an-
25 swered and said, " Cesar's." Then he said unto them,
" Render therefore unto Cesar the things which are Ce-
26 sar's; and unto God the things which are God's." And
they could not take hold of his words before the people:
and they wondered at his answer, and kept silence.
27 Then some of the Sadducees came near to him, who
deny that there is any resurrection; and they asked him,
28 saying, " Teacher*, Moses hath written unto us, ' If any
man's brother die, having a wife, and he die childless;
that his brother should take his wife, and raise up off-
29 spring to his brother.' Now there were seven brethren:
30 and the first took a wife, and died childless. And the se-
31 cond took the *same* wife; and he died childless. And
the third took her; and in like manner the seven also
32 left no children, and died. And last of all the woman
33 also died. At the resurrection, therefore, whose wife of
them doth she become? for the seven had her *as their*
34 wife." And Jesus answered and said unto them, " The
35 sons of this world marry, and are given in marriage: but
those who shall be accounted worthy to obtain that world,
and the resurrection from the dead, neither marry, nor
36 are given in marriage: nor indeed can they die any more:
for they are like the angels and sons of God, being sons†
of the resurrection.
37 "Now that the dead are raised, even Moses showed, when
he calleth the Lord who appeared at the bush ‡, the God

* See Newcome's margin.
† So W. and are the sons of God, being the sons, N.
‡ Moses showed at the bush, when, N. See Campbell.

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of Abraham, and the God of Isaac, and the God of Ja-
38 cob. Now he is not a God of the dead, but of the living:
for all live to him*."
39 Then some of the scribes answered and said, "Teach-
40 er†, thou hast spoken well." And after that they durst
not ask him any further question.
41 Then he said unto them, "How say *men* that Christ
42 is the Son of David? and yet David himself saith in the
book of psalms, 'Jehovah said unto my Lord, Sit thou
43 on my right hand, till I make thine enemies thy footstool.'
44 David therefore calleth him Lord: how is he then his
son?"
45 Then, in the hearing of all the people, he said to his
46 disciples, "Beware of the scribes, who like to walk in
robes, and love salutations in the market-places, and the
chief seats in the synagogues, and the chief places at
47 feasts: who devour the families of widows; and for a
show make long prayers: these will receive an heavier
condemnation."
CH. XXI. And he looked, and saw the rich men casting their
2 gifts into the treasury. And he saw a certain poor
3 widow also, casting in thither two mites. And he
said, "I say truly unto you, that this poor widow hath
4 cast in more than *they* all. For all these from their abun-
dance have cast in unto the offerings of God: but she
from her penury hath cast in all the substance which she
had."
5 AND as some spake of the temple, that it was adorned
6 with goodly stones, and gifts, he said, "*As for* these
things which ye behold, the days will come in which
there will not be left one stone upon another, which will

* *For all live to him.* Who regards the future resurrection as if it were present. Who calleth those things that are not, as though they were. Rom. iv. 17. See Beza, Grotius and Bishop Pearce. So, Rom. vi. 11; *to God* signifies, in the counsel and purpose of God. N.

† Master, N.

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7 not be thrown down." And they asked him, saying,
" Teacher*, but when will these things be? and what
will be the sign when these things are about to be ac-
8 complished?" And he said, " Take heed that ye be not
deceived: for many will come in my name, saying, 'I
am *the Christ*;' and the time draweth near: go not there-
9 fore after them. But when ye shall hear of wars and
commotions, be not terrified: for these things must first
10 come to pass; but the end *is* not immediately." Then
he said unto them, " Nation will rise against nation, and
11 kingdom against kingdom: and there will be great earth-
quakes in many places, and famines, and pestilences; and
there will be fearful sights and great signs from heaven.
12 " But before all these things *men* will lay their hands
on you, and persecute *you*, delivering *you* up to the sy-
nagogues and into prisons; being brought before kings
13 and rulers for the sake of my name. And *this* will befall
14 you, for a testimony† *unto them.* Settle *it* therefore in
your hearts, not to meditate before what defence ye shall
15 make. For I will give you utterance and wisdom‡, which
all your adversaries will not be able to gainsay or resist.
16 And ye will be delivered up both by parents, and brethren,
and kindred, and friends: and *some* of you they will
17 cause to be put to death. And ye will be hated by all
18 *men* for the sake of my name. And yet an hair of your
19 head shall not perish. By your perseverance will ye
preserve †† your lives.
20 " And when ye shall see Jerusalem surrounded with
21 armies, then know that its desolation draweth near. Then
let those that are in Judea flee to the mountains; and let
those that are within *the city* depart out; and let not those
22 that are in the country-places enter therein. For these
are the days of vengeance, that all things which are writ-

* See Newcome's margin.

† Which testimony will arise from your conduct and apology. N.

‡ Or, wisdom of speech, Wakefield. †† So W. preserve ye, N.

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23 ten may be fulfilled. But alas for them that are with
child, and for them that give suck in those days! for
there will be great distress in the land, and anger upon
24 this people. And they will fall by the edge of the sword,
and will be led away captive into all nations: and Jeru-
salem will be trodden down by the gentiles, until the
25 times of the gentiles be fulfilled. And there will be signs
in the sun and moon and stars; and upon the earth dis-
tress of nations, with perplexity; the sea and the waves
26 roaring*; men's hearts failing them for fear and expecta-
tion of those things which are coming on the earth; for
27 the powers of heaven will be shaken. And then they
will see the Son of man coming on a cloud with great
power and glory.

28 "And when these things begin to be accomplished,
look up and raise your heads: for your redemption draw-
29 eth near." And he spake to them a parable: "Behold
30 the fig-tree, and all the trees: when they now shoot forth,
ye see *them*, and know of your ownselves that now the
31 summer is near. So likewise, when ye see these things
accomplishing, know ye that the kingdom of God is
32 near. Verily I say unto you, This generation will not
33 pass away till all be accomplished. Heaven and earth
will pass away; but my words cannot pass away.

34 "But take heed to yourselves, lest at any time your
hearts be oppressed by excess, and drunkenness, and the
anxious cares of this life; and that day come upon you
35 unawares. For as a snare it will come upon all those
36 who dwell on the face of the whole land. Watch ye
therefore and pray continually, that ye may be accounted
worthy to escape all these things, which will soon come to
pass; and to stand before the Son of man."

37 And in the day-time he was teaching in the temple;
and at night he went out *of the city*, and abode in the

* Or, through perplexity at the roaring sea and waves.

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38 mount which is called *the mount* of Olives. And early in the morning all the people came to him in the temple, to hear him.

CH. XXII. Now the feast of unleavened bread, which is called the passover, drew near. And the chief-priests and the scribes sought how they might *safely* destroy him: for they feared the people.

3 Then Satan* entered into Judas surnamed Iscariot,
4 who was of the number of the twelve. And he went and communed with the chief-priests and the captains *of the temple*, how he might deliver *Jesus* up unto them.
5 And they were glad, and covenanted to give him money.
6 And he promised; and sought for a convenient opportunity to deliver *Jesus* up unto them, apart from the multitude.

7 Then came the day of unleavened bread, on which the
8 passover was to be killed. And *Jesus* sent Peter and John, saying, "Go and prepare for us the passover, that
9 we may eat *it*." And they said unto him, "Where wilt
10 thou that we prepare *it*?" And he said unto them, "Behold, when ye are entered into the city, a man will meet you, carrying a pitcher of water; follow him into
11 the house where he goeth in. And ye shall say to the owner of the house, 'The Teacher † saith unto thee, Where is the guest-chamber, in which I may eat the pass-
12 over with my disciples?' And he will show you a large
13 upper room furnished: there make ready." And they went, and found as he said unto them: and they made ready the passover.

14 And when the hour was come, he placed himself at
15 table, together with the twelve apostles ‡. And he said

* Satan, i. e. an evil disposition, a covetous spirit; by which he expected to defraud the priests and enemies of Jesus of a sum of money, by delivering his master into their hands; who, he thought, no doubt, would easily escape from them. See the note on Luke xiii. 16.

† See Newcome's margin.

‡ Gr. he reclined, and the twelve apostles with him.

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unto them, "I have earnestly desired to eat this passover
16 with you before I suffer: for I say unto you, I shall not any more eat of it, until it be fulfilled in the kingdom of God."
17 And he took a cup, and gave thanks, and said, "Take
18 this, and divide *it* among yourselves: for I say unto you, I shall not drink of the produce of the vine, until the kingdom of God come."
19 And he took bread, and gave thanks, and brake *it*, and gave *it* to them, saying, "This is my body which is given
20 for you: do this in remembrance of me*." In like manner *he took* the cup also, when he had supped; saying, "This cup *is* the new covenant, through my blood which is poured out† for you.
21 "Yet, behold, the hand of him who delivereth me up
22 *is* with me on the table. And the Son of man departeth indeed, as it hath been determined; but alas for that man
23 by whom he is delivered up!" Then they began to inquire among themselves, which of them was about to do this thing.
24 Now there had been a contention also among them,
25 which of them should be accounted the greatest. And he said unto them, "The kings of the gentiles use dominion over them; and they that exercise authority upon
26 them are called benefactors. But ye *ought* not *to act* thus‡: but he that is greatest‖ among you, let him be as the
27 younger; and he that is chief, as he that serveth. For which *is* greater; he that is at table, or he that serveth? *is* not he that is at table? But I am among you as he that
28 serveth. Now ye are they that have continued with me
29 in my trials. And I appoint unto you a kingdom, as
30 my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom; and sit on thrones, judging the twelve tribes of Israel."

* Or, as a memorial of me, Pearce. In commemoration, Campbell. † Shed. N.
‡ Or, do not ye act thus. ‖ Or, the elder.

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31 And the Lord said, "Simon, Simon, behold, Satan
32 hath sought you*, that he may sift *you* like wheat†: but I have prayed for thee, that thy faith fail not utterly: and
33 when thou hast returned, strengthen thy brethren." And *Peter* said unto him, "Master, I am ready to go with
34 thee, both into prison and to death." And he said, "I say unto thee, Peter, the cock will not crow‡ this day, before thou have thrice denied that thou knowest me."
35 And he said unto them, "When I sent you without purse, and bag, and sandals, wanted ye any thing?"
36 And they said, "Nothing." Then he said unto them, "But now he that hath a purse, let him take *it*; and in like manner *his* bag: and he that hath no sword, let him
37 sell his mantle, and buy one. For I say unto you, that this which is written must still be accomplished in me, 'And he was reckoned among the transgressors:' for the
38 things concerning me *will soon* have an end." And they said, "Master, behold, here *are* two swords." And he said unto them, "It is enough."
39 And he came out, and went, as his custom was, to the mount of Olives; and his disciples also followed him.
40 And when he was at the place, he said unto them, "Pray
41 that ye enter not into temptation." And he was withdrawn from them about a stone's cast, and kneeled down,
42 and prayed, saying, "Father, O that thou wouldest take away this cup from me! nevertheless, not my will,

* An allusion to the history of Job, c. i. 9–12.

† agitate you violently by severe trials. N. As the account in Job is to be understood allegorically, and not literally; so likewise is this.

‡ i. e. "the trumpet of the third watch will not sound," etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it is said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight. See Theological Repository, vol. vi. p. 105.

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43 but thine, be done." *And there appeared to him an angel*
44 *from heaven, strengthening him. And, being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground**.
45 And when he rose up from prayer, and was come to
46 his disciples, he found them asleep from sorrow; and said unto them, "Why sleep ye? rise and pray, that ye enter
47 not into temptation." And while he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near unto
48 Jesus, to kiss him. And Jesus said unto him, "Judas, deliverest thou up the Son of man with a kiss?"
49 And when those that were about *Jesus* saw what would follow, they said unto him, "Master, shall we smite with
50 the sword?" And one of them smote the servant of the
51 high-priest, and cut off his right ear. Then Jesus spake and said, "Suffer *me* thus far." And he touched his ear, and healed him.
52 Then Jesus said to the chief-priests, and captains of the temple, and the elders, who came to him, "Are ye come out as against a robber, with swords and clubs?
53 When I was daily with you in the temple, ye did not stretch forth *your* hands against me: but this is your hour, and the power of darkness."
54 Then they took him, and led *him* away, and brought [him] into the high-priest's house. And Peter followed
55 at a distance. And when they had kindled a fire in the midst of the hall, and had sitten down together, Peter sat
56 down among them. And a certain maid-servant saw him as he sat by the fire, and earnestly looked upon him,
57 and said, "This man also was with him." But he deni-
58 ed him, saying, "Woman, I know him not." And after a short time another saw him, and said, "Thou also art
59 *one* of them." And Peter said, "Man, I am not." And

* These verses are wanting in the Vatican, the Alexandrian, and other manuscripts; and are marked as doubtful in some in which they are inserted.

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about the space of one hour after, another strongly affirmed, saying, "In truth this man also was with him:
60 for he is a Galilean." And Peter said, "Man, I know not what thou sayest." And forthwith, while he was
61 yet speaking, the cock crew*. And the Lord turned, and looked upon Peter†. And Peter called to remembrance the word of the Lord, that he had said unto him, "Before the cock crow, thou wilt deny me thrice."
62 And *Peter* went out, and wept bitterly.
63 And the men that held Jesus derided him, and smote
64 *him*. And when they had blindfolded him, they smote him on the face, and asked him, saying, "Prophesy,
65 Who is he that struck thee?" And many other things they blasphemously spake against him.
66 And as soon as it was day, the elders of the people and the chief-priests and the scribes assembled, and brought
67 him into their council; saying, "If thou be the Christ, tell us." And he said unto them, "If I tell you, ye will
68 not believe: and if I also ask *you*, ye will not answer
69 me; nor release *me*. Hereafter the Son of man will sit on
70 the right hand of the power of God." And *they* all said, "Art thou then the Son of God?" And he said unto
71 them, "Ye say that I am‡." Then they said, "What further need have we of testimony? for we ourselves have heard from his own mouth."

CH. XXIII. AND the whole multitude of them rose up, and
2 led him to Pilate. And they began to accuse him, saying, "We found this man perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is
3 Christ a King." And Pilate asked him, saying, "Art thou the king of the Jews?" And he answered him, and
4 said, "Thou sayest *truly*." Then Pilate said to the chief-priests and *to* the multitudes, "I find nothing faulty in

* i. e. the trumpet sounded. See ver. 24.
† One manuscript of no great account omits the first clause of ver. 61.
‡ Or, Ye say *truly*: for I am.

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this man." But they were the more violent, saying, "He stirreth up the people, teaching throughout all Judea, having begun from Galilee to this place." Now when Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.

And when Herod saw Jesus, he was very glad: for he had long desired to see him, because he had heard [many things] of him; and he hoped to see some miracle done by him. Then he questioned *Jesus* in many words; but *Jesus* answered him nothing. And the chief-priests and the scribes stood and earnestly accused him. And Herod, and his soldiers, despised and derided *him*, and arrayed him in gorgeous apparel, and sent him again to Pilate. And on that day Pilate and Herod were made friends together: for before they had been at enmity between themselves.

And Pilate, when he had called together the chief-priests and the rulers and the people, said unto them, "Ye have brought to me this man, as one who perverteth the people: and, behold, I have examined *him* before you, and have found nothing faulty in this man concerning those things of which ye accuse him: no, nor Herod: for I sent you to him*: and, behold, nothing worthy of death hath been done by him: I will therefore chastise him, and release *him*." [(Now there was a necessity that he should release one unto them at the feast.)] But the whole multitude cried out at once, saying, "Destroy this man, and release unto us Barabbas:" (who for a certain insurrection raised in the city, and for murther, had been cast into prison.) Pilate therefore, desiring to release Jesus, spake again unto them. But they cried aloud, saying, "Crucify *him*,

* Some valuable copies read, "for he sent him back to us."

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22 crucify him." And he said unto them a third time, "But what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and release *him*."
23 But they were urgent with loud voices, requesting that he might be crucified: and the voices of them and of
24 the chief-priests prevailed. So Pilate adjudged that their
25 request should be granted: and released unto them him, who for insurrection and murther had been cast into prison, whom they had requested; but delivered Jesus to their will.

26 And as they led him away, they laid hold on one Simon, a Cyrenian, coming out of the country; and on him they
27 laid the cross, that he might carry *it* after Jesus. And there followed him a great multitude of the people, and
28 of women, who lamented also and bewailed him. But Jesus turned unto them, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and
29 for your children. For, behold, the days are coming, in which it will be said, 'Blessed *are* the barren, and the wombs that never bare, and the breasts which never gave
30 suck.' Then will *men* begin to say to the mountains,
31 'Fall on us;' and to the hills, 'Cover us.' For if these things be done to the green tree, what will be done
32 to the dry?" And two others also, *who were* malefactors, were led with him to be put to death.

33 And when they were come to the place which is called *the place of* skulls, there they crucified him; and the malefactors; one on *his* right hand, and the other on *his*
34 left. Then said Jesus, "Father, forgive them: for they know not what they do." And they parted among them
35 his garments, and cast lots. And the people stood beholding. And the rulers also, together with *the people*, scoffed at *him*, saying, "He saved others; let him save
36 himself, if he be the Christ, the chosen of God." And the soldiers also derided him, coming to him, and offer-
37 ing him vinegar, and saying, "If thou be the king of

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38 the Jews, save thyself." And an inscription was written over him in Greek, and Latin, and Hebrew letters; THIS IS THE KING OF THE JEWS.

39 Then one of the malefactors that were crucified, reviled him, saying, "If thou be the Christ, save thyself and us."

40 But the other answered, and rebuked him, saying, "Dost not thou fear God, since thou art in the same condemna-

41 tion? and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing

42 amiss." Then he said to Jesus, "Lord, remember me

43 when thou comest into thy kingdom." *And Jesus said to him, "Verily I say unto thee, To-day thou shalt be with me in paradise*."*

44 And it was about the sixth hour, and there was dark-

45 ness over the whole land until the ninth hour: and the sun was darkened †; and the veil of the temple was rent

46 in the midst. And when Jesus had cried out with a loud voice, he said, "Father, into thy hands I commit myself ‡:" and having said thus, he expired.

47 Now when the centurion saw what had passed, he glorified God, saying, "Certainly this was a righteous

48 man." And all the multitudes who came together to that sight, seeing the things which were done, smote [their]

49 breasts, and returned. And all his acquaintance, and the women that had followed him from Galilee, stood at a distance, beholding these things.

* In the state of the virtuous dead; who, though in their graves, are alive to God. See Luke xx. 38, and the note there.

This verse was wanting in the copies of Marcion and other reputed hereties; and in some of the older copies in the time of Origen; nor is it cited either by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28.

† Probably by thick and heavy clouds, which extended to a considerable distance round the city. That the darkness was not so great as to exclude all vision, is evident from the circumstances which occurred while Jesus was suspended on the cross. See John xix. 25—30. Dr. Priestley observes that the darkness is not said to have been miraculous. See Notes on the Scriptures.

‡ spirit, N. i. e. my breath or life. See Luke viii. 55.

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50 And, lo, *there was* a man named Joseph, a senator;
51 *and he was* a good and righteous man: (this man had not consented to their counsel and deed: *he was* of Arimathea, a city of the Jews; and himself also looked for the king-
52 dom of God:) this man went to Pilate, and asked the
53 body of Jesus. And he took it down and wrapped it in linen, and laid it in a tomb hewn in stone, in which no
54 man had ever yet been laid. And that day was the preparation-*day*; and the sabbath drew on.
55 And the women also, that had come with him from Galilee, followed after, and beheld the sepulchre, and
56 how his body was laid. And they returned, and prepared
CH. spices and ointments; and rested *on* the sabbath, accord-
XXIV. ing to the commandment: but *on* the first *day* of the week, very early in the morning, they came to the tomb, bringing the spices which they had prepared. [and some
2 *other women* with them.] And they found the stone rolled
3 away from the sepulchre: and when they had entered in,
4 they found not the body of the Lord Jesus. And it came to pass as they were perplexed *about this, that*, be-
5 hold, two men stood by them in shining garments. And as they were afraid, and bowed down *their* faces to the earth, *the men* said unto them, "Why seek ye him that
6 is living among those that are dead? He is not here, but is risen. Remember how he spake unto you, when he
7 was yet in Galilee; saying, 'The Son of man must be delivered up into the hands of sinners, and be crucified,
8 and the third day rise again.'" And they remembered his
9 words; and returned from the sepulchre, and reported all
10 these things to the eleven, and to all the rest. Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other *women that were* with them, who
11 told these things to the apostles. And their words seemed to *the apostles* as idle tales; and they believed not *the women*.
12 But Peter arose, and ran to the sepulchre; and when

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he had stooped down, he beholdeth the linen bands lying by themselves*, and went home wondering at that which was come to pass.

13 And, behold, two of *the disciples* went on that day to a town called Emmaus ; which is distant from Jerusalem
14 *about* sixty furlongs. And they conversed together of all
15 these things which had happened. And it came to pass that, while they conversed and reasoned, Jesus himself
16 drew near, and went with them. But their eyes were
17 holden †, that they might not know him. And he said unto them, "what words are these which ye use one to
18 another as ye walk, and are of a sad countenance ?" And one of them, whose name was Cleopas, answered and said unto him, "Art thou the only sojourner in Jerusalem, that hast not known the things which are come
19 to pass there in these days ?" And he said unto them, "What things ?" And they said unto him, "Those concerning Jesus of Nazareth, that was a prophet mighty in
20 deed and word before God and all the people : and how the chief-priests and our rulers delivered him up to be
21 condemned to death, and crucified him. But we trusted that it was he who was about to redeem ‡ Israel. And besides all this, to-day is the third day since these things
22 were done. Moreover, some women also of our company have amazed us ; who were early at the sepulchre,
23 and, when they found not his body, came, saying that they had even seen a vision of angels, who said that he is
24 alive. And some of those who consort with us went to the sepulchre, and found *it* so as the women had said :
25 but him they saw not." Then he said unto them, "O unwise, and slow of heart to believe all which the pro-

* Or, only the linen bands lying.

† They did not attentively view him; his dress was unusual; they thought his appearance an impossibility; and the divine power may have restrained them from so beholding him as to know him. See Kypke. N.

‡ Or, that this man was about to redeem.

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26 phets have spoken! Ought not the Christ to have suffered
27 these things, and to enter into his glory?" * Then he began and explained to them from Moses and all the prophets, in all the scriptures, the things concerning
28 himself. And they drew near to the town whither they were going; and he made a show that he was going
29 further. But they constrained him; saying, "Abide with us: for it is toward evening, and the day is far spent."
30 And he went in to abide with them. And it came to pass as he was at meat with them, that he took bread, and
31 blessed, and brake *it*, and gave *it* to them. And their eyes were opened, and they knew him: and he ceased to
32 be seen by them. Then they said one to another, "Did not our heart burn within us, while he talked with us on the way, and while he explained to us the scriptures?"
33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and
34 those *who consorted* with them; saying, "The Lord is
35 risen indeed, and hath appeared to Simon." And they told the things *which had happened* on the way; and that *Jesus* was known by them in the breaking of bread.
36 And while they were thus speaking, *Jesus* himself stood in the midst of them, and saith to them, "Peace *be* unto
37 you." But they were terrified and affrighted, and sup-
38 posed that they beheld a spirit. And he said unto them, "Why are ye troubled? and why do thoughts arise in
39 your hearts? see my hands and my feet, that it is I myself: handle me, and see *me*: for a spirit hath not flesh
40 and bones, as ye behold that I have." And when he had
41 thus spoken, he showed them *his* hands and *his* feet. And while they still believed not through joy, and wondered,
42 he said unto them, "Have ye here any food?" And they gave him a piece of a broiled fish, and of a honey-
43 comb. And he took and ate *of them* in their presence.

* Or, Then he began from Moses, and went through all the prophets, and etc.

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44 And he said unto them, "These *are* the words which
I spake unto you, while I was yet with you; That all
things must be fulfilled which were written in the law of
Moses, and *in* the prophets, and *in* the psalms, concern-
45 ing me." Then he opened their mind, that they might
46 understand the scriptures; and said unto them, "Thus it
is written, and thus the Christ ought to suffer, and to rise
47 again from the dead the third day: and repentance and
remission of sins *ought* to be preached in his name among
48 all the nations, having begun from Jerusalem. And ye
49 are witnesses of these things. And, behold, I *will* send
upon you the promise *made* by my Father: but stay ye*
in the city *of Jerusalem*, until ye be endued with power
from on high."

50 And he led them out to Bethany; and lifted up his
51 hands, and blessed them. And it came to pass that, while
he blessed them, he was parted from them, and carried
52 up into heaven. And they did him obeisance, and re-
53 turned to Jerusalem with great joy: and were continually
in the temple, praising and blessing God. †

* So W. dwell, N.

† The postscripts to Luke's history are various and uncertain. In some it is said, that the gospel according to Luke was written in Greek, and published at Alexandria; others say at Rome, and others, more probably, in Achaia and Boeotia. It is added, in some copies, that it was written at the suggestion of the blessed Paul, fifteen years after the ascension of Christ.

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THE GOSPEL ACCORDING TO

ST. JOHN.

CHAP. I.

THE Word* was in the beginning†, and the Word was
2 with God‡. and the Word was a god ††. This *Word* was
3 in the beginning with God ||. All things were done by

* *The Word.*] "Jesus is so called, because God revealed himself, or his word, by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the proem to the gospel, that it may be proper to cite the whole of it. "That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have *looked upon*, and our hands have handled of *the Word of life*; for *the Life* was *manifested*, and we have seen it, and bear witness, and *shew* unto you, that eternal *Life* which was *with the Father*, and was manifested unto us; that which we have seen and heard, declare we unto you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe's Dissert. vol. i. p. 19.

† *in the beginning.*] Or, from the first, i. e. from the commencement of the gospel dispensation, or of the ministry of Christ. This is the usual sense of the word in the writings of this evangelist. John vi. 64, Jesus knew from the beginning, or from the first; ch. xv. 27, ye have been with me from the beginning. See ch. xvi. 14; ii. 24; iii. 11; also 1 John i. 1; ii. 7, 8; 2 John 6, 7. Nor is this sense of the word uncommon in other passages of the New Testament. 2 Thess. ii. 13; Phil. iv. 15; Luke i. 2.

‡ *the Word was with God.*] He withdrew from the world to commune with God, and to receive divine instructions and qualifications previously to his public ministry. As Moses was with God in the mount, Exod. xxxiv. 28, so was Christ in the wilderness, or elsewhere, to be instructed and disciplined for his high and important office. See Cappe, ibid. p. 22.

†† *and the Word was a god.*] "was God," Newcome. Jesus received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers. But, in the Jewish phraseology, they were called gods to whom the word of God came. John x. 35. So Moses is declared to be a god to Pharoah. Exod. vii. 1. Some translate the passage, God was the Word. q. d. it was not so properly he that spake to men, as God that spake to them by him. Cappe, ibid. See John x. 30, compared with xvii. 8, 11, 16; iii. 34; v. 23; xii. 44. Crellius conjectured that the true reading was Θεὸς, the Word was *God's*, q. d. the first teacher of the gospel derived his commission from God. But this conjecture, however plausible, rests upon no authority.

‖ *was in the beginning with God.*] Before he entered upon his ministry he was fully instructed, by intercourse with God, in the nature and extent of his commission.

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him*; and without him was not any thing done that
4 hath been done. By him was life†; and the life was the
5 light of men. And the light shone in darkness; and the
darkness overspread it not‡.
6 There was a man sent from God‖, whose name *was*
7 John. This man came for a testimony, to testify of the
8 Light; *so* that through him all might believe. He was
9 not that Light, but *was sent* to testify of that Light. *That*
was the true Light, which having come into the world is
10 enlightening every man‖‖. He was in the world¶, and the
world was *enlightened* by him**, and yet the world knew

* *All things were done by him.*] "All things were made by him, and without him was not any thing made that was made." Newcome: who explains it of the creation of the visible material world by Christ, as the agent and instrument of God. See his notes on ver. 3 and 10. But this is a sense which the word εγενετο will not admit. Γινομαι occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*. It signifies in this gospel, (where it occurs fifty-three times,) to be, to come, to become, to come to pass: also, to be done or transacted, chap. xv. 7; xix. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17. Cappe, ibid.

† *By him was life.*] "In him was life," Newcome. Christ was the revealer of life. "With him were the words of eternal life;" John vi. 68; 1 John v. 11. Hence he is called "the Word of Life," 1 John i. 1. "This Life," (i. e. Jesus, who is now called the Life, as he was before called the Word,) "was the light of men," the great instructer of mankind.

‡ *the darkness overspread it not.*] See ch. xii. 35. "Its lustre was not impaired by the darkness which surrounded it," Newcome. Or, "the darkness admitted it not." See ver. 10—12; ch. iii. 19.

‖ *a man sent from God.*] This illustrates ver. 1, 2. To be sent *from* God implies that he had been first *with* God. Cappe, ibid. p. 23.

‖‖ *which coming into the world is enlightening every man.*] "which enlighteneth every man coming into the world," Newcome: but in his notes he gives the former interpretation; and refers to ch. iii. 19; xii. 46. This light is enlightening every man, not every individual, but every one who is willing to improve it: or rather is diffusing light without distinction, both over the Jewish and the Heathen world. Matt. xxviii. 19; John xii. 32; Col. i. 23; Rom. ii. 10; 1 Tim. ii. 4. Cappe, ibid. p. 48.

¶ *He was in the world.*] He appeared in public as the prophet and messenger of God. John xvii. 18; xviii. 37.

** *and the world was enlightened by him.*] ὁ κοσμος δι' αυτου εγενετο. The common version, adopted by Abp. Newcome, is, "the world was made by him," meaning "the visible material world was created by him." But this, as was observed before in the note on verse 3, is inadmissible, as the word εγενετο never bears that

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11 him not. He came to his own; and yet those who
12 were his own received him not*. But as many as received him, to them he gave authority to be the children
13 of God†, *even* to them who believe in his name‡: who were born††, not of blood, nor of the will of the flesh,
14 [nor of the will of man,] but of God. And the Word was flesh||, and full of kindness and truth he dwelt among us: and we beheld his glory¶, the glory as of the

sense. In the present version πεφωτισμενος, enlightened, is understood after εγενετο, as best connecting with the preceding verse. So ver. 7, a man was sent from God, εγενετο απεσταλμενος. And Matt. xxiii. 15. προσηλυτος is understood after γενηται. Mr. Cappe translates the words, "the world was made for him;" understanding by the world, the Jewish dispensation, Gal. iv. 3; Col. ii. 8, 20, and taking δια with a genitive to express the final cause: of which he has produced several remarkable instances. Cappe, ibid. p. 60. The reader will judge which of these interpretations is to be preferred.

* *He came to his own, &c.*] Mr. Cappe's version is, "He came into his own country, and his countrymen received him not." This is, no doubt, the true meaning; but the evangelist's elliptical phraseology seems more eligible in a literal translation.

† *gave authority to be the children of God.*] to participate of spiritual gifts. Gal. iv. 6; Rom. viii. 16. to be admitted to the privileges of children, to be partakers of a divine nature, to be heirs of better promises, to rejoice in hope of eternal life. Cappe.

‡ *believe in his name.*] received him; believed in him, and honoured him as the word of God. A person's name is a Hebraism to express a person himself. Jer. xxiii. 9; Rev. xi. 13; Psalm xx. 1. Cappe.

†† *who were born, &c.*] to which privileges they were born; not by natural descent nor by proselytism, nor in any way which under the Jewish dispensation entitled to the privilege of that peculiarity, but the pure good-will of God. Cappe. The clause, "nor of the will of man," is omitted in the text of the Vatican manuscript; and has the appearance of a marginal gloss. Newcome. Griesbach.

|| Or, Nevertheless, the Word was flesh. "Though this first preacher of the gospel was honoured with such signal tokens of divine confidence and favour, though he was invested with so high an office, he was, nevertheless, a *mortal man*." Cappe. In this sense the word flesh is used in the preceding verse. "*Flesh*," says Mr. Lindsey, Sequel to the Apology, p. 136, "is frequently put for *man*." Psalm lxv. 2; Rom. iii. 20. But it frequently and peculiarly stands for man as mortal; subject to infirmities and sufferings: and as such is particularly appropriated to Christ here, and in other places, 1 Tim. iii. 16; Rom. i. 3; ix. 5; 1 Pet. iii. 18; iv. 1. Ὁ Λογος σαρξ εγενετο, the Word was flesh; not became flesh, which is Newcome's translation; or, was made flesh, which is the common version. The most usual meaning of γινομαι is, *to be &c.* In this sense εγενετο is used in this chapter, ver. 6; also in Luke xxiv. 19. The things concerning Jesus of Nazareth, ὁς εγενετο; who was, not who became, a prophet. See Cappe, p. 86; and Sochius in loc.

¶ *we beheld his glory.*] we were witnesses to his miracles, his resurrection, the descent of the holy spirit, etc. John xvii. 1, 4, 5; xii. 16; xvi. 14; Acts iii. 13, 15. Compare 1 John i. 1.

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16 only son * *who came* from the Father; for † of his fulness
17 we have all received; and favour for favour ‡. For the
law was given by Moses; *but* favour and truth were by
18 Jesus Christ. No man hath seen God at any time; the
only [Son ||] that is in the bosom of the Father††, he
hath declared *him* ¶.

* *as of the only son.*] "only begotten," N. This expression does not refer to any peculiar mode of derivation of existence, but is used to express merely a higher degree of affection. It is applied to Isaac, Heb. xi. 17, though Abraham had other sons. The same word in the Hebrew is translated indifferently μονογενης and αγαπητος. This word is applied to Christ by the evangelist John four times in the gospel, and once in his epistle: and by no other writer of the New Testament. In the epistle to the Hebrews it unquestionably signifies beloved or most beloved: and in this sense it is used by John, ch. i. 14, 18; iii. 16, 18; 1 John iv. 9. "He seems to adopt it," says Mr. Lindsey. (Seq. p. 139) "on all occasions where the other sacred writers would have said αγαπητος." Compare Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; xii. 6; Luke iii. 22; ix. 35. See Cappe, ibid. p. 94, and Grotius in loc. Mr. Lindsey observes, that "*only begotten* is most gross and improper language to be used in English, especially with respect to Deity." List of Wrong Translations, p. 46.

† And, R. T. and N. See Griesbach.

‡ *and favour for favour.*] χαριν αντι χαριτος, the free gift of the gospel in the place of that of the law, as the evangelist himself explains it in the following verse. The law came by Moses, but favour and truth, (that is, true favour, the best and most excellent gift,) came by Jesus Christ. Compare ver. 9. See Beza and Castalio on the text, and Theolog. Repos. vol. i. p. 51. Abp. Newcome, with the generality of interpreters, renders the passage "favour upon favour;" explaining it of abundant graciousness, or benignity. But he justly adds, that a clear instance of αντι in this sense is wanted.

|| *the only Son.*] "only begotten Son," N. See above, ver. 14. Mr. Lindsey observes (Sequel, p. 139,) that it has been conjectured by interpreters of great note, that our apostle made choice of this word μονογενης, to confute the strange chimerical notions which some mystic christians fell into very early. They pretended to be acquainted with a variety of emanations or intelligences issuing from the Supreme: of these, *Monogenes*, or *only-begotten*, was one; and *Monogenes* produced *Logos*, the Word (Christ) and *Life*; which were the parents of all things produced after them.

†† *that is in the bosom of the Father.*] "who is his beloved Son," Matt. iii. 17; Col. i. 13. Newcome. Rather, who was in the beginning with God, v. 1, 2; to derive instruction, and to receive authority from him. Who has now finished his mission and ministry, and is returned to God, John xvii. 1; and "is admitted to such communion with the Father, and honoured with such tokens of his favour, as have never been enjoyed by any of the sons of men." Cappe, p. 116. There is an allusion to the situation of the most honoured guests at an entertainment, according to the ancient custom of reclining at table. See John xiii 23. The beloved disciple reclined on the bosom of Jesus: and Lazarus is represented as in Abraham's bosom, Luke xvi. 22, 23.

¶ Many very eminent interpreters have given a different turn to this whole paragraph. The following is Mr. Lindsey's version, as it appears in his List of False Readings and Mistranslations, p. 40.

"In the beginning was Wisdom, and Wisdom was with God; and God was Wisdom.

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15 John bare witness of him and cried, saying, "This is
he of whom I said*, 'He who cometh after me†, is be-
fore me, for he is my chief.'" ‡
19 And this is the witness of John, when the Jews sent
priests and Levites from Jerusalem, to ask him, "Who
20 art thou?" and he confessed, and denied not, but con-
21 fessed, "I am not the Christ." And they asked him,
"What then? Art thou Elijah?" and he saith, "I am
not." "Art thou the‖ prophet?" and he answered,

The same was in the beginning with God. All things were made by it, and without it was nothing made. In it was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

"There was a man sent from God, whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which came into the world, and enlighteneth every man.

"It (*divine Wisdom*) was in the world, and the world was made by it, and the world knew it not. It came to its own land, and its own people received it not. But as many as received it, to them it gave power to become the sons of God; even to them who believe on its name. Who were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God.

"And Wisdom became man, and dwelt among us, and we beheld its glory; the glory as of the well-beloved of the Father, full of grace and truth.

"John bare witness of him, saying, This is he of whom I spake. He that cometh after me is preferred before me, for he was greater than me (I)."

This sense of the passage is approved by Dr. Lardner, Dr. Priestley, Mr. Wakefield, and others. It is supposed to be countenanced by Solomon's description, Prov. viii. by the custom of the Chaldee paraphrasts in using the *word of God* for God himself. See Isa. xlv. 12; xlviii. 13; Gen. i. 27; iii. 8. Lindsey's Seq. p. 380; and by the use of the word Λογος by Philo and other philosophers in or near the apostolic age, to personify the wisdom and the power of God. Λογος εστιν εικων Θεου, δι' ου σαμπαντος ο κοσμος εδημιουργειτο. Phil. Jud. p. 823. ed. Lut. See Wakefield's notes on John i. and his Enquiry into Early Opinions, p. 102, etc.

* *This is he of whom I said.*] "This was he of whom I spake," N. "He who cometh after me in point of time, goeth before me; taketh precedency of me, as the more honourable;" Newcome. "For he is my principal. The great object of my ministry, to prepare whose way I have been sent forth," Cappe, ibid. p. 13. The word πρωτος is used in the sense of a chief or principal. Mark vi. 21; Luke xix. 47; 1 Tim. i. 15, 16. Compare Matt. iii. 11; Mark i. 8; Luke iii. 16. "He that cometh after me is mightier than I." The common version of this clause, which Abp. Newcome adopts, is, "for he was before me;" that is, as usually interpreted, he existed before me.

† N. m. goeth, N. t.

‡ The connection requires that the fifteenth verse should be placed between the eighteenth and nineteenth. See Bowyer's Conjectures, and Wakefield in loc.

‖ a prophet? N.

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22 "No." Then they said unto him, "Who art thou? that we may give an answer to those who sent us. What
23 sayest thou of thyself?" He said, "I *am* the voice of one crying in the desert, 'Make straight the way of the
24 Lord:' as said the prophet Isaiah." Now those who
25 had been sent were of the Pharisees. Then they asked him, and said unto him, "Why baptizest thou then, if thou be not the Christ, nor Elijah, nor the prophet?"
26 John answered them, saying, "I baptize with water: but there standeth one amidst you, whom ye know not;
27 *even* he who cometh after me*; the latchet of whose san-
28 dal I am not worthy to unloose." These things passed in Bethany† beyond Jordan, where John was baptizing.
29 The next day *John* beholdeth Jesus coming unto him, and saith, "See, the Lamb of God, who taketh away the
30 sin of the world. This is he of whom I said, 'After me cometh a man, who is ‡ before me; for he is my princi-
31 pal ‖.' And I knew him him not: but I therefore came baptizing with water, that he might be made manifest to
32 Israel." John also bare witness, saying, "I saw the spirit coming down from heaven as a dove; and it abode
33 upon him. And I knew him not *then:* but he who sent me to baptize with water, had said unto me, 'Upon whom thou shalt see the spirit coming down and abiding, this
34 is he who baptizeth with the holy spirit.' And I saw, and bare witness that this is the Son of God."
35 *On* the next day, John was again standing, and two
36 of his disciples: and he looked on Jesus *who was* walk-
37 ing, and saith, "Behold the Lamb of God." And the
38 two disciples heard him speak, and followed Jesus. Then Jesus turned, and saw them following; and saith unto them, "What seek ye?" And they said unto him, "Rabbi, (which signifieth, being interpreted, Teach-

* He it is, who, coming after me, is preferred before me, R. T.
† Bethabara, R. T. and N. See Griesbach, and Newcome's note.
‡ N. m. goeth, N. t. ‖ "he was before me," N. See v. 15

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39 er*) where dwellest thou?" He saith unto them, "Come
and see." They came and saw where he dwelt, and
abode with him that day: (*now* it was about the tenth
40 hour.) One of the two that heard John *speak*, and fol-
41 lowed *Jesus*, was Andrew, Simon Peter's brother. He
meeteth with his own brother Simon first *of any*, and
saith to him, "We have found the Messiah:" (which
42 is, being interpreted, *the* Christ†.) And *Andrew* brought
him to Jesus. And Jesus looked on him, and said,
"Thou art Simon the son of Jonah: thou shalt be called
Cephas:" (which being interpreted, is, a rock.)
43 The day following, *Jesus* purposed to go into Gali-
lee; and meeteth with Philip, and saith unto him,
44 "Follow me." (Now Philip was of Bethsaida, the city
45 of Andrew and Peter.) Philip meeteth with Nathanael,
and saith unto him, "We have found him of whom
Moses in the law, and the prophets *also*, wrote, Jesus of
46 Nazareth, the son of Joseph." Then Nathanael said
unto him, "Can any good thing come out of Nazareth?"
47 Philip saith unto him, "Come and see." Jesus saw
Nathanael coming to him, and saith of him, "Behold an
48 Israelite indeed, in whom is no guile." Nathanael saith
unto him, "Whence knowest thou me?" Jesus answer-
ed and said unto him, "Before Philip called thee, when
49 thou wast under the fig-tree, I saw thee." Nathanael
answered and saith unto him, "Rabbi‡, thou art the Son
50 of God; thou art the king of Israel." Jesus answered
and said unto him, "Because I said unto thee, 'I saw
thee under the fig-tree,' believest thou? thou shalt see
51 greater things than these." Then *Jesus* saith unto him,
"Verily verily I say unto you, [Hereafter] ye shall see
heaven opened, and the angels of God ascending and
descending on the Son of man."

CH. II. AND the third day there was a marriage-feast in Cana

* Master, N. † Or, the anointed. ‡ Master, or, My master, N.

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2 of Galilee; and the mother of Jesus was there: And Je-
sus and his disciples also were invited to the marriage-
3 feast. And when *the* wine failed, the mother of Jesus
4 saith unto him, "They have no wine." Jesus saith unto
her, "Woman, what have I to do with thee*? mine
5 hour is not yet come." His mother saith to the servants,
6 "Whatsoever he saith unto you, do *it*." Now six wa-
ter-pots of stone were placed there, according to the
manner of cleansing among the Jews, containing two or
7 three baths† apiece. Jesus saith unto them, "Fill the
water-pots with water." And they filled them to the
8 brim. Then he saith unto them, "Draw out now, and
bear to the governor of the feast." And they bare *it*.
9 And when the governor of the feast had tasted the water
which was made wine, and knew not whence it was;
(but the servants who drew the water knew;) the go-
10 vernor of the feast calleth the bridegroom, and saith un-
to him, "Every man at first setteth on good wine; and
when men have drunk largely, then that which is worse:
11 *but* thou hast kept the good wine until now." This be-
ginning of miracles Jesus made in Cana of Galilee, and
manifested his glory: and his disciples believed in him.
12 After this, he went down to Capernaum, he, and his
mother, and his brethren, and his disciples: and they
remained there not many days.
13 Now the passover of the Jews was near; and Jesus
14 went up to Jerusalem; and found in the temple those
who sold cattle, and sheep, and doves, and the money-
15 changers sitting: and, when he had made a scourge of
small cords, he drove them all out of the temple, and the
sheep, and the cattle; and poured out the money of the

* Or, what hast thou to do with me?

† The lxx use the word in the original for the *bath*, which contained about seven gallons; and for the *seah*, which contained one third of the *bath*. 2 Chron. iv. 5; 1 Kings xviii. 32. The Syrian *metretes*, according to bishop Cumberland, contained seven pints and one eighth. N.

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16 exchangers, and overturned *their* tables; and said to those
who sold doves, "Take these things hence; make not
17 my Father's house an house of merchandise.'" And his
disciples remembered that it was written, "A zeal for
thine house consumeth me."
18 Then the Jews spake and said unto him, "What sign
showest thou unto us, since thou doest these things?"
19 Jesus answered and said unto them, "Destroy this tem-
20 ple, and in three days I will raise it up." Then the
Jews said, "Forty and six years hath this temple been
in building; and wilt thou raise it up in three days?"
21 But he spake concerning the temple of his body. When
22 therefore he was risen from the dead, his disciples re-
membered that he had said this [unto them]: and they
believed the scripture, and the words which Jesus had
spoken.
23 Now, when he was in Jerusalem at the feast of the
passover, many believed on his name, when they beheld
24 the miracles which he did. But Jesus did not trust him-
25 self to them, because he knew all *of them*: and because
he needed not that any should testify of man: for he
himself knew what was in man.

CH. III. Now there was a man of the Pharisees, named Ni-
2 codemus, a ruler of the Jews: this man came to *Jesus*
by night, and said unto him, "Rabbi*, we know that
thou art a teacher come from God: for no man can do
these miracles which thou doest, unless God be with
3 him." Jesus answered and said unto him, "Verily ve-
rily I say unto thee, Unless a man be born again, he can-
4 not see the kingdom of God." Nicodemus saith unto
him, "How can a man be born when he is old? can he
enter a second time into his mother's womb, and be
5 born?" Jesus answered, "Verily verily I say unto thee,
Unless a man be born of water, and *of* the spirit, he can-

* Master, or, My master, N.

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6 not enter into the kingdom of God. That which is born
of the flesh, is flesh; and that which is born of the spirit,
7 is spirit. Wonder not that I said unto thee, Ye must be
8 born again. The wind bloweth where it will, and thou
hearest its sound, but knowest not whence it cometh, and
whither it goeth: so is every one that is born of the spi-
9 rit." Nicodemus answered and said unto him, "How
10 can these things be?" Jesus answered and said unto him,
"Art thou a teacher in Israel, and knowest not these
11 things? Verily verily I say unto thee, We speak that
which we know, and testify that which we have seen;
12 and yet ye receive not our testimony*. If I have told
you earthly things†, and ye believe not; how will ye be-
13 lieve, if I tell you heavenly things? Now nó man hath
ascended up to heaven ‡, but he who came down from
14 heaven‖, *even* the Son of man, [who is in heaven¶.] And

* Some understand ver. 11. as the remark of the evangelist.

† "*Earthly things*," i. e. truths plain, intelligible and familiar. "*Heavenly things*," i. e. truths remote from common apprehension, opposite to vulgar prejudices; what could not be known but by intercourse with Heaven, or by divine revelation. See Deut. xxx. 12; Rom. x. 6. and the note on ver. 13.

‡ *No man hath ascended up to heaven.*] "No man *goeth* up to heaven," Newcome; who remarks, after bishop Pearce, that the preter is here put for the present, and that again for the future. So that the expression, No man hath ascended up into heaven, means, No man will hereafter ascend. This surely is a forced interpretation. The Polish Socinians interpret the expression of a local ascent of Christ into heaven; whither they suppose him to have been taken at the commencement of his ministry, to receive divine instruction. A much more probable interpretation is that which has been proposed by Raphelius, and adopted by Dr. Doddridge and others, viz. that to ascend into heaven signifies, *scrutari, et Dei novisse consilia*, to search into and to understand the counsels of God. See Raphelius, Annot. vol. i. præf. Dr. Doddridge says that the phrase of ascending into heaven is plainly used in the sense of searching into the truths of God. Deut. xxx. 12; Rom. x. 6; Prov. xxx. 4. Fam. Expos. in loc. See also Cameron and Erasmus upon the text.

‖ *He who came down from heaven.*] This clause is correlative to the preceding. If the former is to be understood of a local ascent, the latter must be interpreted of a local descent. But if the former clause is to be understood figuratively, as Raphelius and Doddridge explain it, the latter ought in all reason to be interpreted figuratively likewise. If "to ascend into heaven," signifies to become acquainted with the truths of God, "to descend from heaven," is to bring and to discover those truths to the world. And this text clearly explains the meaning of the phrase, wherever it occurs in this evangelist.

¶ *Who is in heaven.*] This clause is wanting in some of the best copies. If its authenticity is allowed, it is to be understood of the knowledge which Christ possessed of the Father's will. See John i. 18.

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as Moses lifted up the serpent in the desert, so must the
15 Son of man be lifted up: that every one who believeth in
16 him may [not perish, but] have everlasting life." For
God hath so loved the world, that he hath given his only*
Son, that every one who believeth in him may not pe-
17 rish, but have everlasting life. For God hath not sent
his Son into the world, to condemn the world; but that
18 the world through him might be saved. He who be-
lieveth in him, shall not be condemned: but he that be-
lieveth not, is condemned already, because he hath not
19 believed on the name of the only* Son of God. And this
is the condemnation; that light is come into the world,
and yet men have loved darkness rather than light: for
20 their deeds were evil: for every one who doeth evil hateth
the light, and cometh not to the light, lest his deeds
21 should be discovered. But he who doeth the truth com-
eth to the light, that his deeds may be made manifest,
that they are wrought *through faith* in God.

22 After these things, Jesus and his disciples came into
the land of Judea; and there he tarried with them, and
23 baptized. And John also was baptizing in Enon, near
Salim; because much water was there; and *the people*
24 came, and were baptized. For John was not yet cast
into prison.

25 Then a question arose between *some* of John's disciples
26 and a Jew †, about baptizing ‡. And *some* came to John,
and said unto him, "Rabbi‖, he that was with thee be-
yond Jordan, to whom thou barest witness, behold, he
27 baptizeth, and all *men* come to him." John answered
and said, "A man can receive nothing, unless it be given
28 him from heaven. Ye yourselves bear me witness, that
I said, 'I am not the Christ, but I am sent before his
29 face.' He that hath the bride, is the bridegroom: but
the friend of the bridegroom, who standeth and heareth
him, rejoiceth greatly, because of the bridegroom's

* only begotten, N. Gr.
‡ Gr. cleansing. c. ii. 6.
† the Jews, R. T.
‖ Master. or, My Master, N.

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30 voice. This my joy therefore is complete. He must
31 increase, but I *must* decrease*. He that cometh from
above, is above all: he that is from the earth, is from the
earth, and speaketh from the earth: he that cometh from
32 heaven [is above all†; and] testifieth what he hath seen
33 and heard; and yet none receiveth his testimony. He
that hath received his testimony, hath set his seal *to con-*
34 *firm* that God is true. For he whom God hath sent,
speaketh the words of God: for [God] giveth him not
35 the spirit by measure. The Father loveth the Son, and
36 hath given all things into his hand. He who believeth
on the Son, hath everlasting life: and he who disbeliev-
eth the Son, will not see life; but the anger of God
abideth on him."

CH. IV. When therefore the Lord knew that the Pharisees
had heard that he made and baptized more disciples than
2 John; (though Jesus himself baptized not, but *his* dis-
3 ciples;) he left Judea, and went again into Galilee.
4 Now he must needs go through Samaria. He cometh
5 therefore to a city of Samaria, called Sychar, near to the
portion of land which Jacob gave to his son Joseph.
6 Now Jacob's well was there. So Jesus, being wearied
with *his* journey, sat afterward on the well. (It was
7 about the sixth hour.) A woman of Samaria cometh to
draw water. Jesus saith unto her, "Give me to drink."
8 (For his disciples were gone to the city, that they might

* Some think that the Baptist's speech ends here, and that the rest of the chapter contains the remarks of the Evangelist.

† "If coming from above, or from heaven, meant only receiving a divine commission, then John came from above, or from heaven, as well as Jesus." Newcome. This remark of the learned primate is perfectly just; accordingly, the Baptist is said to have been sent from God, c. i. 6. and his baptism to have come from heaven, Matt. xxi. 25; Mark xi. 30; Luke xx. 4. When therefore he speaks of Christ as coming from above, and from heaven, in contradistinction to himself, he can only mean to express the great superiority of our Lord's mission, character and powers. So ver. 34, he describes Christ as he, whom God had sent; meaning that he was such by way of eminence and distinction from all others, but not intending to discredit his own divine mission, or to insinuate that he did not himself deliver a message from God. See c. i. 9. See Lindsey, Seq. p. 217. and Grotius in loc.

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9 buy food.) Then the Samaritan woman saith unto him,
" Why dost thou, being a Jew, ask drink of me, that
am a Samaritan?" (for the Jews have no *friendly* deal-
10 ings with the Samaritans.) Jesus answered and said un-
to her, " If thou knewest the bounty of God, and who
he is that saith unto thee, ' Give me to drink ;' thou
wouldest have asked of him, and he would have given
11 thee living water." The woman saith unto him, " Sir,
thou hast no vessel to draw with, and the well is deep:
12 whence then canst thou have that living water? Art thou
greater than our father Jacob, who gave us the well, and
13 himself drank of it, and his sons, and his cattle?" Je-
sus answered and said unto her, " Whosoever drinketh
14 of this water, will thirst again: but whosoever shall
drink of the water which I shall give him, will never
thirst; but the water which I shall give him will be in
him a well of water springing up to everlasting life."
15 The woman saith unto him, " Sir, give me this water,
16 that I thirst not, nor come hither to draw." Jesus saith
unto her, " Go, call thine husband, and come hither."
17 The woman answered and said, " I have no husband."
Jesus saith unto her, " Thou hast rightly said, ' I have no
18 husband:' for thou hast had five husbands; and he whom
thou now hast, is not thine husband: thou hast spoken
19 this truly." The woman saith unto him, " Sir, I per-
20 ceive that thou art a prophet. Our fathers worshipped
on this mountain; and ye say, that in Jerusalem is the
21 place where *men* ought to worship." Jesus saith unto
her, " Woman, believe me, the hour cometh, when ye
shall worship the Father neither on this mountain nor at
22 Jerusalem. Ye worship what ye know not: we wor-
23 ship what we know: for salvation is from the Jews. But
the hour cometh, and now is, when the true worshippers
will worship the Father in spirit and *in* truth: for indeed
24 the Father seeketh such worshippers of him. God *is* a
spirit: and the worshippers of him ought to worship *him*

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25 in spirit and *in* truth." The woman saith unto him, "I know that *the* Messiah cometh: (which signifieth *the* Christ:) when he is come, he will tell us all things."
26 Jesus saith unto her, "I, who talk with thee, am *he*."
27 And upon this his disciples came, and wondered that he was talking with a woman*; yet none said, "What
28 seekest thou?" or, "Why talkest thou with her?" The woman then left her bucket, and went into the city, and
29 saith to the men, "Come, see a man who hath told me
30 all things whatever I did: is this the Christ?" *Then* they went out of the city, and came unto him.
31 In the mean time his disciples besought him, saying,
32 "Master, eat." But he said unto them, "I have food
33 to eat, which ye know not of." Then the disciples said one to another, "Hath any one brought him *any thing*
34 to eat?" Jesus saith unto them, "My food is, to do the
35 will of him who sent me, and to finish his work. Say ye not, 'There are yet four months, and *then* cometh the harvest?' Behold, I say unto you, Lift up your eyes, and look on the fields; that they are already white for
36 harvest. *And* he who reapeth, receiveth wages, and gathereth a crop, to everlasting life: that both he who
37 soweth, and he who reapeth, may rejoice together: for herein is that saying true, 'One soweth, and another
38 reapeth.' I have sent you to reap that on which ye have not laboured: others have laboured, and ye are entered into their labours."
39 And many of the Samaritans of that city believed in him, for the words of the woman, who testified, "He
40 told me all things whatever I did." When therefore the Samaritans were come unto him, they besought him that he would abide with them: and he abode there two
41 days. And many more believed because of his own
42 words; and said to the woman, "We no longer believe

* So Wakefield. "that he talked with the woman." N.

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because of thy report: for we ourselves have heard him, and know that this is indeed [the Christ,] the Saviour of the world."

43 Now after the two days he departed thence, and went
44 into Galilee. For Jesus himself declared that a pro-
45 phet hath no honour in his own country. So when he was come into Galilee, the Galileans received him, having seen all the things which he did in Jerusalem at
46 the feast: for they also had gone to the feast. So *Jesus* came again to Cana of Galilee, where he had made the water wine. And there was one of the king's household,
47 whose son was sick at Capernaum. This man, when he heard that Jesus was come out of Judea into Galilee, went to him, and besought [him] that he would come down and cure his son: for he was at the point of death.
48 Then Jesus said unto him, "Unless ye see signs and
49 wonders, ye will not believe." He of the king's household saith unto him, "Sir, come down, before my child
50 die." Jesus saith unto him, "Depart, thy son liveth." And the man believed the words which Jesus had spoken
51 unto him, and departed. And as he was now going down, his servants met him, and told *him*, saying, "Thy son
52 liveth." Then he inquired of them the hour when *his son* began to amend. And they said unto him, "Yester-
53 day, at the seventh hour, the fever left him." So the father knew that *it was* at the very hour, in which Jesus had said unto him, "Thy son liveth." And himself be-
54 lieved, and his whole house. This second miracle Jesus did, when he had come out of Judea into Galilee.

CH. v. 'AFTER these things there was a feast of the Jews;
2 and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-*gate*, a pool, which is called in the
3 Hebrew *tongue* Bethesda, having five porches. In these lay a [great] multitude of infirm persons; of blind, lame,
4 withered, [looking for the moving of the water. *For at a certain season, an angel went down into the pool, and*

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troubled the water: whosoever therefore went in first, after the troubling of the water, was made well, whatever disease
5 *he had**.] And a certain man was there, that had an in-
6 firmity thirty and eight years. When Jesus saw him lying, and knew that he had been now a long time *afflicted*, he saith unto him, "Dost thou desire to be made
7 well?" The infirm man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another goeth down before me."
8 Jesus saith unto him, "Rise, take up thy couch and
9 walk." And immediately the man was made well, and took up his couch, and walked.

10 Now on that day was the sabbath. The Jews therefore said to him that was cured, "It is the sabbath: it
11 is not lawful for thee to take up *thy* couch." He answered them, "He who made me well, himself said unto me,
12 'Take up thy couch, and walk.'" Then they asked him, "What man is that who said unto thee, 'Take up thy
13 couch, and walk?'" But he that was cured knew not who it was: for Jesus had conveyed himself away, a multi-
14 tude being in *that* place. Afterward Jesus meeteth with him in the temple, and said unto him, "Behold, thou art made well: sin no more, lest some worse thing befal
15 thee." The man departed, and told the Jews that it was
16 Jesus who had made him well. And for this the Jews persecuted Jesus,† because he had done these things on
17 the sabbath. But Jesus said unto them, "My Father
18 worketh until now; and I *also* work." Wherefore for this the Jews sought the more to kill him; because he

* The words in Italics are wanting in the Vatican and Ephrem manuscripts, and the fourth verse is omitted in the Cambridge MS. In others they are marked as doubtful, and are probably spurious. See Griesbach. It might possibly be a small medicinal spring, which flowed more copiously at some times than at others; and might flow into a bath or basin capable of receiving only one person at a time. It is not mentioned by Josephus. "The sanative quality of the waters might, in popular estimation, be extended and magnified." See Newcome. The passage is rejected as spurious by Semler, Michaelis, and Marsh. See Marsh's Michaelis, vol. i. p. 293. 407; vol. ii. p. 732.

† and sought to slay him, R. T.

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not only had broken the sabbath, but said also that God
19 was his father, making himself like God. Jesus therefore
spake and said unto them, "Verily verily I say unto you,
The Son can do nothing of himself; but what he seeth
the Father do: for what things *the Father* doeth, these the
20 Son also doeth in like manner. For the Father loveth
the Son, and showeth him all things which he himself
doeth: and he will show him greater works than these,
21 so that ye will wonder. For as the Father raiseth up the
dead, and giveth *them* life; so the Son likewise giveth life
22 to whom he will. For neither doth the Father judge any
23 man: but hath committed all judgement to the Son; that
all may honour the Son, as they honour the Father. He
that honoureth not the Son, honoureth not the Father
24 who sent him. Verily verily I say unto you, He that
hearkeneth to my words, and believeth in him who sent
me, hath everlasting life, and shall not come into con-
25 demnation; but passeth from death to life. Verily verily
I say unto you, The hour cometh, and now is, when the
dead shall hear the voice of the Son of God; and they
26 that hear shall live. For as the Father hath life in him-
self, so hath he given to the Son also to have life in him-
27 self: and he hath given him authority to exercise judge-
28 ment also, because he is the Son of man*. Wonder not
at this: for the hour cometh, in which all that are in the
29 graves† shall hear his voice, and shall come forth; they
that have done good, to the resurrection of life; and they
that have done evil, to the resurrection of condemnation.
30 Of myself I can do nothing: as I hear, I judge: and my
judgement is just; because I seek not mine own will, but
the will of him who sent me‡.
31 "If I bear witness of myself, my witness is not true.
32 There is another who beareth witness of me; and I know
33 that the witness which he witnesseth of me is true. Ye

* a son of man, Wakefield.
† sepulchres, N.
‡ of the Father who sent me, R. T.

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34 sent unto John, and he bare witness to the truth. Yet
I receive not witness from man: but I say these things,
35 that ye may be saved. He was that burning and shining
lamp: but ye chose to rejoice for a short time *only* in his
36 light*. But I have greater witness than *that* of John: for
the works which the Father hath given me to perform,
these works which I do, bear witness of me that the Fa-
37 ther hath sent me. And the Father himself, who sent
me, hath borne witness of me. Have ye never heard his
38 voice, nor seen his form? And have ye not his word
abiding among you, that on him whom he hath sent, ye
believe not†?
39 "Search the scriptures; for in them ye think that ye
40 have everlasting life: and they bear witness of me: and
yet ye are not willing to come unto me, that ye may have
life.
41 "I receive not honour from men: but I know you,
42 that ye have not the love of God in you. I am come in
43 my Father's name, and yet ye receive me not: if another
44 shall come in his own name, him ye will receive. How
can ye believe, who receive honour from one another,
and seek not the honour which *cometh* from the only
45 God? Think not that I will accuse you to the Father:
there is *one* that accuseth you, *even* Moses, in whom ye
46 trust. For if ye had believed Moses, ye would have be-
47 lieved me: for he wrote of me. But if ye believe not
his writings, how will ye believe my words?"

CH. VI. AFTER these things Jesus went over the lake of Ga-
2 lilee, which is *the lake* of Tiberias. And a great mul-
titude followed him, because they saw the miracles which
3 he did on those who were diseased. And Jesus went up

* "and ye were willing to rejoice for a time in his light." N. See Wakefield.

† "Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." N. See Theol. Repos. vol. i. p. 55, and Campbell in loc. Our Lord alludes to the descent of the spirit upon him in a corporeal form, which was a public designation of him to his office, ch. i. 32—34.

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4 a mountain, and sat there with his disciples. Now the
5 passover (a feast of the Jews) was nigh*. When Jesus
then lifted up *his* eyes, and saw that a great multitude
was coming to him, he saith to Philip, "Whence shall
6 we buy bread, that these may eat?" (Now he said this
to try him: for he himself knew what he was about to
7 do.) Philip answered him, "Bread, worth two hundred
denarii, is not sufficient for them, that every one of them
8 may take a little." One of his disciples, Andrew, Simon
9 Peter's brother, saith unto him, "There is a child here,
that hath five barley-loaves, and two fishes: but what are
10 they among so many?" And Jesus said, "Make the
men place† themselves on the ground." (Now there was
much grass in the place.) So the men placed themselves
11 on the ground, in number about five thousand. And
Jesus took the loaves; and, when he had given thanks,
he distributed [to the disciples, and the disciples] to those
that were on the ground: and in like manner of the
12 fishes, as much as they would. And when they were
filled, he saith to his disciples, "Gather the fragments
13 which remain, that nothing be lost." They therefore
gathered *them*, and filled twelve panniers with the frag-
ments of the five barley-loaves, which remained to those
14 that had eaten. Then those men, when they had seen
the miracle which Jesus did, said, "This is in truth that
15 prophet who was to come into the world." When Jesus
therefore perceived that they were about to come and take
him by force, to make him a king, he withdrew [again]
to a mountain himself alone.

16 And when evening came, his disciples went down to
17 the lake; and entered into a ship, and went over the lake
toward Capernaum. And it was now dark; and Jesus

* This verse is found in all the MSS. which have been collated. But it is introduced without any connection with the context, nor does it appear that our Lord attended this passover at Jerusalem. Bishop Pearce therefore thinks that the whole verse is spurious, and Vossius, Mann, and Priestley reject the word *passover*.

† Gr. recline, or lie down.

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was not come to them. And the lake rose, because of a great wind which blew. So when they had rowed about twenty-five or thirty furlongs, they see Jesus walking on the lake, and drawing near to the ship: and they were afraid. But he saith unto them, "It is I: be not afraid." Then they were glad to receive him into the ship; and immediately the ship was at the land whither they were going.

The day following, when the multitude who stood on the other side of the lake saw that there was none other boat there but one,* and that Jesus had not gone with his disciples into the ship, but *that* his disciples had departed alone; (however there came other boats from Tiberias, near the place where they ate bread, after the Lord had given thanks;) when the people therefore saw that neither Jesus was there, nor his disciples, they took shipping, and came to Capernaum, seeking Jesus. And when they had found him on the other side of the lake, they said unto him, "Rabbi†, when camest thou hither?" Jesus answered them and said, "Verily verily I say unto you, Ye seek me, not because ye have seen miracles, but because ye ate of the loaves and were filled. ‡ Work not so much for the food which perisheth, as for the food which endureth to everlasting life, which the Son of man will give you: for him hath the Father sealed, *even* God." They said therefore unto him, "What shall we do, that we may work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." Then they said unto him, "What miracle [therefore] dost thou, that we may see *it*, and believe in thee? what dost thou work? Our fathers ate manna in the desert: as it is written, 'He gave them bread from heaven to eat.'" Jesus [therefore] said unto them, "Verily verily I say unto

* where-into his disciples were entered, R. T. † Master, or, My Master, N.
‡ Gr. Work not for, etc. but for, etc. Or, Work not out, etc. N. m.

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you, Moses gave you not the bread from heaven; but
33 my Father giveth you the true bread from heaven*; for
the bread of God is that which cometh down from hea-
34 ven, and giveth life to the world." Then they said unto
35 him, "Master, always give us this bread." And Jesus
said unto them, "I am the bread of life†: he who cometh
to me, shall never hunger; and he who believeth in me,
36 shall never thirst. But I have said unto you, that ye
37 have both seen me and believe not. All whom the Father
giveth me, will come to me; and him who cometh to
38 me, I will in no wise cast out. For I am come down
from heaven ‡, not to do mine own will, but the will of
39 him who sent me. And this is the will of him who sent
me, that of all whom he hath given me I should lose none,
40 but should raise them up at the last day. For this is the
will of him†† who sent me, that every one who seeth the
Son, and believeth in him, may have everlasting life: and
him I will raise up at the last day."
41 The Jews then murmured at him, because he said,
42 'I am the bread which came down from heaven:' and
said, "Is not this Jesus, the son of Joseph, whose father
and mother we know? how therefore doth this man say,
43 'I came down from heaven ‖?'" Jesus answered and said
44 unto them, "Murmur not among yourselves. No man
can come to me, unless the Father, who sent me, draw
45 him: and him I will raise up at the last day. It is writ-
ten in the prophets, 'And all shall be taught of God.'

* Or, is giving you, etc.] The bread from heaven clearly signifies the doctrine, not the person, of Christ. See Lindsey's List, p. 45, and Dr. Priestley in loc.

† *I am the bread of life,*] i. e. my doctrine, which will ensure eternal life to all who practically embrace it.

‡ *I am come down from heaven,*] i. e. I am invested with a divine commission. See John iii. 13.

†† Or, of my father who, MSS.

‖ The Jews, like many modern expositors, mistook our Lord's meaning. They understood that of his person, which he intended of his doctrine; and took that in a literal sense, which he meant figuratively. Observe, that the Jews call Jesus the Son of Joseph, without being contradicted by the Evangelist.

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Every one that hath heard and learned from the Father,
46 cometh unto me. Not that any *man* hath seen the Father,
but he that is from God; he hath seen the Father*.
47 Verily verily I say unto you, He who believeth in me,
48 hath everlasting life. I am the bread of life. Your fa-
49 thers ate manna in the desert, and died. This is the bread
50 which cometh down from heaven, that a man may eat of
51 it, and not die. I am the living bread which came down
from heaven: if any man eat of this bread, he shall live
for ever: and the bread which I will give, is my flesh
which I will give for the life of the world†."
52 The Jews therefore contended among themselves, say-
53 ing, "How can this man give us *his* flesh to eat?" Jesus
therefore said unto them, "Verily verily I say unto you,
Unless ye eat the flesh ‡ of the Son of man, and drink his
54 blood, ye have not life in you. He that eateth my flesh,
and drinketh my blood, hath everlasting life; and him I
55 will raise up at the last day. For my flesh is truly food,
56 and my blood is truly drink. He that eateth my flesh,
57 and drinketh my blood, abideth in me, and I in him. As
the living Father hath sent me, and I live by the Father;
58 so he likewise that eateth me, shall live by me. This is
the bread which came down from heaven: not as [your]

* *seen the Father,*] i. e. has known his will. So ver. 40. To see the Son, is to understand the doctrine of Christ. See ch. xiv. 9.

† Our Lord perceived the mistake of his hearers; but not desiring to retain them as his *followers*, he does not correct it; but proceeds to use expressions still more offensive to their feelings and prejudices. What he means to inculcate is a practical reception of his divine doctrine, as the means of securing everlasting life. This, in allusion to the descent of the manna, ver. 32, 33, he first compares to feeding upon new and heavenly bread: he then describes it as feeding upon himself, ver. 51, and more particularly and offensively, as even eating his flesh and drinking his blood, ver. 53—57. This language, which they either did not or would not understand, so disgusted many of his hearers, that they quitted his society. This was the effect which Jesus intended, with respect to those, who, as he well knew, followed him from mercenary and ambitious motives.

‡ *Unless ye eat the flesh*, etc.] Unless ye receive and observe my doctrine. See ver. 35. 40. 47. Newcome. It is not *necessary* to suppose that our Lord here has any allusion to his own death; though that is not improbable.

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fathers ate [manna,] and died. He that eateth of this
59 bread, shall live for ever." He said these things in a *
synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when they had heard
him, said, "This is hard doctrine: who can understand
61 it?" But when Jesus knew in himself that his disciples
murmured at this, he said unto them, "Do ye revolt
62 at this†? *What* then if ye shall see the Son of man
63 going up where he was before‡? It is the spirit that
giveth life; the flesh profiteth nothing‖: the words
which I speak unto you, *they* are spirit, and *they* are life.
64 But there are some of you that believe not." (For Jesus
knew from the beginning who they were that believed
65 not, and who was to deliver him up.) Then he said,
"For this cause I said unto you, that none can come un-
to me, unless it be given unto him by my Father."
66 From that *time* many of his disciples went back, and
67 walked no more with him. Jesus therefore said to the
68 twelve, "Will ye also depart?" Simon Peter answered
him, "Master, to whom shall we go? thou hast the
69 words of everlasting life: and we believe, and know,
70 that thou art the Holy One of God¶." Jesus answered

* The synagogue, N. † "Doth this cause you to offend?" N. See Wakefield.

‡ This text is generally understood of a local ascent to a place from whence there had been a previous local descent. But this interpretation is not necessary, nor does it well suit the connexion. To ascend *where he was before* is, as, all interpreters agree, to ascend *to heaven*. But this phrase, as applied to the Son of man, means nothing more than "searching into the truths of God;" a sense in which Dr. Doddridge says that the phrase "ascending into heaven" is plainly used in many other places, and which indeed no one disputes. See ch. iii. 13, with Raphelius's and Doddridge's notes. The proper meaning therefore of this passage seems to be this: Do ye revolt at what I have now said? What then would you do if I should advance still further into the subject of my mission; and reveal truths which would be still more remote from your apprehension, and more offensive to your prejudices? See ch. xvi. 12.

‖ These words are a caution to his hearers not to understand his expressions literally but figuratively, q. d. The spiritual and figurative sense of my words is the only useful sense. If it were possible for you literally to feed upon my flesh, it would do you no good. I am not speaking of a natural life, supported by eating my flesh, but of a spiritual life, supported by my doctrine. See Bishop Pearce.

¶ that thou art the Christ, the son of the living God, R. T.

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them, "Have not I chosen you twelve? and yet one of
71 you is a false accuser*." Now he spake of Judas Is-
cariot, *the son* of Simon: for he was about to deliver
CH. him up, [being] one of the twelve. And after these
VII. things Jesus walked in Galilee: for he would not walk
in Judea, because the Jews sought to kill him.
2 Now the feast of the Jews, *called* the feast of taberna-
3 cles, was near. His brethren therefore said unto him,
"Depart hence, and go into Judea; that thy disciples
4 also may see the works which thou dost. For no man
doth any thing in secret, and *yet* he himself seeketh to
be known publicly. If thou do these things, show thy-
5 self to the world." (For neither did his brethren believe
6 in him.) [Then] Jesus saith unto them, "My time is
7 not yet come: but your time is always ready. The world
cannot hate you; but me it hateth, because I testify of it
8 that its works are evil. Go ye up to this feast: I go not
up *now* to this feast; for my time is not yet fully come."
9 When he had said these words unto them, he *still* remain-
10 ed in Galilee. But when his brethren had gone up, then
he also went up to the feast; not openly, but as *it were*
11 in secret. Then the Jews sought him at the feast, and
12 said, "Where is he?" And there was much murmuring
among the multitudes concerning him: and some said,
"He is a good man:" others said, "No: but he de-
13 ceiveth the people." However, no man spake openly of
him, for fear of the Jews.
14 But *when it was* now about the midst of the feast, Je-
15 sus went up into the temple, and taught. And the Jews
wondered, saying, "How hath this man learning, hav-
16 ing never been taught?" Jesus answered them and said,
17 "My doctrine is not mine, but his who sent me. If any
man desire to do his will, he shall know concerning the
doctrine, whether it be from God, or *whether* I speak of

* in the original, a "devil."

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18 myself. Whoever speaketh of himself, seeketh his own
glory: but whoever seeketh his glory who sent him, he
19 is true, and unrighteousness is not in him. Did not Mo-
ses give you the law; and *yet* none of you keepeth the
20 law? Why seek ye to kill me?" The multitude answered
and said, "Thou hast a demon: Who seeketh to kill
21 thee?" Jesus answered and said unto them, "I have
22 done one work, and ye all wonder at it.* Moses gave
you circumcision; (not that it is from Moses, but from
the fathers†; and ye on the sabbath circumcise a man.
23 If a man on the sabbath receive circumcision, that the
law of Moses may not be broken; are ye angry with me,
because I made a man altogether well on the sabbath?
24 Judge not according to appearance; but judge righteous
25 judgement." Then some inhabitants of Jerusalem said,
26 "Is not this he whom they seek to kill? but, lo, he speak-
eth boldly; and nothing is said unto him. Do the rulers
27 know indeed that this is the Christ‡? However, we know
whence this man is: but, when Christ cometh, none
28 knoweth whence he is††." Then Jesus cried out in the
temple, as he taught, saying, "Do ye both know me,
and know whence I am ‖? and yet I am not come of my-
self, but he who sent me is true, whom ye know not.
29 *But* I know him: for I am from him, and he hath sent
30 me." Then the *Jews* sought to apprehend him: yet no
man laid hands on him, because his hour was not yet
31 come. But many of the multitude believed in him, and

* Or, wonder. Concerning this matter, Moses, etc. Compare the Greek with Mark vi. 6: Rev xvii. 7: supposing the stop placed after διὰ τοῦτο.

† These words have the appearance of a marginal annotation inserted in the text. N.

‡ The very Christ, R. T.

†† It was a tradition of the Jews, that after the Messiah was born, he would be conveyed away and miraculously concealed, till Elias came to reveal and anoint him. See Whithy in loc. This tradition seems to be alluded to, Matt. xii. 38; xvi. 1; Mark viii. 11; Luke xi. 16; Matt. xxiv. 3. 30.

‖ Ye both know me, and ye know whence I am. N. See Doddridge, Campbell, Wakefield.

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said, "When Christ cometh, will he do more miracles than [these] which this *man* hath done?"

32 The Pharisees heard the multitude murmuring such things about him; and the Pharisees and the chief-priests
33 sent officers to apprehend him. Jesus therefore said, "Yet a little time *longer* I shall be with you; and *then* I
34 shall go to him who sent me. Ye will seek me, and will not find *me;* and where I shall be, *thither* ye cannot
35 come." The Jews therefore said among themselves, "Whither will this man go, that we shall not find him? will he go to the dispersed Greeks, and teach the Greeks?
36 What words are these which he said, 'Ye will seek me, and will not find *me;* and where I shall be, *thither* ye cannot come?'"

37 Now on the last day, *which is* the great *day*, of the feast, Jesus stood and cried out, saying, "If any man
38 thirst, let him come to me, and drink. He who believeth in me, as the scripture hath said, from his belly shall
39 flow rivers of living water." (Now he spake this of the spirit, which those who believe in him were to receive: for the [holy] spirit was not yet *given*, because Jesus
40 was not yet glorified.) Many of the multitude therefore, when they heard these words, said, "In truth this is a
41 prophet." Others said, "This is the Christ." But others
42 said, "Doth the Christ come out of Galilee? Hath not the scripture said, that the Christ cometh of the offspring of David, and from the town of Bethlehem, where David
43 was?" So there was a division among the multitude be-
44 cause of him. And some of them desired to apprehend him: but none laid hands on him.

45 Then the officers came to the chief-priests and Pharisees; who said unto them, "Why have ye not brought
46 him?" The officers answered, "Never man spake like
47 this [man.]" Then the Pharisees answered them, "Are
48 ye also deceived? Hath any *one* of the rulers or of the
49 Pharisees believed in him? but this multitude, who

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50 know not the law, are accursed." Nicodemus saith unto
them, (he that came to *Jesus* by night, being one of
51 them,) "Doth our law judge any man, unless it first hear
52 him, and know what he doeth?" They answered and
said unto him, "Art thou also of Galilee? Search and
see, that a prophet is not to arise from Galilee."

53 *[Then every man went to his own house: but Jesus
CH. VIII. went to the mount of Olives. And early in the morning he
came again into the temple, and all the people came to him;
3 and he sat down and taught them. And the scribes and the
Pharisees bring to him a woman taken in adultery: and when
4 they had set her in the midst, they say unto him, "Teacher†, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be
6 stoned: what then sayest thou?" Now they said this, trying him; that they might have *whereof* to accuse him. But
Jesus stooped down, and with *his* finger wrote on the ground.
7 But when they continued asking him, he raised himself up,
and said unto them, "Let him that is without sin among
8 you, first cast a stone at her." And he again stooped
9 down, and wrote on the ground. But they, having heard
this, and being convicted by *their* conscience, went out one
by one, having begun at the elder, to the last: and Jesus
10 was left alone, and the woman standing in the midst. Now
when Jesus raised himself up, and saw none but the woman,
he said unto her, "Woman, where are those thine accusers?
11 hath no man condemned thee?" And she said, "No man,
Sir." And Jesus said unto her, "Neither do I condemn
thee: go, and sin no more."]

12 Then Jesus spake again unto them, saying, "I am the

* This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see Woide's Preface), Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. See Griesbach, who keeps it in his text; but with great hesitation.

† Master, N.

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light of the world: he who followeth me, shall by no means walk in darkness, but shall have the light of life."
13 The Pharisees therefore said unto him, "Thou bearest
14 witness of thyself; thy witness is not true." Jesus answered and said unto them, "Though I bear witness of myself, *yet* my witness is true: for I know whence I came, and whither I go*; but ye know not whence I
15 come, and whither I go. Ye judge according to the
16 flesh: I judge no one. And yet if I judge, my judgement is true: because I am not alone, but I and the Fa-
17 ther who sent me. It is written in your law also, that
18 the witness of two men is true. I bear witness of myself;
19 and the Father who sent me beareth witness of me." They said therefore unto him, "Where is thy Father?" Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye would have known my Father also."
20 *Jesus* spake these words in the treasury, as he was teaching in the temple: and yet none laid hands on him; for his hour was not yet come.
21 Then Jesus said unto them again, "I *shall* depart, and ye will seek me, and will die in your sin: whither I de-
22 part, ye cannot come." Then the Jews said, "Will he kill himself? because he saith, 'Whither I depart, ye
23 cannot come.'" And he said unto them, "Ye are from beneath; I am from above†: ye are of this world; I am
24 not of this world. I therefore said unto you, that ye will die in your sins: for if ye believe not that I am *he* ‡,

* q. d. I know from whom my authority is derived, and to whom I am accountable. See ch. iii. 13; xiii. 1, 3.

† So Wakefield, and the public version. Newcome renders the words "Ye are of those beneath; I am of those above;" and in his note comments upon the clause, as expressive of a local residence in heaven, antecedent to his existence on earth. But as the first clause is to be understood figuratively, so must the latter. See ver. 44. So ch. xvii. 16, our Lord says of his disciples, "they are not of the world, even as I am not of the world:" not in allusion to any local residence, but to their temper and character, as different from that of the world.

‡ *that I am he.*] "The Christ. See Mark xiii. 6; Luke xxi. 8, compared with Matth. xxiv. 5; Acts xiii. 25. But to translate 'that I am the Christ,' would be to represent our Lord as using to the incredulous Jews explicit, instead of covert, language on the subject of his Messiahship." Newcome.

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25 ye will die in your sins." Then they said unto him,
" Who art thou ?" [And] Jesus said unto them, " Even
26 what I told you at first. I have many things to say concerning you, and to condemn: but he who sent me, is
true; and I speak to the world those things which I have
27 heard from him." They understood not that he spake to
28 them of the Father. Then Jesus said unto them, " When ye have lifted up the Son of man, then ye will know that I am *he*, and *that* I do nothing of myself; but speak these
29 things as my Father hath taught me. And he who sent me is with me: the Father hath not left me alone; because I always do those things which please him."
30 As he spake these words, many believed in him. Then
31 Jesus said to those Jews who believed in him, " If ye
32 continue in my word, *then* ye are truly my disciples: and ye shall know the truth, and the truth shall make you
33 free." *Some* answered him, " We are Abraham's offspring, and were never slaves to any man: how sayest
34 thou, ' Ye shall become free ?' " Jesus answered them, " Verily verily I say unto you, Whosoever committeth
35 sin is the slave of sin. And the slave abideth not in the
36 house for ever: *but* the son abideth for ever. If the Son
37 therefore shall make you free, ye will be free indeed. I know that ye are Abraham's offspring: yet ye seek to kill
38 me, because my word hath no place in you. I speak that which I have seen with [my] Father: and ye do
39 that which ye have seen* with [your] father." They answered and said unto him, " Abraham is our father."
Jesus saith unto them, " If ye were Abraham's children,
40 ye would do the works of Abraham. But now ye seek to kill me, a man that have spoken to you the truth, which I have heard from God: Abraham did not act
41 thus. Ye do the works of your father." Then they said

* The word *seen* in both clauses is used figuratively; q. d. *My doctrine* is conformable to the instructions which I have received from God: *your conduct* is such as may be expected from the children of the devil. See Newcome's note. * Which ye have heard from your father," is the reading of some manuscripts of good authority.

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to him, "We are not born of fornication: we have one
42 Father, *even* God." Jesus said unto them, "If God were your Father, ye would love me: for I came forth from God*, and come *unto you*†; for I came not of my-
43 self, but He sent me. Why do ye not understand my
44 discourse? because ye cannot hearken to my word. Ye are of *your* father the devil‡; and the desires of your father ye are disposed to do. He was a slayer of men from the beginning, and continued not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the
45 father of liars††. And because I speak the truth, ye be-
46 lieve me not‖. Which of you convicteth me of falsehood¶?
47 If I speak the truth, why do ye not believe me? he that is of God, hearkeneth to God's words: ye therefore hearken not, because ye are not of God."

48 The Jews answered and said unto him, "Say we not well, that thou art a Samaritan, and hast a demon¶¶?"
49 Jesus answered, "I have not a demon: but I honour my
50 Father, and ye dishonour me. But I seek not mine own
51 glory: there is one who seeketh *it*, and judgeth. Verily verily I say unto you, If a man keep my words, he shall
52 never see death." The Jews therefore said unto him, "Now we know that thou hast a demon. Abraham is dead, and the prophets *also*: yet thou sayest, 'If a man
53 keep my words, he shall never taste of death.' Art thou

* Came forth from God, explained in the latter clause, "he sent me," as his messenger and the revealer of his will to mankind. See ch. i. 6.

† Or, I came forth, and am coming from God.

‡ The devil; the principle of moral evil personified. Wicked men are his children, and resemble him. This symbolical person is here represented as uniformly wicked: he is a manslayer, or murderer, as vice leads to misery and ruin. He is the father of liars, as being the supposed source of evil, and tempter to all wickedness. See Essays by the Rev. J. Simpson, p. 143.

†† Gr. of him, or of it.

‖ I speak the truth, but ye do not believe me. Wakefield; upon the authority of ancient versions.

¶ of sin? N. See Campbell.

¶¶ q. d. an impious liar, and a lunatic. See Pearce in loc.

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greater than our father Abraham, that is dead? and the prophets are dead *also:* whom makest thou thyself?"
54 Jesus answered, "If I glorify myself, my glory is nothing: it is my Father who glorifieth me; of whom ye
55 say, that he is your God*: and yet ye know him not; but I know him: and if I should say, 'I know him not,' I should speak falsely, like you: but I know him, and
56 keep his words. Your Father Abraham earnestly desired that he might see my day: and he saw *it*†, and was glad."
57 The Jews therefore said unto him, "Thou art not yet
58 fifty years old; and hast thou seen Abraham‡?" Jesus said unto them, "Verily verily I say unto you, Before
59 Abraham was born, I am *he*††." Then they took up stones to cast at him: but Jesus concealed himself, and went out of the temple‖.

CH. IX. And as he passed by, he saw a man *that had been*
2 blind from *his* birth. And his disciples asked him, saying, "Master, who sinned, this man, or his parents,
3 that he was born blind?" Jesus answered, "Neither did this man sin, nor his parents: but that the works of God

* Or, he is our God. MSS. † i. e. he foresaw it. See ch. xii. 41.

‡ Our Lord did not say that he had seen Abraham, but that Abraham had seen, that is, had *foreseen*, his day; or that the Messiah should descend from him. See Bishop Pearce. The Jews upon this, as upon some other occasions, seem absurdly to have misunderstood, or wilfully to have misrepresented, his meaning. See ch. x. 33. Our Lord, disdaining to notice or to rectify this misapprehension, proceeds to justify his own expression, by declaring, that he was designated to his office before Abraham was born, ver. 58: this designation, therefore, might have been revealed to the patriarch.

†† Or, "I was he." See Grotius, Bishop Pearce, Campbell, and Newcome; who renders the clause, "Before Abraham was born, I am:" explaining it, as many others do, as an assertion of the pre-existence of Christ, and even of his divinity, in allusion to Exod. iii. 14, though the texts are quite dissimilar, excepting in the English translation. The expression ἐγω ειμι is uniformly used in the sense of "I am he," or "I am the Christ:" it occurs twice in this discourse, ver. 24, 28. It must, therefore, in all reason be taken in the same sense here, especially as this signification best suits the connexion. See the note on ver. 57. Mr. Wakefield says, "the peculiar use of the present tense in the usage of scriptural expressions, is to imply determination and certainty: as if he had said, My mission was settled and certain before the birth of Abraham." Compare Matt. xvii. 11. See Wakefield's Note on the text.

‖ The received text adds, "going through the midst of them, and so passed by."

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4 might be manifested in him. I must work the works of
him who sent me, while it is day: the night cometh,
5 when no man can work. While I am in the world,
6 I am the light of the world." When he had said this,
he spat on the ground, and made clay of the spittle,
and anointed the eyes of the blind man with the clay,
7 and said unto him, "Go, wash thyself in the pool of
Siloam:" (which is, by interpretation, Sent.) He de-
parted therefore, and washed himself, and came seeing.
8 The neighbours therefore, and those who had seen him
before (for he had been a beggar*), said, "Is not this
9 he who sat and begged?" Some said, "This is he." And
others *said*, "He is like him." *But* he said, "I am *he*."
10 They said therefore unto him, "How were thine eyes
11 opened?" He answered and said, "A man, called Jesus,
made clay and anointed mine eyes, and said unto me,
'Go to Siloam†, and wash thyself:' and I went and
12 washed myself, and received my sight." Then they said
unto him, "Where is he?" He saith, "I know not."
13 *Then* they bring him to the Pharisees; [him, *I say*, who
14 had been‡ blind.] Now it was the sabbath, when Jesus
15 made the clay, and opened his eyes. Then the Pharisees
also asked him again, how he had received his sight. And
he said unto them, "He put clay on mine eyes, and I
16 washed myself, and see." Wherefore some of the Pha-
risees said, This man is not from God, because he keepeth
not the sabbath." Others said, "How can a sinner do
such miracles?" And there was a division among them.
17 They say again to the blind man, "What sayest thou of
him, since he hath opened thine eyes?" And *the blind*
18 *man* said, "He is a prophet." Upon this the Jews did
not believe concerning him, that he had been blind, and
had received his sight; until they called his parents: [*the*

* they who had before seen him that he was blind. R. T.
† to the pool of Siloam, R. T. ‡ before was, N.

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19 *parents, I say,* of him that had received his sight*.] And
they asked them, saying, "Is this your son, of whom ye
say that he was born blind? how then doth he now see?"
20 His parents answered them, and said, "We know that
21 this is our son, and that he was born blind: but by what
means he now seeth, we know not; or who hath opened
his eyes, we know not: he is of age; ask him: he will
22 speak for himself." His parents spake these words, be-
cause they feared the Jews: for the Jews had already
agreed that, if any man should confess *Jesus* to be *the*
23 Christ, he should be put out of the synagogue. For this
24 cause his parents said, "He is of age; ask him." A se-
cond time therefore they called the man that had been
blind, and said unto him, "Give glory to God: we
25 know that this man is a sinner." [Then] he answered
and said, "Whether he be a sinner, I know not: one
thing I know, that, whereas I was blind, I now see."
26 Then they said to him again, "What did he to thee?
27 how opened he thine eyes?" He answered them, "I
have told you already, and ye did not hearken: why de-
sire ye to hear *it* again? would ye also be his disciples?"
28 *Then* they reviled him, and said, "Thou art his disciple;
29 but we are disciples of Moses. We know that God spake
30 to Moses: but we know not whence this man is. The
man answered and said unto them, "In this now is a
wonderful thing, that ye know not whence he is, and yet
31 he hath opened mine eyes. Now we know that God
heareth not sinners: but if any man be a worshipper of
32 God, and do his will, him he heareth. From the begin-
ning of the world, it hath not been heard that any man
33 opened the eyes of one born blind. If this man were not

* "See the external authorities, which show that the two last Greek words in this verse are a gloss. And though there is no external authority for omitting the three last words of ver. 13, they have the appearance of a marginal note inserted in the text." Newcome.

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34 from God, he could do nothing." They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out *of their synagogues.*

35 Jesus heard that they had cast him out: and, when he met him, he said unto him, "Dost thou believe in the 36 Son of God*?" He answered and said, "Who is he, Sir, 37 that I may believe in him?" And Jesus said unto him, "Thou hast both seen him, and it is he who talketh with 38 thee." And *the man* said, "Sir, I believe." And he did 39 *Jesus* obeisance. Then Jesus said, "For judgement I am come into this world: that those who see not, may 40 see; and that those who see, may become blind." And *some* of the Pharisees that were with him, heard these 41 words, and said unto him, "Are we also blind?" Jesus said unto them, "If ye were blind, ye would not have sin: but now ye say, 'We see;' your sin therefore remaineth.

CH. X. "Verily verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some 2 other way, that man is a thief and a robber. But he that 3 entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hearken to his voice: and he calleth his own sheep by name, and lead- 4 eth them out. And when he bringeth forth his own sheep, he goeth before them, and the sheep follow him; 5 for they know his voice. Whereas a stranger they will not follow, but will flee from him: for they know not 6 the voice of strangers." This parable Jesus spake unto them: but they understood not what things they were, which he spake unto them.

7 Jesus therefore said unto them again, "Verily verily 8 I say unto you, I am the door of the sheep. All that have come [before me] are thieves and robbers: but the

* Or, as some good copies read, "the Son of man?"

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9 sheep did not hear them. I am the door: by me if any
enter in, he shall be safe, and shall go in and out, and
10 find pasture. The thief cometh not, but to steal, and to
kill, and to destroy: I am come that *the sheep* may have
11 life, and that they may have it abundantly. I am the
good shepherd: the good shepherd layeth down his life
12 for the sheep. But he that is an hireling, and not the
shepherd, whose own the sheep are not, seeth the wolf
coming, and leaveth the sheep, and fleeth; and the wolf
13 seizeth them, and scattereth the sheep: and the hireling
fleeth, because he is an hireling, and careth not for the
14 sheep. I am the good shepherd, and know my *sheep*,
15 and am known by mine; *even* as the Father knoweth me,
and *as* I know the Father: and I lay down my life for
16 the sheep. And other sheep I have, which are not of
this fold: them also I must bring, and they will hear my
voice; and there shall be one flock, *and* one shepherd.
17 For this my Father loveth me; because I lay down my
18 life, that I may take it again. None taketh it from me;
but I lay it down of myself. I have authority to lay it
down, and I have authority to receive it again*. This
commission I have received from my Father."

19 There was a division therefore again among the Jews
20 because of these words. And many of them said, "He
21 hath a demon, and is mad†; why hear ye him?" Others
said, "These are not the words ‡ of him that hath a de-
mon. Can a demon open the eyes of the blind?"

* See Wakefield. To lay down life was a voluntary act, to which Jesus submitted in full confidence that it would be speedily restored to him. The common version, which the primate here adopts, is, "I have power to lay it down, and I have power to take it again:" which seems to imply, that our Lord's resurrection was the effect of his own power, a sense which the words in the original do not convey, and which is directly contrary to the most explicit declarations of the scriptures. Acts ii. 24; iii. 15; xvii. 31; Rom. vi. 4; 1 Cor. xv. 15.

† *He hath a demon, and is mad.*] Observe, these words express cause and effect. The effect, the disease, is *insanity*: the supposed cause is possession by a *demon*, or a *human ghost*, than which no supposition can be more absurd: but it was the philosophy of the age. ‡ Or, actions.

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22 Now the feast of Dedication was kept at Jerusalem;
23 and it was winter. And Jesus walked in the temple, in
24 Solomon's porch. Then the Jews surrounded him, and
said unto him, "How long dost thou keep us in suspense?
25 If thou be the Christ, tell us plainly." Jesus answered
them, "I have told you, and ye believe not: the works
which I do in my Father's name, they bear witness of
26 me. But ye believe not, because ye are not of my sheep.
27 As I said unto you, my sheep hear my voice, and I know
28 them, and they follow me: and I give unto them ever-
lasting life; and they shall never perish, nor shall any
29 one force * them out of mine hand. My Father, that hath
given *them* to me, is greater than all; and none is able
30 to force *them* out of my Father's hand. I and the Father
31 are one †." Then the Jews took up stones again, to
32 stone him. Jesus said to them, "Many good works I
have shown you from my Father: for which of those
33 works do ye stone me?" The Jews answered him,
[saying,] "For a good work we stone thee not; but for
blasphemy, and because thou, being a man, makest thy-
34 self God." Jesus answered them, "Is it not written in
35 your law, 'I said, ye are gods?' If those be called gods,
to whom the word of God came, (and the scripture can-
36 not be made void;) say ye of him, whom the Father
hath set apart ‡, and sent into the world, 'Thou blas-
phemest:' because I said, 'I am *the* son of God ‖?" If

* snatch, or tear, N.

† Gr. one thing. "To snatch my true disciples out of my hand, would be to snatch them out of my Almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection. See ch. xvii. 11, 21, 22; 1 Cor. iii. 8. and, in some copies, ἐν: Gal. iii. 28. The phrase is equivalent to that which occurs at the close of ver. 38." Newcome.

‡ Gr. sanctified.

‖ "If the psalmist, or the law, or the scripture, called those *gods*, who were prophets, or magistrates, or both; (and every assertion of the scripture is true, and therefore such are justly styled gods;) do I blaspheme, in calling God my Father, and therefore myself the Son of God; when the Father hath consecrated me to the office of prophet and Christ, and delegated me to assume this character among mankind?" Newcome.

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38 I do not the works of my Father, believe me not: but if
I do *them*, though ye believe not me, believe the works:
that ye may know and believe that the Father *is* in me,
39 and I in him *." Upon this they sought again to appre-
40 hend him: but he escaped out of their hand; and de-
parted again beyond Jordan, to the place where John at
41 first baptized: and there he abode. And many resorted
to him, and said, "John did no miracle: but all things
42 which John spake of this man were true." And many
believed in him there.

CH. XI. Now a certain man was sick, *named* Lazarus, of Be-
2 thany, the town of Mary and of her sister Martha. (Now
it was that Mary who anointed the Lord with balsam †, and
wiped his feet with her hair, whose brother Lazarus was
3 sick.) His sisters therefore sent to *Jesus*, saying, "Mas-
4 ter, behold, he whom thou lovest is sick." And when
Jesus heard *it*, he said, "This sickness is not unto death;
but for the glory of God, that the Son of God may be
5 glorified by it." (Now Jesus loved Martha, and her
6 sister, and Lazarus.) When he heard therefore that *Laz-
arus* was sick, he still abode two days in the place where
7 he was. Then afterward he saith to *his* disciples, "Let
8 us go again into Judea." *His* disciples say unto him,
"Master, *but* now the Jews sought to stone thee: and
9 goest thou thither again?" Jesus answered, "Are there
not twelve hours of the day? If a man walk in the day,
he stumbleth not, because he seeth the light of this world:
10 but if a man walk in the night, he stumbleth; because
11 the light is not in him ‡." He spake these things; and
afterward he saith unto them, "Our friend Lazarus sleep-
12 eth; but I go that I may awake him." Then his dis-
13 ciples said, "Master, if he sleep, he will recover." But

* *That the Father is in me, and I in him.*] "Compare ch. xiv. 10, 11; where this union is said to consist in speaking the words, and doing the works, of the Father." Newcome.

† *the same* Mary that anointed the Lord with ointment. N. See Campbell.

‡ Or, in it, i. e. in the world. See Wakefield.

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Jesus spake of his death: yet they thought that he was
14 speaking of rest in sleep. Then Jesus said to them plainly,
15 "Lazarus is dead. And I am glad for your sakes that I
was not there, that ye may believe: but let us go to him."
16 Then Thomas, who is called Didymus, said to his fellow-
disciples, "Let us also go, that we may die with him."
17 When Jesus therefore came, he found that *Lazarus* had
18 already lain four days in the sepulchre. (Now Bethany
19 was near Jerusalem, about fifteen furlongs off: and many
of the Jews had come* to Martha and Mary, that they
20 might comfort them concerning their brother.) Then
Martha, as soon as she heard that Jesus was coming, *went*
21 *and* met him: but Mary sat in the house. Then said
Martha to Jesus, "Master, if thou hadst been here, my
22 brother had not died. But I know that, even now, what-
23 soever thou shalt ask of God, God will give thee." Jesus
24 saith unto her, "Thy brother shall rise again." Martha
saith unto him, "I know that he will rise again in the re-
25 surrection at the last day." Jesus said unto her, "I am
the resurrection, and the life: he who believeth in me,
26 though he die, yet he shall live: and whosoever liveth,
and believeth in me, shall never die. Believest thou
27 this?" She saith unto him, "Yes, Master, I believe
that thou art the Christ, the Son of God, who was to
28 come into the world." And when she had said this, she
went and called her sister Mary secretly, saying, "The
29 Teacher† is come, and calleth for thee." As soon as *Mary*
30 heard *this*, she riseth quickly, and cometh to him. (Now
Jesus was not yet come into the town; but was in the
31 place where Martha met him.) The Jews then, who were
with Mary in the house, and were comforting her, when
they saw that she rose up hastily, and went out, followed
her, saying, "She goeth to the sepulchre, that she may
32 weep there." As soon then as Mary came where Jesus was,

* came. N. See W. † N. ms Master, N. t.

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and saw him, she fell down at his feet, saying unto him,
"Master, if thou hadst been here, my brother had not died."
33 When Jesus therefore saw her weeping, and the Jews
also weeping who came with her, he groaned in spirit,
34 and was troubled, and said, "Where have ye laid him?"
35 They say unto him, "Master, come and see." Jesus
36 wept. The Jews therefore said, "See, how he loved
37 him." But some of them said, "Could not He, that
opened the eyes of the blind man, have caused even that
38 this *Lazarus* should not have died?" Jesus therefore,
again groaning in himself, cometh to the sepulchre. Now
39 it was a cave, and a stone lay against it. Jesus saith,
"Take away the stone." Martha, the sister of him that
was dead, saith unto him, "Master, by this time the
smell is offensive*: for he hath been *buried* four days."
40 Jesus saith unto her, "Said I not unto thee that, if thou
wouldest believe, thou shouldest see the glory of God?"
41 Then they took away the stone†. And Jesus lifted up
his eyes, and said, "Father, I thank thee that thou
42 hast heard me. I know indeed that thou hearest me
always: but because of the multitude who stand by I
have said *this*, that they may believe that thou hast sent
43 me." And when he had said these words, he cried out
44 with a loud voice, "Lazarus, come forth." [And] he
that had been dead came out, having his hands and feet
bound with grave-clothes: and his face was bound about
with a napkin. Jesus saith unto them, "Loose him,
45 and let him go." Then many of the Jews who had come
to Mary, and had seen the things which [Jesus] did, be-
46 lieved in him. But some of them went away to the
Pharisees, and told them what things Jesus had done.
47 The chief-priests therefore and the Pharisees assembled
a council, and said, "What shall we do? for this man
48 doeth many miracles. If we suffer him *to go on* thus, all

* See Campbell. He stinketh, N.
† *from the place* where the dead was laid. R. T.

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men will believe in him: and the Romans will come and
49 take away both our place and nation." Then one of
them, *named* Caiaphas, being high-priest that year, said
50 unto them, "Ye know nothing; nor consider that it is
expedient for us that one man should die for the people,
51 and that the whole nation should not perish." Now he
spake not this of himself: but, being high-priest that
year, he prophesied that Jesus was to die for that nation:
52 and *indeed* not for that nation only; but that he should
gather together also in one the children of God, who
53 were scattered abroad. From that day therefore they
54 took counsel together to kill him. Jesus therefore no
longer walked openly among the Jews; but went thence
to a country near the desert, to a city called Ephraim;
and continued there with his disciples.

55 And the passover of the Jews was near: and many
went up to Jerusalem out of the country before the pass-
56 over, to purify themselves. Then they sought for Je-
sus, and said among themselves, as they stood in the
temple, "What think ye? that he will not come to the
57 feast?" Now both the chief-priests and the Pharisees had
given a commandment, that, if any man knew where he
was, he should discover *it*; that they might apprehend
him.

CH. XII. Six days then before the passover, Jesus came to
Bethany, where Lazarus was, that had been dead, whom
2 he had raised from the dead. Upon which a supper was
made for him there; and Martha served: and Lazarus
3 was one of those that were at the table with him. Then
Mary took a pound of very precious balsam of spike-
nard*, and anointed the feet of Jesus, and wiped his feet
with her hair: and the house was filled with the odour of
4 the balsam†. Then saith one of his disciples, Judas
Iscariot, [*the son* of Simon,] who was about to deliver

* Campbell, ointment of liquid nard, N. † ointment, N.

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him up, "Why was not this balsam* sold for three hun-
dred denarii, and given to the poor?" Now he said this,
not that he cared for the poor: but because he was a
thief, and had the purse, and carried what was put in it.
Then said Jesus, "Suffer her: against the day of my
embalming she hath kept this. For ye have the poor
with you always; but me ye have not always."
Now a great multitude of the Jews knew that he was
there: and they came, not because of Jesus only, but
that they might see Lazarus also, whom he had raised
from the dead. So the chief-priests consulted that they
might kill Lazarus also; because by reason of him many
of the Jews withdrew *from them*, and believed in Jesus.
On the next day, a great multitude who were come to
the feast, when they heard that Jesus was coming to Je-
rusalem, took branches of palm-trees, and went forth to
meet him, and cried out, "Hosannat; blessed *be* the
King of Israel who cometh in the name of the Lord."
Now when Jesus had procured a young ass, he sat on it;
as it is written, "Fear not, daughter of Zion: behold,
thy king cometh, sitting on the foal of an ass."
Now these things his disciples understood not at first:
but when Jesus had been glorified, then they remember-
ed that these things were written of him, and *that* they
had done these things unto him. The multitude then
who were with him, bare witness that he had called La-
zarus out of *his* sepulchre, and raised him from the dead.
For this reason also the multitude met him; because they
heard that he had done this miracle. The Pharisees
therefore said among themselves, "Perceive ye that ye
prevail nothing? behold, the world is gone after him."
Now certain Greeks were among those who came up
to worship at the feast. So these came to Philip, that
was of Bethsaida in Galilee, and besought him, saying,

* ointment, N. † Save now, N.

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22 "Sir, we desire to see Jesus." Philip cometh and telleth
23 Andrew: and again, Andrew and Philip tell Jesus. And
Jesus answered them, saying, "The hour is come that
24 the son of man should be glorified. Verily verily I say
unto you, Unless a grain of wheat fall into the ground,
and die, it remaineth a single grain*: but if it die, it
25 bringeth forth much fruit†. He that loveth his life,
shall lose it; and he that hateth his life in this world,
26 shall keep it to everlasting life. If any man serve me,
let him follow me; and, where I am, there shall my ser-
vant also be: if any man serve me, him *my* Father will
27 honour. Now is my soul troubled: and what shall I
say? Father, save me from this hour? But for this
cause I came to this hour. Father, glorify thy name."
28 Then a voice came from heaven, *saying*, "I have both
29 glorified *it*, and will glorify *it* again" The multitude
therefore who stood by, and heard *it*, said that it thun-
30 dered. Others said, "An angel spake to him." Jesus
answered and said, "This voice came not for my sake,
31 but for your sakes. Now is the judgement of this
world‡: now the prince of this world will be cast out‖.
32 And although¶ I shall be lifted up from the earth, I will
33 draw all *men* unto me." (This he said, signifying what
34 death he was about to die.) The multitude answered
him, "We have heard out of the law that Christ con-
tinueth for ever: and how sayest thou, 'The Son of

* by itself, N. See Symonds, p. 106. † produce, N.

‡ Now the time approaches when the unbelieving Jews will incur punishment: so κόσμος is used, ch. xvii. 9. In addition to this text, which Dr. Newcome produces to prove that κόσμος sometimes signifies the unbelieving Jews, or perhaps the Jewish polity, and dispensation, what we call the Jewish world, see Gal. iv. 3; vi. 14; Eph. ii. 2; Col. ii. 8. 20.

‖ The prince of this world, i. e. the Jewish hierarchy and magistracy will be abolished: the political existence of the Jews as a nation will be destroyed. See the preceding note. Compare ch. xiv. 30; xvi. 11. See likewise 1 Cor. ii. 6. 8. If the first clause of this sentence is to be understood of the Jewish nation, the last is in all reason to be interpreted of the rulers of that nation.

¶ *Although.*] See 1 Cor. iv. 15. Some render *when*: for which sense of ἐὰν see ch. xiv. 3; 2 Cor. v. 1. N.

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man must be lifted up?' Who is this Son of man?"
35 Then Jesus said unto them, "*But* a little time *longer*, the light will be among you. Walk while ye have the light, lest darkness come upon you: for he that walketh in
36 darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be sons of light." These things Jesus spake, and departed, and concealed himself from them.

37 But though he had done so many miracles before them,
38 yet they believed not in him: so that the words of the prophet Isaiah were fulfilled, which he spake, saying, "Lord, who hath believed our report? and to whom
39 hath the arm of the Lord been made manifest?" Therefore they could not believe*, because Isaiah hath said
40 again, "He hath blinded their eyes, and hardened their heart; so that they see not with *their* eyes, nor understand with *their* heart, and turn, that I should heal
41 them†." These things Isaiah said, when he saw his
42 glory, and spake of him‡. Nevertheless many even among the rulers believed in him; but because of the Pharisees they did not confess *him*, lest they should be
43 put out of the synagogue: for they loved the praise of men more than the praise of God.

44 But Jesus cried out‖, and said, "He who believeth in
45 me, believeth not in me, but in him who sent me. And

* *They could not believe.*] It was very difficult for them to believe: they were very unwilling to believe. "Not that they had a will to believe, and could not: but they set themselves against having that will." See Dr. Wall. N.

† Or, "*This people* have blinded their eyes, and darkened their hearts; so that they saw not with their eyes, nor understood with their heart, nor were converted that I might heal them." See Dodson's note upon Isaiah, vi. 9, 10; Randolph's N. Test. Citations. No. 42, and Wakefield in loc.

‡ *These things Isaiah said*, etc.] "The true meaning is; when Isaiah, c. vi. 1, saw the glory of God the Father, revealing to him the coming of Christ, he then saw the glory of him who was to come in the glory of his Father, Matt. xvi. 27. Isaiah, in beholding the glory of God, and in receiving from him a revelation of the coming of Christ, saw, that is, foresaw the glory of Christ, just as Abraham, John viii. 56, saw, that is, foresaw his day and was glad." Dr. Clarke on the Trinity, p. 93.

‖ had cried out, N.

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46 he who seeth me, seeth him who sent me*. I am come
a light into the world, that whosoever believeth in me
47 may not remain in darkness. And if any man hear my
words, and believe not†, I condemn him not: (for I
came not to condemn the world, but to save the world:)
48 he who rejecteth me, and receiveth not my words, hath
that which condemneth him: the doctrine which I have
49 spoken, that will condemn him in the last day. For I
have not spoken of myself; but the Father who sent me,
he hath given me commandment, what I should enjoin,
50 and what I should speak. And I know that his com-
mandment is everlasting life: what therefore I speak, I
so speak as the Father hath given me in charge ‡."

CH. XIII. Now Jesus having known before the feast of the
passover‖, that his hour was come when he should depart
out of this world to the Father; and, having loved his
own that were in the world, he loved them to the end.
2 And supper being come, (the devil¶ having already put
into the heart of Judas Iscariot, *the son* of Simon, to de-
3 liver him up;) though *Jesus* knew, that the Father
gave all things into his hands, and that he came from
4 God, and was going to God**; *yet* he riseth from supper,
and layeth aside his *upper* garments; and took a napkin,
5 and girt himself. Then he poureth water into a vessel,
and began to wash the feet of the disciples, and to wipe
6 *them* with the napkin with which he was girded. So he
cometh to Simon Peter: [and] *Peter* saith unto him,
7 "Master, dost thou wash my feet?" Jesus answered and
said unto him, "What I do, thou knowest not now; but
8 thou wilt know presently††." Peter saith unto him,

* *Seeth him who sent me.*] Seeth a display of his goodness, wisdom, and power. N.
† Or, keep them not, MSS. ‡ enjoined me. N.
‖ Now before the feast of the passover, though Jesus knew.....yet, etc. N. See Bishop Pearce.
¶ The devil, that is, his own bad passions: q. d. being instigated by his avarice, etc.
** He came from God as his messenger to the world. See ch. i. 6; he was going to God, to give an account of his charge: his public mission and ministry being closed.
†† Or, as soon as I have done. See W.

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"Thou shalt never wash my feet." Jesus answered him,
9 "If I wash thee not, thou hast no part with me." Simon
Peter saith unto him, "Master, not my feet only, but
10 *mine* hands and head also." Jesus saith unto him, "He
that hath bathed, needeth to wash *his* feet only; and he
11 is altogether clean: and ye are clean, but not all." For
he knew who was to deliver him up: wherefore he said,
12 "Ye are not all clean." So after he had washed their
feet, and had taken his *upper* garments, and had again
placed himself at table, he said unto them, "Know ye
13 what I have done to you? Ye call me, Teacher, and
14 Master: and ye say well: for *so* I am. If I then, *your*
Master and Teacher, have washed your feet; ye also
15 ought to wash one another's feet: for I have given you
an example, that ye also may do as I have done to you.
16 Verily verily I say unto you, The servant is not greater
than his master; nor *is* the messenger greater than he
17 who sent him. If* ye know these things, happy are ye
when† ye do them.

18 "I speak not of you all: I know whom I have chosen:
but so the scripture is fulfilled, 'He that eateth bread
19 with me, hath lifted up his heel against me.' Now I tell
you before it come to pass, that, when it shall come to
20 pass, ye may believe that I am *he*. Verily verily I say
unto you, He that receiveth whom I shall send, receiveth
me; and he that receiveth me, receiveth him that sent
21 me." When Jesus had said thus, he was troubled in *his*
spirit, and testified, and said, "Verily verily I say unto
22 you, that one of you will deliver me up." Then the dis-
ciples looked on one another, doubting of whom he spake.
23 Now there was placed on the bosom of Jesus one of his
24 disciples, whom Jesus loved. Simon Peter therefore beck-
oneth to him, that he should ask who it might be of
25 whom *Jesus* spake. He then who leaned on the breast

* Since, N. † if, N.

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of Jesus, saith unto him, "Master, who is it?" Jesus answereth, "It is he to whom I shall give a piece of bread*, when I have dipped it." And when he had dipped the piece of bread, he giveth it to Judas Iscariot, *the son* of Simon. And, after the piece of bread, Satan entered into him†. Then saith Jesus unto him, "What thou doest, do quickly." Now no man at the table knew why *Jesus* spake this unto him. For some thought, because Judas had the purse, that Jesus had said unto him, "Buy *those things* which we have need of for the feast;" or, that he should give something to the poor. He then who had received the piece of bread*, went out immediately: now it was night. When he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified by him. Since God is glorified by him, God also will glorify him in himself, and will immediately glorify him. *My* children, *but* a little *time* longer I shall be with you. Ye will seek me: and, as I said to the Jews, 'Whither I go, ye cannot come,' so I now say to you. A new commandment I give unto you, that ye love one another; that, as I have loved you, ye also love one another. By this all *men* will know that ye are my disciples, if ye have love to one another."

Simon Peter saith unto him, "Master, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou wilt follow [me] hereafter." Peter saith unto him, "Master, why cannot I follow thee [now?] I will lay down my life for thy sake." Jesus answered him, "Wilt thou lay down thy life for

* N. m. sop, N. t.

† *Satan entered into him.*] "See on Luke xxii. 3, and ver. 2. From our Lord's action in such circumstances, Judas seems to have inferred that he was marked out as the traitor. This so enraged him, as to confirm his resolution of betraying Jesus immediately." N. Wicked men, instigated by their bad passions, are spoken of as possessed by Satan, or the devil; as madmen are represented as possessed by demons, or human ghosts, and with as little foundation. But it was the current language of the times.

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my sake? Verily verily I say unto thee, The cock will not crow*, till thou have denied me thrice.

CH. XIV. "Let not your heart be troubled: believe in God; 2 believe in me also. In my Father's house are many mansions; if *it were* not *so*, I would have told you. I go to 3 prepare a place for you. And after I shall have gone and prepared a place for you†, I will come again, and receive you to myself; that, where I am, ye also may be. 4 And whither I go, ye know; and the way ye know."

5 Thomas saith unto him, "Master, we know not whi- 6 ther thou goest; and how can we know the way?" Jesus saith unto him, "I am the way, and the truth, and 7 the life: no man cometh to the Father but by me. If ye knew me, ye would know my Father also‡: and hence- 8 forth ye know him, and have seen‖ him." Philip saith unto him, "Master, show us the Father; and it suf- 9 ficeth us." Jesus saith unto him, "Have I been so long with you, and dost thou not know me, Philip? He that hath seen me, hath seen¶ the Father: how then sayest thou, 10 'Show us the Father?' Believest thou not that I am in the Father, and the Father in me†† ? the words which I speak unto you, I speak not from myself; and the Fa- 11 ther, who abideth in me, he doeth the works. Believe me, that I *am* in the Father, and the Father in me: but 12 if not, believe [me] for the works themselves. Verily verily I say unto you, He who believeth in me, the works which I do he also shall do: and greater *works* than these he shall do, because I go to [my] Father;

* That is, the trumpet of the third watch, or the cock-crowing, shall not sound. See Theol. Repository, vol. vi. p. 105. and note on Luke xxii. 34.

† And although I go and prepare.....yet, N.

‡ "By knowing me, ye know and see the Father; because I clearly reveal his will, and display his power: ver. 10, 11." N.

‖ see, N.

¶ seeth, N.

†† "I am in the Father, and the Father is in me; because my doctrine is my Father's, and because my miracles are my Father's. See ch. x. 38." N.

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13 and whatsoever * ye shall ask in my name †, I will do;
14 that the Father may be glorified in the Son. If ye shall
ask any thing in my name, I will do *it*.
15 "If ye love me, keep my commandments. And I will
16 ask the Father, and he will give you another advocate ‡,
17 that he may abide with you for ever ‖; *even* the spirit of
truth, whom ¶ the world cannot receive, because it dis-
cerneth him not, nor knoweth him ‖‖; but ye shall know
him; for he |||| shall abide with you, and shall be in you.
18 I will not leave you destitute ††: I will come unto you ‡‡.
19 *But* a little time longer, and the world shall see me no
more; but ye shall see me: because I live, ye also shall
20 live. In that day ye shall know that I *am* in my Father,
21 and you in me, and I in you. He that hath my com-
mandments, and keepeth them, he it is who loveth me:
and he who loveth me, shall be loved by my Father;
and I will love him, and will manifest myself to him."
22 Judas (not Iscariot) saith unto him, "Master, how
is it that thou wilt soon manifest thyself to us, and not to
23 the world?" Jesus answered and said unto him, "If any
man love me, he will keep my words; and my Father
will love him, and we will come to him, and make *our*
24 abode with him. He who loveth me not, keepeth not my
words: and yet the word which ye hear, is not mine, but
the Father's who sent me.
25 "These things I speak unto you, while I abide with
26 you. But the Advocate ‡, *even* the holy spirit which
the Father will send in my name, he shall teach you all
things, and shall bring all things to your remembrance

* *whatsoever.*] "Whatsoever, in relation to your miracles and ministry, tends to glorify the Father through me." N.

† *In my name.*] "Eo quod dicamini et sitis discipuli mei." Cler. in Hamamond.

‡ Comforter, N. See his note.

‖ *For ever.*] As long as you live. Wetstein, Bishop Pearce. Our Lord himself was their Comforter for a few years only. Newcome.

¶ Or, which.

‖‖ Or, it.

†† Or, orphans, Gr.

‡‡ Or, I am coming to you. W.

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27 that I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be
28 dismayed. Ye have heard that I said unto you, 'I go away, and will come *again* unto you.' If ye loved me, ye would rejoice, because I go * to the Father: for [my]
29 Father is greater than I. And now I tell *it* you before it come to pass, that, when it cometh to pass, ye may be-
30 lieve. Hereafter I shall no longer † talk much with you; for the prince of the world cometh, and hath nothing in
31 me ‡. But *this must be* ||, that the world may know that I love the Father, and as the Father hath commanded me, so I do ¶. Arise, let us go hence.

CH. XV. "I am the true vine; and my Father is the
2 husbandman. Every branch in me which beareth not fruit, he taketh away: and every *branch* which beareth
3 fruit, he pruneth, that it may bear more fruit. Ye are now clean, through the words which I have spoken unto
4 you. Abide in me; and I *will abide* in you. As the branch cannot bear fruit of itself, unless it abide in
5 the vine; so neither can ye, unless ye abide in me. I am the vine; ye *are* the branches. He that abideth in me, and I in him, he beareth much fruit: for, severed
6 from me, ye can do nothing. If a man abide not in me, he shall be cast out as a *severed* branch, and shall wither: and men shall gather †† together *such branches*, and cast
7 *them* into the fire, and they shall be burned. If ye abide in me, and my words abide in you, ye shall ask what
8 ye will, and it shall be done for you. Herein is my Fa-

* because I said I go, R. T. † not, N.

‡ Some good copies read, "but will find nothing in me." q. d. I shall soon be arrested and brought before the tribunal of the magistrate as a criminal: but no crime will be proved against me. See ch. xii. 31, and the note there.

|| See Campbell. The words supplied by the Primate are, "I lay down my life."

¶ "The ruler of this world is coming: and I have nothing now to do but to convince the world that I love the Father, and do as he commanded me." Wakefield.

†† Gr. gather them together. See Symonds, p. 89.

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ther glorified that ye bear much fruit: so ye will be my
9 disciples. As the Father hath loved me, so I have loved
10 you: abide ye in my love. If ye keep my command-
ments, ye will abide in my love; as I have kept my Fa-
11 ther's commandments, and abide in his love. These
things I speak unto you, that my joy in you may abide,
12 and *that* your joy may be full. This is my commandment;
13 that ye love one another, as I have loved you. Greater
love than this hath no man, that a man lay down his life
14 for his friends. Ye are my friends, if ye do whatsoever
15 things I command you. Henceforth I call you not servants;
for the servant knoweth not what his master doeth: but I
call you friends; for all things which I have heard from
16 my Father, I have made known unto you. Ye have not
chosen me; but I have chosen you, and appointed you,
that ye may go and bear fruit, and *that* your fruit may
remain: that whatever ye shall ask the Father in my
name, he may give *it* you.
17 "These things I command you*, that ye may love
18 one another. If the world hate you, ye know that it
19 hated me before *it hated* you. If ye were of the world,
the world would love its own: but because ye are not of
the world, but I have chosen you out of the world, there-
20 fore the world hateth you. Remember the words which
I said unto you, 'The servant is not greater than his
master.' If they have persecuted me, they will persecute
you also: if they have kept my words, they will keep
21 yours also. But all these things they will do unto you
on account of my name; because they know not him
22 who sent me. If I had not come, and spoken unto them,
they would not have had sin: but now they have no ex-
23 cuse for their sin. He that hateth me, hateth my Father
24 also. If I had not done among them the works which
none other man did, they would not have had sin: but
now they have both seen, and have hated, both me and

* Or, I give you in charge.

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25 my Father. But *this cometh to pass*, that the words may
be fulfilled which are written in their law, 'They hated
me without a cause.'
26 "But when the Advocate * is come, whom I will send
unto you from the Father, *even* the spirit of truth which
27 proceedeth from the Father, he will testify of me. And
ye also shall testify, because ye have been with me from
the beginning.
CH. XVI. "These things I have spoken unto you, that ye
2 may not offend†. They will put you out of the syna-
gogues: yea, the time cometh, that whosoever killeth
3 you will think that he offereth God service. And these
things they will do, because they have not known the
4 Father, or me. But these things I have spoken unto
you, that, when the time shall come, ye may remember
that I told you of them. And these things I said not un-
to you from the beginning ‡, because I was with you.
5 But now I depart to him who sent me; and none of you
6 asketh me, 'Whither goest thou?' But because I have
spoken these things unto you, sorrow hath filled your
heart.
7 "Nevertheless, I tell you the truth: it is expedient
for you that I go away: for if I go not away, the Advo-
cate †† will not come unto you; but if I go, I will send
8 him unto you. And when he is come, he will convince
the world of sin, and of righteousness, and of judgement:
9 of sin, because they believe not in me; of righteousness,
10 because I go to my Father, and ye see me no longer;
11 of judgement, because the prince of this world is judged ‖.
12 I have still many things to say unto you; but ye cannot
13 bear *them* now. However, when he cometh, *even* the
spirit of truth, he will guide you into all the truth: for he
will not speak of himself; but whatsoever he shall hear,
that he will speak: and he will show you things to come.

* Comforter, N. † Or, fall away, or, be enmared. See Campbell.
‡ Or, at first. See ch. i. 1, 2. †† Comforter, N. ‖ See ch. xii. 31; xiv. 30.

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14 He will glorify me: for he will receive of mine, and
15 will declare it unto you. All things which the Father
hath are mine*: therefore I have said, that he will re-
16 ceive of mine, and will declare it unto you. A little
time, and ye will not see me: and again a little time, and
ye will see me; because I go to the Father."
17 Then said *some* of his disciples among themselves,
"What is this which he saith unto us, 'A little time,
and ye will not see me: and again, a little time, and ye
18 will see me:' and, 'Because I go to the Father?'" They
said therefore, "What is this which he saith, 'A little
19 time?' we know not what he speaketh." *Now* Jesus
knew that they were desirous to ask him, and said unto
them, "Do ye inquire among yourselves concerning this,
that I said, 'A little time, and ye will not see me: and
20 again, a little time, and ye will see me?' Verily verily I
say unto you, that ye will weep and lament, but the
world will rejoice: and ye will be sorrowful, but your
21 sorrow shall be turned into joy. A woman, when she is
in travail, hath sorrow, because her hour is come; but
when she hath brought forth the child, she remembereth
no more the affliction, for joy that a man is born into the
22 world. And thus ye have sorrow now: but I will see
you again, and your heart shall rejoice, and your joy no
23 man shall take from you. And in that day ye shall re-
quest nothing of me: Verily verily I say unto you, What-
soever ye shall ask the Father in my name, he will give
24 *it* you. Hitherto have ye asked nothing in my name:
ask, and ye shall receive, that your joy may be full.
25 These things I have spoken to you in dark speeches†:
the time cometh when I shall no more speak unto you in
dark speeches, but I shall show you plainly concerning‡
26 the Father. In that day, ye shall ask in my name; and I

* "Every thing which relates to the kingdom of God in the world is committed to my direction and superintendance." Dr. Priestley.

† Or, figures, or, parables. ‡ of, N.

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say not unto you that I will request the Father for you:
27 for the Father himself loveth you, because ye love me,
28 and believe that I came forth from God*. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." His disciples
29 say unto him, "Lo, now thou speakest plainly, and
30 speakest no dark speech. Now we know that thou knowest all things, and needest not that any one should ask thee: by this we believe that thou camest forth from
31 God." Jesus answered them, "Do ye now believe?
32 Behold, the hour cometh, yea, is now come, that ye will be scattered every man to his own *home*, and will leave me alone: and yet I am not alone, because the Father is
33 with me. These things I have spoken unto you, that in me ye may have peace. In the world ye will have affliction: but be of good courage; I have overcome the world."

CH. XVII. Jesus spake these words, and lifted up his eyes to heaven, and said, "Father, the hour is come; glorify
2 thy Son, that thy Son also may glorify thee: as thou hast given him power over all men, that he may give
3 everlasting life to all whom thou hast given him. And this is everlasting life, that they may know thee to be the only true God, and Jesus thy messenger *to be* the Christ†.
4 I have glorified thee on the earth: I have finished the work
5 which thou hast given me to do. And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was‡.

* I came forth from the Father, q. d. I was sent by him as his messenger to mankind. See ch. xiii. 3.

† See Wakefield and Lindsey (List, etc. p. 40). The Primate's version is, "that they may know thee, the only true God, and him whom thou hast sent, even Jesus Christ." Observe, here, that there is but one true God, and that Jesus Christ is expressly excluded from being that true God, and contra-distinguished from him as his messenger. Lindsey, Ibid. p. 60.

‡ Or, as Mr. Wakefield renders it, "with that glory, thine own glory, which I had before the world was." The glory which is the object of our Lord's petition is that glory of which he speaks, ver. 22; the glory of instructing and converting mankind, verses 6–14. This glory he had given to his apostles, ver. 22; that is, he *intended* it for them.

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6 "I have manifested thy name to the men whom thou
hast given me out of the world: they were thine, and
thou gavest them to me; and they have kept thy word.
7 Now they know that all things, whatsoever thou hast
8 given me, are from thee. For I have given them the words
which thou gavest me; and they have received them, and
have surely known that I came forth from thee, and have
9 believed thou hast sent me. I request for them; I request
not for the world, but for those whom thou hast given me;
10 for they are thine. And all mine are thine *, and thine
11 *are* mine †; and I am glorified through them ‡. And now
I am‖ no longer in the world; but these are¶ in the
world, and I shall go to thee. Holy Father, keep them
in that name of thine †† which thou hast given me; that
12 they may be one‖‖, as we *are*. While I was with them
in the world, I kept them in thy name: those whom thou
gavest me, I have preserved; and none of them is de-
stroyed ‡‡, but the son of destruction; so that the scrip-
13 ture is fulfilled. But now I go to thee, and I speak
these things in the world, that they may have my joy *on*
14 *their account* completed in them. I have given them thy
words; and the world hath hated them, because they are
15 not of the world, as I am not of the world. I request not

The same glory the Father had given to him: that is, had *reserved* it for him, and purposed to bestow it upon him. He had it therefore with the Father before the world was, that is, in the Father's purpose and decree. In the language of the scriptures, *what God determines to bring to pass* is represented *as actually accomplished*. Thus, the dead are represented as living, Luke xx. 36, 37, 38. Believers are spoken of as already glorified, Rom. viii. 29, 30. Things that are not, are called as though they were, Rom. iv. 17. And in ver. 12. of this chapter, Judas is said to be destroyed; though he was then living, and actually bargaining with the priests and rulers to betray his master. See also ver. 10. Eph. i. 4; 2 Tim. i. 9; Rev. xiii. 8; Heb. x. 34; ~~Eph. i. 4; 2 Tim. i. 9; Rev. xiii. 8; Heb. x. 34.~~ *Isaiah XLV. 1.*

* *are thine.*] "As the original giver," N.

† *are mine.*] "By thy unbounded communications." N.

‡ *through them.*] "As my disciples," N. See ver. 8.

‖ shall be, N. ¶ will be, N. See ver. 12.

†† *in that name of thine.*] "In the belief and profession of me as the Christ," N.

‖‖ Gr. one thing. N.

‡‡ That is spoken of as *actually done*, which was certainly *future*. See ver. 8.

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that thou wouldest take them out of the world, but that
16 thou wouldest keep them from evil *. They are not of
17 the world; as I am not of the world. Sanctify them
18 through thy truth: thy word is truth. As thou hast sent
me into the world, I also have sent them into the world †.
19 And for their sakes I sanctify myself, that they also may
be sanctified through the truth.

20 "Nor do I pray ‡ for these only, but for those also who
21 *shall* believe in me through their words; that all may be
one ‖; ¶¶ as thou, Father, *art* in me, and I in thee, that
they also may be [one] in us: that the world may be-
22 lieve that thou hast sent me. And the glory which
thou hast given ¶ me, I have given them; that they
23 may be one, as we are one: I in them, and thou in
me; that they may be perfected in one; and that the
world may know that thou hast sent me, and hast loved
24 them, as thou hast loved me. Father, I desire that those
also, whom thou hast given me, may be with me where I
am ††; that they may behold my glory, which thou hast
given me ‡‡: for thou lovedst me before the foundation of
25 the world ‖‖. O righteous Father, the world hath not
known thee: but I have known thee, and these have
26 known that thou hast sent me. And I have made known
unto them thy name, and will make *it* known: that the
love, with which thou hast loved me, may be in them;
and I in them."

CH. XVIII. When Jesus had spoken these words, he went

* Or, out of the evil.

† This text shews, that *to be sent into the world*, does not express or imply a pre-existent state, but a divine commission for the instruction of mankind.

‡ request, N.

‖ Gr. one thing. One in affection; and in co-operation for the advancement of truth and goodness. N. ¶¶ that as, N. ¶ gavest, N.

†† shall be, N. but in the original it is "I am." And through the whole of this excellent prayer, that is continually spoken of as present, or past, which was then future, and had no existence but in the divine decree.

‡‡ *which thou hast given me.*] "Quem constituisti mihi dare. Grot. See ver. 5. and ch. xii. 41." Newcome. ‖‖ See ver. 5. and Rev. xiii. 8.

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forth with his disciples over the brook Kedron, where was a garden, into which he and his disciples entered.
2 And Judas also, who delivered him up, knew the place:
3 for Jesus often resorted thither with his disciples. Judas then, having received a band *of soldiers*, and officers from the chief-priests and Pharisees, cometh thither with lan-
4 terns, and lamps, and weapons. Upon this Jesus, knowing all things which were to befal him*, went forth, and
5 said unto them, "Whom seek ye?" They answered him, "Jesus of Nazareth." Jesus saith unto them, "I am *he*." And Judas also, who delivered him up, stood with
6 them. As soon then as he had said unto them, 'I am
7 *he*,' they went backward, and fell on the ground. Then he asked them again, "Whom seek ye?" And they said,
8 "Jesus of Nazareth." Jesus answered, "I told you that
9 I am *he*: if therefore ye seek me, let these depart." (That the words might be fulfilled, which he spake, "Of those whom thou gavest me, I have lost none.")
10 Then Simon Peter, having a sword, drew it, and struck a servant of the high-priest, and cut off his right ear.
11 Now the servant's name was Malchus. Then said Jesus to Peter, "Put up the sword into the sheath: the cup which my Father hath given me, shall I not drink it?"
12 Then the band, and the commander, and the officers of
13 the Jews, took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, who
14 was high-priest that year. Now Caiaphas was he who had given counsel to the Jews, that it was expedient that one man should die for the people.

* Nothing more beautifully illustrates the dignity of our Lord's character, than this distinct foreknowledge of every circumstance of his approaching sufferings. This distinguishes Christ from all other martyrs and confessors, and fully accounts for his agony in the garden, and the horror which he often expresses at the prospect of what was to happen. It likewise enhances the moral value of his resignation to the divine will, and exhibits his fortitude in a striking light, after his mind had been tranquillized and fortified by his prayer in the garden. See Heb. v. 7. He was heard, so as to be delivered from his fear.

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15 And Simon Peter followed Jesus, and *so did* another disciple; and that disciple was known to the high-priest, and entered with Jesus into the palace of the high-priest.
16 But Peter stood at the door without. Then that other disciple, who was known to the high-priest, went out, and spake to her who kept the door; and brought in Pe-
17 ter. Then the maid-servant who kept the door saith to Peter, "Art not thou also *one* of this man's disciples?"
18 He saith, "I am not." And the servants and officers stood and warmed themselves, having made a fire of coals; for it was cold. And Peter stood with them, and warmed himself.
19 Now the high-priest asked Jesus concerning* his dis-
20 ciples, and concerning* his doctrine. Jesus answered him, "I spoke† openly to the world; I have always taught in the synagogue, and in the temple, whither all
21 the Jews resort; and in secret I spoke nothing. Why askest thou me? ask those that heard me, what I have
22 spoken to them: behold, they know what I said." And when he had said these words, one of the officers who stood by struck Jesus with the palm of his hand, and
23 said, "Answerest thou the high-priest thus?" Jesus answered him, "If I have spoken evil, bear witness of the
24 evil: but if well, why dost thou smite me?" (*Now* Annas had sent him bound to Caiaphas the high-priest.)
25 And Simon Peter stood and warmed himself. Then they said to him, "Art not thou also one of his disci-
26 ples?" He denied *it*, and said, "I am not." One of the servants of the high-priest, being the kinsman of him whose ear Peter cut off, saith, "Did not I see thee in the
27 garden with him?" Peter then denied *it* again; and immediately the cock crew‡.
28 [Then] *the Jews* bring Jesus from Caiaphas, to the

* of, N. † I have spoken, N.

‡ The trumpet sounded at the beginning of the third watch, called the cock-crowing: this was at midnight.

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judgement-hall; and it was early: and they themselves went not into the judgement-hall, lest they should be de-
29 filed; but that they might eat the passover. Pilate therefore went out unto them, and said, "What accusation bring
30 ye against this man?" They answered and said unto him, "If he were not a malefactor, we would not have deli-
31 vered him up unto thee." Then Pilate said unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "We are not allowed
32 to put any man to death." (So that the words of Jesus were fulfilled, which he spake, signifying what death he
33 was to die.) Then Pilate entered again into the judgement-hall, and called Jesus, and said unto him, "Art
34 thou the king of the Jews?" Jesus answered [him], "Sayest thou this of thyself; or have others told it thee
35 of me?" Pilate answered, "Am I a Jew? Thine own nation, and the chief-priests, have delivered thee up unto
36 me. What hast thou done?" Jesus answered, "My kingdom is not of this world. If my kingdom had been of this world, then my servants would have contended, that I might not be delivered up to the Jews: but indeed my
37 kingdom is not hence." Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest *truly* that I am a king*. For this cause I was born, and for this cause I came into the world, that I might bear witness to the truth. Every one that is of the truth,
38 hearkeneth to my voice." Pilate saith unto him, "What is truth?" And when he had said this, he went out again to the Jews, and saith unto them, "I find no fault in
39 him. But ye have a custom that I should release to you one at the passover: will ye therefore that I release to
40 you the King of the Jews?" Then all cried out, †saying, "Not this man, but Barabbas." Now Barabbas was a robber.

* Or, Thou sayest *truly*; for I am a king. N. m.

† in their turn, N. The word πάλιν is omitted in some MSS. of good authority.

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CH. XIX. Then Pilate upon this took Jesus, and scourged
2 *him*. And the soldiers platted a crown of thorns *, and
put it on his head; and they clothed him with a purple
3 garment, and said, "Hail, King of the Jews." And
4 they struck him with the palms of their hands. *Then* Pi-
late went out again, and saith unto them, "See, I bring
him out to you, that ye may know that I find no fault in
5 him." Then Jesus came out, wearing the crown of
thorns, and the purple garment. And *Pilate* saith unto
6 them, "See, the man." When therefore the chief-priests
and the officers saw him, they cried out, saying, "Cru-
cify *him*, crucify him." Pilate saith unto them, "Take
ye him, and crucify *him*: for I find no fault in him."
7 The Jews answered him, "We have a law, and by our
law he ought to die, because he made himself a† son of
God."

8 When Pilate therefore heard these words, he was the
9 more afraid; and went again into the judgement-hall,
and saith to Jesus, "Whence art thou?" But Jesus gave
10 him no answer. Pilate saith to him, "Speakest thou
not to me? knowest thou not that I have authority ‡ to
11 crucify thee, and have authority to release thee?" Jesus
answered, "Thou couldest have no authority against me,
unless it had been given thee from above: for this reason¶,
he that delivered me up unto thee hath greater sin."
12 Thenceforth Pilate sought to release him: but the Jews
cried out, saying, "If thou release this man, thou art
not Cæsar's friend. Whosoever maketh himself a king,
speaketh against Cæsar."
13 When Pilate therefore heard these words, he brought
Jesus out; and sat down on the judgement-seat, in a place

* Most probably of acanthus or bearsfoot; a soft and flexible herb, which grew in abundance in the vicinity of Jerusalem. The design of the Roman soldiers was not so much to torment Jesus, as to insult him, and to deride his pretensions to royalty. Pilate still wished to release him. See ver. 4. Bishop Pearce on Matt. xxvii. 29.

† *the*, N. ‡ power, N. ¶ See Pearce. Concerning this matter, N.

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which is called the Pavement, but in the Hebrew, Gab-
14 batha: (Now it was the preparation-*day* of the passover, and about the third hour*:) and he saith unto the Jews,
15 "See, your king." But they cried out, "Away, away with *him*†, crucify him." Pilate saith unto them, "Shall I crucify your King?" The chief-priests answered, "We
16 have no king but Cæsar." Then upon this *Pilate* delivered him up unto them to be crucified.

17 And they took Jesus, and led him away. And he, carrying his cross, went out to a place called *The place* of
18 skulls; which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on each
19 side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross: and the writing was,
20 JESUS OF NAZARETH, THE KING OF THE JEWS. And many of the Jews read this title; for the place where Jesus was crucified was near the city: and it was written in
21 Hebrew, *and* Greek, *and* Latin. Upon this the chief-priests of the Jews said to Pilate, "Write not, 'The King of the Jews;' but that he said, 'I am King of the
22 Jews.'" Pilate answered, "What I have written, I have
23 written." Then the soldiers, when they had crucified Jesus, took his *outer* garments, and made four parts, to every soldier a part; and *his* vest also: now the vest was
24 without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be." So that the scripture was fulfilled, which saith, "They divided my garments among them, and for my vesture they cast lots." These things therefore the soldiers did.

25 Now there stood‡ by the cross of Jesus, his mother,

* the sixth hour, R. T. "To the authorities for τρίτην in Griesbach, Birch adds cod. Palatinus 220, Vindebonensis Lambecii 30 in margine a prima manu. The Greek *episema*, or mark for *six*, and the *gamma*, or mark for *three*, might easily be confounded." N.

† See Campbell. Destroy *him*, destroy *him*. N.

‡ Now his mother stood, N.

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and his mother's sister, Mary *the wife* of Clopas, and
26 Mary Magdalene. When Jesus therefore saw his mother,
and the disciple standing by whom he loved, he saith to
27 his mother, "Woman, behold, thy son." Then he saith
to the disciple, "Behold, thy mother." And from that
hour the disciple took her to his own *home*.

28 After this, Jesus, knowing that all things were now
finished, that the scripture might be fulfilled, saith, "I
29 thirst." Now a vessel was set, full of vinegar. And
some filled a sponge with vinegar, and put it upon hyssop,
30 and raised it to his mouth. When Jesus therefore had
received the vinegar, he said, "It is finished:" and he
bowed his head, and expired*.

31 The Jews therefore, because it was the *day of* prepa-
ration, that the bodies might not remain upon the cross
on the sabbath (for that sabbath was a great day) be-
sought Pilate that their legs might be broken, and *that*
32 they might be taken away. Then the soldiers came, and
brake the legs of the first, and of the other that was cru-
33 cified with *Jesus*: but when they came to Jesus, and saw
34 that he was dead already, they brake not his legs: but
one of the soldiers pierced his side with a spear, and im-
35 mediately there came out blood and water. And he who
saw *these things* beareth witness; (and his witness is true,
and he knoweth that he saith truly;) that ye also may
36 believe. For these things were done, so that the scrip-
ture was fulfilled, "A bone of it shall not be broken."
37 And again another *part of* scripture saith, "They shall
look on him whom they pierced."

38 [Now] after this, Joseph of Arimathea (being a dis-
ciple of Jesus, but a concealed one for fear of the Jews,)
besought Pilate that he might take away the body of
Jesus: and Pilate gave *him* leave. He came therefore,
39 and took the body of Jesus. And Nicodemus also came

* yielded up his spirit. N. See Wakefield.

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(he that at first had come to Jesus by night,) bringing
a mixture of myrrh and aloes, about *the weight of* an
40 hundred pounds. Then they took the body of Jesus, and
wound it in linen bands with the spices, as the manner of
41 the Jews is to embalm. Now in the place where he was
crucified was a garden; and in the garden a new sepul-
42 chre, in which no man had ever been laid. There they
laid Jesus therefore, because of the preparation-*day* of the
Jews; for the sepulchre was near.

CH. XX. 1 BUT *on* the first *day* of the week Mary Magdalene
cometh to the sepulchre in the morning, when it was yet
dark, and seeth the stone taken away from the sepulchre.
2 She runneth therefore, and cometh to Simon Peter, and
to the other disciple whom Jesus loved; and saith unto
them, "they have taken away the Lord* out of the
sepulchre; and we know not where they have laid him."
3 Peter therefore went out, and that other disciple; and
4 they came to the sepulchre. Now they both ran together:
but the other disciple outran Peter, and came first to the
5 sepulchre. And when he had stooped down to look in,
6 he seeth the linen bands lying; but he went not in. Then
cometh Simon Peter, following him; and he went into
7 the sepulchre, and seeth the linen bands lying; and the
napkin, which had been about *Jesus's* head, not lying
with the linen bands, but wrapped up apart in another
8 place. Then went in that other disciple also, who came
9 first to the sepulchre; and he saw and believed not†. For
as yet they knew not the scripture, that *Jesus* must rise
10 again from the dead. Then the disciples went again to
their own home.

11 But Mary stood without at the sepulchre, weeping;
and, as she wept, she stooped down to look into the se-

* Or, our Master. N. m.

† "So the Cambridge MS. in the Greek; but not in the Latin translation of it. The following verse assigns a reason for the unbelief of St. John and St. Peter." N. The received text reads, "he saw and believed."

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12 pulchre ; and seeth two angels in white, sitting, one at
the head and the other at the feet, where the body of
13 Jesus had lain. And they say unto her, "Woman, why
weepest thou?" She saith unto them, "Because they
have taken away my Lord*, and I know not where they
14 have laid him." When she had said thus, she turned
herself back, and seeth Jesus standing ; but knew not that
15 it was Jesus. Jesus saith unto her, "Woman, why
weepest thou? whom seekest thou?" She, supposing him
to be the keeper of the garden, saith unto him, "Sir, if
thou have carried him hence, tell me where thou hast laid
16 him, and I will take him away." Jesus saith unto her,
"Mary." She turned, and saith unto him in the He-
brew tongue, "Rabboni." Which signifieth, My Teach-
17 er†. Jesus saith unto her, "Embrace me not: for I do
not yet ascend to my Father: but go to my brethren, and
say unto them, 'I ascend‡ to my Father and your Father,
18 and *to* my God and your God.'" Mary Magdalene
cometh and telleth the disciples that she had seen the
Lord, and that he had said these things unto her.

19 Then in the evening of that day, being the first *day* of
the week, the doors where the disciples were assembled
having been shut for fear of the Jews, Jesus came and
stood in the midst; and saith unto them, "Peace *be* unto
20 you." And when he had said this, he shewed them *his*
hands and his side. Then the disciples were glad, when
21 they saw the Lord. Then Jesus said to them again,
"Peace *be* unto you: as the Father sent me, so I send
22 you." And when he had said this, he breathed on *them*,
23 and saith unto them, "Receive ye the holy spirit. If ye
remit the sins of any, they are remitted unto them; if
ye retain *them*, they are retained."

24 But Thomas, called Didymus, one of the twelve, was
25 not with them when Jesus came. Then the other disciples

* Or, Master, N. m. † N. m. Master, N. t. ‡ I *shall* ascend. N.

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said unto him, "We have seen the Lord*." But he said unto them, "Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put mine hand into his side, I shall not believe."

26 And, within eight days†, his disciples were again within, and Thomas with them: *then* Jesus cometh, the doors having been shut, and stood in the midst, and said, "Peace
27 *be* unto you." Then he saith to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thine hand, and put it into my side; and be not unbelieving,
28 but believing." Thomas answered, and said unto him,
29 "My Lord, and my God‡!" Jesus saith unto him, "Because thou hast seen me, thou hast believed; happy *are* they that have not seen, and *yet* have believed."

30 Now Jesus did many other signs in the presence of his
31 disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life through his name.

CH. XXI. After these things Jesus shewed himself again to the disciples at the lake of Tiberias: and in this manner
2 he shewed *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and *the sons* of Zebedee, and two others of his
3 disciples. Simon Peter saith unto them, "I am going to fish." They say unto him, "We also *will* go with thee." They departed, and went into a ship immediately; and
4 on that night they caught nothing. But when morning was now come, Jesus stood on the shore: the disciples
5 however knew not that it was Jesus. Then Jesus saith unto them, "Young men‖, have ye any food?" They
6 answered him, "No." And he said unto them, "Cast

* Or, our Master. † Or, eight days after.

‡ "These words are usually understood as a confession. Beza says that they are an exclamation: q. d. 'My Lord! and my God!' how great is thy power! Eph. 19, 20.' Whitby's Last Thoughts, 2d ed. p. 78." Newcome.

‖ *My* children, N. See Townson.

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the net on the right side of the ship, and ye will get *some*." They cast *it* therefore: and now they were not
7 able to draw it, for the multitude of fishes. Wherefore that disciple whom Jesus loved saith to Peter, "It is the Lord*." Now, when Simon Peter heard that it was the Lord, he girt on *his* upper garment (for he was naked),
8 and cast himself into the lake. And the other disciples came in the vessel, (for they were not far from land, but as it were two hundred cubits) dragging the net *full* of
9 fishes. As soon then as they landed, they see a fire of
10 coals lying, and fish laid thereon; and bread. Jesus saith unto them, "Bring of the fishes which ye have now
11 caught." Simon Peter went *into the vessel*, and drew the net to land, full of great fishes, an hundred and fifty-three: and although there were so many, yet the net was
12 not broken. Jesus saith unto them, "Come *and* dine." Now none of the disciples durst inquire of him, "Who
13 art thou?" knowing that it was the Lord. Jesus [then] cometh, and taketh bread, and giveth to them, and fish
14 in like manner. Jesus shewed himself to his disciples now this third time, after he had risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, "Simon *son* of Jonah, lovest thou me more than these *love me*† *?*" He saith unto *Jesus*, "Yes, Lord‡: thou
16 knowest that I love thee." *Jesus* saith unto him, "Feed my lambs." *Jesus* saith to him again a second time; "Simon *son* of Jonah, lovest thou me?" He saith unto *Jesus*, "Yes, Lord: thou knowest that I love thee." *Jesus*
17 saith unto him, "Tend my sheep." *Jesus* saith unto him the third time, "Simon, *son* of Jonah, lovest thou me?" Peter was grieved that *Jesus* said unto him the third time, "Lovest thou me?" and he said unto *Jesus*, "Lord, thou knowest all things; thou knowest that I love thee." Jesus

* Or, our Master.

† Or, more than *thou lovest* these *things?* See Bishop Pearce. The original is ambiguous.

‡ Or, Master.

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18 saith unto him, "Feed my sheep. Verily verily I say unto thee, When thou wast young, thou didst gird thyself and walk whither thou wouldest: but when thou shalt be old, thou wilt stretch forth thine hands, and another will gird thee, and carry *thee* whither thou would-
19 est not." Now he spake this, signifying by what death *Peter* would glorify God. And when he had spoken this, he saith to *Peter*, "Follow me."

20 Then Peter turned about, and seeth the disciple whom Jesus loved following; who had leaned on his breast also at supper, and had said, "Lord, which is he who de-
21 livereth thee up?" When Peter saw him, he saith to
22 Jesus, "Lord, and what *shall* this man *do?*" Jesus saith unto him, "If I will that he remain till I come, what *is*
23 *that* to thee? Follow thou me." This report therefore went abroad among the brethren, that this disciple was not* to die; yet Jesus said not to him, "He shall not die;" but, "If I will that he remain till I come, what *is that* to thee?"

24 This is the disciple who testified of these things, and wrote these things: and we know that his testimony is
25 true†. And there are many other things also that Jesus did, which, if they were written every one, I think that even the world itself could not contain the books *which would be* written‡.

* N.m. should not, N. t.

† "These words are an early testimony of eye-witnesses to the truth of St. John's gospel: they may have been admitted from the margin into the text." Newcome.

‡ "Grotius and Le Clere reject this whole chapter: but Wetstein admits it.

"Hammond considers the two last verses as the attestation of the Asiatic bishops; at whose request Eusebius affirms that John wrote his gospel.

"Dr. Owen thinks that from καὶ οἴδαμεν, in ver. 24, to the end of ver. 25, is an addition, perhaps a very early one, by another hand. Bowyer, 4to." Newcome.

The postscripts are various, and of little authority. Some of them relate that the gospel of John was written at Ephesus in the Greek language, in the reign of Domitian, or, as others say, of Trajan; after his return from his banishment at Patmos.

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THE ACTS

OF

THE APOSTLES.

CHAP. I.

THE former relation, I made*, O Theophilus, concerning all which Jesus undertook† both to do and to teach,
2 until the day in which he was taken up, after having given commandments, by the holy spirit, to the apostles
3 whom he had chosen: to whom he also shewed himself alive, after his suffering, by many infallible proofs; being seen by them forty days, and speaking of the things
4 concerning the kingdom of God. And *then*, assembling them together, he commanded them not to depart from Jerusalem, but to wait‡ for the promise of the Father;
5 "which," *said he*, "ye have heard from me. For John indeed baptized with water; but ye shall be baptized
6 with the holy spirit not many days hence." When therefore they were come together, they asked him, saying, "Lord, art thou at this time restoring‖ the kingdom to
7 Israel?" And he said unto them, "It is not for you to know the times or seasons, which the Father hath put in
8 his own disposal. But ye shall receive power, when the holy spirit is come upon you: and ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Sa-
9 maria, and to the uttermost part of the earth." And when he had spoken these things, while they beheld,

* I made the former relation, etc. N. † Gr. began. Or, both did and taught.
‡ that they should not depart, but should wait, N. ‖ wilt thou....restore, N.

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he was taken up ; and a cloud received him out of their
10 sight. And while they looked earnestly toward heaven*
as he went *up*, behold, two men stood by them in white
11 apparel ; who said also, "Ye men of Galilee, why stand
ye looking toward heaven ? this Jesus, that is taken up
from you into heaven, shall so come *again* in like manner
as ye have seen him go into heaven."
12 Then they returned to Jerusalem from the mount call-
ed Olivet, which is near Jerusalem, a sabbath-day's jour-
13 ney†. And when they entered *the city*, they went into an
upper room, where abode Peter and James and John and
Andrew, Philip and Thomas, Bartholomew and Mat-
thew, James *the son* of Alpheus, and Simon Zelotes, and
14 Judas *the brother* of James. All these stedfastly continued
with one consent in prayer‡, with *certain* women, and
Mary the mother of Jesus, and with his brethren.
15 And in those days Peter stood up in the midst of the
disciples, and said, (now the number of the†† persons to-
16 gether was about an hundred and twenty ;) "Brethren,
this *part of* scripture, which the holy spirit spake before
by the mouth of David, must needs be fulfilled concern-
17 ing Judas, that was guide to those who took Jesus ; for
he was numbered with us, and obtained the allotment of
18 this ministry." || Now this man caused a field to be pur-
chased with the reward of *his* iniquity ; (and, when he
had fallen on his face, he burst asunder in the midst, and
19 all his bowels gushed out) : || and it was known to all
who dwelt in Jerusalem ; so that the field was called in

* Or, as he was going up to heaven.

† "The Syriac version says that this was about seven furlongs. The Talmudists reckon it two thousand cubits, the distance between the ark and the Israelites in journeying : Josh. iii. 4 : which the Jews estimated at a Roman mile. Biscoe's Boyle's Lectures, p. 393." Newcome.

‡ R. T. adds, "and supplication." †† Gr. names. N. t. Sym. 131.

‖ 18, 19. "These verses may be considered as the words of St. Luke, the historian : and from the phrase *in their proper tongue*, compared with Col. iv. 11, 14. some infer that Luke was a gentile." Newcome.

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their own language, Aceldama, that is, The field of blood.
20 "For it is written in the book of Psalms, 'Let his habita-
tion be desolate; and let no man dwell therein.' And,
21 'His office let another take.' Wherefore, of these men
that accompanied us all the time when the Lord Jesus
22 consorted with us*, having begun from the baptism of
John to that day on which he was taken up from us, one
must *be appointed to* become a witness with us of his re-
23 surrection." Then they set apart two; Joseph, called
24 Barsabas, who was surnamed Justus, and Matthias. And
when they had prayed, they said, "Thou, Lord, who
knowest the hearts of all *men*, shew which of these two
25 thou hast chosen, that he may take the allotment of this
ministry and apostleship, from which Judas by transgres-
26 sion fell, so that he went to his own place." And their
lots were cast: and the lot fell upon Matthias; and he
was numbered with the eleven apostles.

CH. II. Now when the day of Pentecost† was come, they
2 were all with one consent in the same place. And sud-
denly there came from heaven a sound, as of a rushing
mighty wind; and it filled all the house where they were
3 sitting. And divided tongues, as of fire, appeared to
4 them; and *a*‡ *tongue* sat on each of them. And they were
all filled with the holy spirit; and began to speak in dif-
5 ferent languages, as the spirit gave them utterance. Now
there were dwelling at Jerusalem, Jews, religious men,
6 out of every nation under heaven. And when this report
was spread abroad, the multitude came together, and
were perplexed, because every man heard them speak-
7 ing in his own language. And they were all amazed,
and wondered, saying one to another, "Behold, are not
8 all these who speak Galileans? How then hear we every

* Gr. went in and out among us. Symonds, 131. N. m.
† "The fiftieth day, reckoning as the law directs; Lev. xxiii. 11, 15, 16." Newcome.
‡ Or, *one tongue*.

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man in our own language, in which we were born?
9 Parthians, and Medes, and Elamites, and dwellers in
Mesopotamia, and in Judea* and Cappadocia, in Pon-
10 tus and Asia, in Phrygia and Pamphylia, in Egypt and
in the parts of Libya about Cyrene, and strangers from
11 Rome both Jews and proselytes, Cretans *also* and Ara-
bians; we hear them speaking in our own tongues the
12 wonderful works of God." And they were all amazed,
and doubted; saying one to another, "What can this
13 mean?" But others, scoffing, said, "These men are
14 full of new wine." But when Peter and the eleven had
stood up, he lifted up his voice, and said unto them,
"Ye Jews, and all ye who dwell in Jerusalem, be this
15 known unto you, and hearken to my words. For these
are not drunken, as ye suppose; since it is but the third
16 hour of the day. But this is what was spoken by the pro-
17 phet Joel, 'And it shall come to pass in the last days,
saith God, *that* I will pour out my spirit† upon all flesh:
and your sons and your daughters shall prophesy, and
your young men shall see visions, and your old men shall
18 dream dreams: and on my men-servants and on my maid-
servants I will pour out my spirit in those days; and they
19 shall prophesy: ‡and I will shew wonders in heaven
above, and signs on the earth beneath; blood, and fire,
20 and vapour of smoke. ‡The sun shall be turned into
darkness, and the moon into blood, before the great and
21 signal day of the Lord come. And it shall come to pass,
that whosoever shall call on the name of the Lord shall
22 be delivered‖.' Ye men of Israel, hear these words: Jesus
of Nazareth, a man from God, manifested among you¶
by mighty works and wonders and signs, which God

* "India, Idumea, Cilicia, Bithynia, Lydia; are different conjectures." Newcome.

† Gr. of my spirit.

‡ 19, 20. "These verses refer to the destruction of Jerusalem." N.

‖ "The providence of God preserved the Christians, at the time when such unexampled calamities befel the Jews." Newcome.

¶ See bishop Pearce. A man whom God hath attested among you. N

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did by him in the midst of you, as ye yourselves [also]
23 know; him, being delivered up *to you* by the determinate
counsel and foreknowledge of God, [ye have taken; and]
24 by wicked hands ye have crucified and slain: whom God
hath raised up, having loosed the bands of death; be-
cause it was not possible* that he should be holden by
25 it. For David speaketh concerning him, 'I saw the
Lord always before me; for he is on my right hand, so
26 that I cannot be moved. Wherefore my heart rejoiced,
and my tongue was glad: moreover my flesh also will
27 rest in hope; because thou wilt not leave me in the grave;
28 nor suffer thine holy one to see corruption. Thou hast
made known to me the ways of life; thou wilt make me
29 full of joy with thy countenance.' Brethren, let me
plainly speak to you of the patriarch David, that he both
died and was buried, and his sepulchre is among us to this
30 day. Wherefore, being a prophet, and knowing that
God had sworn to him with an oath, that of the fruit of
31 his loins† he would place *successors* on his throne; he
foresaw‡ *this*, and spake concerning the resurrection of
Christ; that he‖ was not left in the grave, nor did his
32 flesh see corruption. This Jesus God raised up¶; of
33 which all we are witnesses. Having therefore been exalt-
ed to the right hand of God, and having received from
the Father the promise of the holy spirit, he hath poured
34 out this, which ye now see and hear. For David hath
not ascended into the heavens: but he himself saith,
'Jehovah said unto my Lord, Sit thou on my right hand,
35 until I make thine enemies thy footstool.' Wherefore let

* "It was unfit in itself, and contrary to the tenour of prophecy." Newcome.

† according to the flesh he would raise up Christ to sit on his throne, R. T. These words are wanting in the Alex. Ephr. and Camb. MSS., and are left out of the text by Griesbach and Newcome.

‡ "The prophecy in its most eminent sense referred to Christ; though it had an inferior sense also, that David should be preserved from death, notwithstanding the malice and power of his enemies." Newcome.

‖ his soul, R. T. ¶ hath God raised up, N.

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36 all the house of Israel know assuredly, that God made* that Jesus, whom ye have crucified, *both* Lord and Christ."

37 Now when they heard *this*, they were pierced to the heart, and said to Peter, and to the rest of the apostles,
38 "Brethren, what shall we do?" Then Peter said unto them, "Repent, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins; and
39 ye shall receive the gift of the holy spirit. For the promise is to you, and to your children; and to all that are
40 afar off, as many as the Lord our God shall call." And with many other words he testified and exhorted, saying, "Save yourselves from this perverse generation."

41 Then those who [gladly] received his words, were baptized: and *on* that day about three thousand persons were
42 added *to the church*†. And they stedfastly continued in the doctrine of the apostles, and *in* fellowship, and in the
43 breaking of bread, and in prayers. And fear came upon every one; and many wonders and signs were done by
44 the apostles. And all who believed were together, and
45 had all things common; and sold their possessions and substance, and parted them among all, as every one had
46 need. And stedfastly continuing in the temple every day‡ with one consent, and breaking bread from house to house, they partook of food with gladness, and single-
47 ness of heart; praising God, and having favour with all the people. And the Lord daily added to the church those who were saved‖.

CH. III. Now Peter and John went up together into the tem-
2 ple at the hour of prayer, *which was* the ninth hour. And a certain man, lame from his mother's womb, was carried; who was laid daily at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the

* God hath made, N. † Or, to the disciples. Symonds, p. 36.
‡ day by day, N.
‖ Or, added converts daily to the church. See S. 131. Newcome's m.

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3 temple: who, when he saw Peter and John about to go
4 into the temple, asked to receive alms. Then Peter and
John earnestly beheld him; and *Peter* said*, "Look on
5 us." And he gave heed to them, expecting to receive
6 something from them. Then Peter said, "Silver and
gold I have not: but such as I have, I give unto thee.
In the name of Jesus Christ of Nazareth, rise and walk."
7 And *Peter* took him by the right hand, and raised *him*
up; and immediately his feet and ancle-bones were
8 strengthened: and leaping up, he stood and walked, and
entered with them into the temple, walking, and leaping,
9 and praising God. And all the people saw him walking,
10 and praising God; and they knew that it was he who
used to sit for alms at the Beautiful gate of the temple:
and they were filled with astonishment and amazement at
11 that which had befallen him. And as he† held Peter and
John, all the people ran together unto them in the porch
which is called Solomon's, much astonished.

12 And when Peter saw *it*, he said to the people, "Ye
men of Israel, why wonder ye at this? or why look ye
earnestly on us, as though by our own power or godli-
13 ness we had made this man to walk? The God of Abra-
ham and of Isaac and of Jacob, *even* the God of our fa-
thers, hath glorified his servant‡ Jesus; whom ye deli-
vered up, and denied in the presence of Pilate, when he
14 had determined to release *him*. But ye denied the holy
and righteous one; and desired a murtherer to be granted
15 unto you; and killed the conductor to life‖, whom God
hath raised from the dead; of which we are witnesses.
16 And his name, through faith therein, hath strengthened
this man, whom ye see and know: yea, our¶ faith, which

* Or, Then Peter, with John, having stedfastly fixed his eyes upon him, said.

† *the lame man*, N.

‡ See ch. iv. 25; Matt. xii. 18. So Newcome's margin, but in the text he translates Son.

‖ N. m. author of life, N. Him that leadeth us to life, Dr. Clarke.

¶ Gr. he faith.

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is through *Jesus*, gave* him this perfect soundness in the
17 presence of you all. And now, brethren, I know that
18 through ignorance ye did *it*; as *did* your rulers also. But
those things which God foreshewed by the mouth of all
the prophets that his Christ† would suffer, he hath thus
19 fulfilled. Repent ye therefore, and be converted, that
your sins may be blotted out, when the times of refresh-
20 ment shall come from the presence of the Lord; and he
shall send Jesus Christ, that was before appointed for
21 you‡: whom heaven must receive, until the times of the
restoration of all things‖, concerning which God hath
spoken by the mouth of his holy prophets¶ [since the
22 world began.] Now Moses said [to *our* fathers,] 'The
Lord your God will raise up unto you from your breth-
ren, a prophet like me; to him ye shall hearken in all
23 things, whatsoever he shall speak unto you. And it shall
come to pass *that* every one who shall not hear that pro-
24 phet, shall be destroyed from among the people.' Yea,
and all the prophets, from Samuel and those who follow
after, as many as have spoken, have told†† likewise of
25 these days. Ye are *the* sons of the prophets, and of the
covenant which God made with our fathers, saying unto
Abraham, 'And in thine offspring all the families of the
26 earth shall be blessed.' Unto you first, God, having rais-
ed up his servant‡‡, hath sent him‖‖ to bless you, by
turning away every one of you from his iniquities."

CH. IV. And as the *apostles* were speaking to the people, the
priests, and the captain of the temple, and the Sadducees,
2 came suddenly upon them; being grieved that they taught

* hath given, N.

† See Griesbach, and Newcome's margin. In his text the reading is, "his prophets, that Christ," etc. the Christ, Wakefield.

‡ Or, pre-ordained. N. m. R. T. reads, "was before preached unto you."

‖ "When all things shall be disposed, ordered, settled, in a perfect state; from their present imperfect one. See Bishop Pearce's accurate note." N.

¶ of all his holy prophets, R. T. †† foretold, R. T.

‡‡ N. m. son, N. See ver. 13. his servant (or son) Jesus, R. T.

‖‖ hath sent him unto you first, N.

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the people, and preached through Jesus the resurrection
3 from the dead: and they laid *their* hands on them, and
put them in prison until the next day: for it was now
4 evening. (However, many of those, that had heard the
discourse *of Peter**, believed: and the number of the
men was about five thousand.)
5 And it came to pass on the morrow, that their rulers,
6 and elders, and scribes, and Annas the high-priest, and
Caiaphas, and John, and Alexander, and as many as
were of the race of the high-priest, were gathered together
7 in Jerusalem. And when they had set *the apostles* in the
midst, they asked, "By what power, or by what name,
8 have ye done this?" Then Peter, filled with the holy spi-
rit, said unto them, "Ye rulers of the people, and elders
9 of Israel, if we be examined this day concerning the good
deed done to the infirm man, by what means he hath been
10 made well†; be it known to you all, and to all the peo-
ple of Israel, that by the name of Jesus Christ of Nazareth,
whom ye crucified, *but* whom God raised from the dead,
even by him this man standeth here before you restored‡.
11 This is the stone which was despised by you builders;
12 *but* which is become the head of the corner. Nor is there
healing‖ by any other: for there is no other name under
heaven given among men, by which we can be healed¶."
13 Now, when they observed the free speech of Peter and
John, and perceived that they were unlearned and ob-
scure men, they wondered; and they knew that *these men*
14 had been with Jesus. And beholding the man that had
been restored standing with them, they had nothing to
15 object. But when they had commanded them to with-
draw out of the council, they conferred among them-
16 selves, saying, "What shall we do to these men? for

* words *of Peter*, N. See Symonds. † Gr. saved. N. m.
‡ Or, sound. ‖ salvation, N. t. but in the margin "healing." See ver. 9,
¶ So N. m. saved, N. t. The original words refer to σέσωται, ver. 9.

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that indeed a signal miracle hath been wrought by them, *is* manifest to all those who dwell in Jerusalem, and we
17 cannot deny. But, that it spread no further among the people, let us strictly threaten them that henceforth
18 they speak to no man in this name." And they called *the apostles*, and commanded them not to speak at all, nor
19 teach, in the name of Jesus. But Peter and John answered and said unto them, "Whether it be right before God to hearken unto you more than unto God; judge ye;
20 for we cannot but speak the things which we have seen
21 and heard." So when they had further threatened them, they released them; not finding how they might punish them, on account of the people; for all *men* glorified
22 God because of that which had been done. For the man was more than forty years old, on whom this miracle of curing had been wrought.

23 And having been released, they went to their own company, and reported all which the chief-priests and elders
24 had said unto them. And when* *their own company* had heard *it*, they lifted up their voice to God with one consent, and said; "O sovereign Lord, thou *art* God, who madest heaven, and earth, and the sea, and all that is in
25 them: who saidst also by the mouth of thy servant David, 'Why did the gentiles rage, and the peoples† ima-
26 gine vain things? ‡*Why* did kings of the earth‖ stand up, and *why* were the rulers gathered together, against
27 the Lord, and against his anointed?' For in truth, against thy holy servant¶ Jesus, whom thou hast anointed, both Herod and Pontius Pilate, and the gentiles, and the peo-
28 ple of Israel, were gathered together in this city; to do whatsoever thy hand and thy counsel†† determined before
29 to be done. And now, Lord, behold their threatenings:

* See Symonds, 38. † people, N.
‡ Or, The kings of the land stood up, and the rulers were gathered together, etc.
‖ land, Wakefield. ¶ N. m. son, N.
†† "Thy power and thy counsel: thy powerful counsel." Horsley.

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and grant unto thy servants, that with all freedom they
30 may speak thy word; by stretching forth thy hand to
heal; and *by* the doing of signs and wonders through the
31 name of thy holy servant* Jesus." And, when they
had prayed, the place was shaken where they were as-
sembled together; and they were all filled with the holy
spirit, and spake the word of God with freedom.

32 And the multitude of those who believed were of one
heart, and of one soul: nor did any *of them* say that
aught of the things which he possessed was his own; but
33 they had all things common. And the apostles gave wit-
ness of the resurrection of the Lord Jesus, with great
34 power: and there was great favour toward them all. Not
that there was any among them who wanted†: for as
many as were possessors of lands or houses sold them, and
35 brought the prices of the things which were sold, and
laid *them* down at the feet of the apostles: and distribu-
tion was made to every one, according as he had need.

36 And Joses, who by the apostles was surnamed Barna-
bas (which is, being interpreted, *The* son of consolation‡)
37 a Levite, *and* a native of Cyprus, having land, sold *it*;
and brought the money, and laid *it* at the feet of the
apostles.

CH. V. But a certain man named Ananias, with Sapphira his
2 wife, sold a possession, and kept back *part* of the price,
[his] wife also being privy *to it*; and brought a certain
3 part, and laid *it* at the feet of the apostles. But Peter
said, "Ananias, why hath Satan‖ filled thy heart to
deceive the holy spirit, and to keep back *part* of the price
4 of the land? While it remained, was it not thine own?
and, after it was sold, was it not in thine own power?

* N. m. son, N.

† Or, Nor was any one among them in want. Wakefield. Or, For there was not, etc.

‡ "Perhaps so called from this act." Bishop Pearce. N.

‖ Satan, a spirit and temper opposite to that of the gospel. To deceive the holy spirit, i. e. men who were inspired by God. Observe here, both Satan and the holy spirit are personifications of qualities.

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Why hast thou conceived this thing in thy heart? Thou
5 hast not lied unto men, but unto God*." And Ananias,
hearing these words, fell down, and expired. And great
6 fear came on all those that heard [these things.] And
certain young men rose, wound him up, and carried *him*
7 out, and buried *him*. And it was about the space of three
hours after, when his wife, not knowing what had been
8 done, came in. And Peter said unto her, "Tell me
whether ye sold the land for so much." And she said,
9 "Yes, for so much." Then Peter said unto her, "How
is it that ye have agreed together to try the spirit of the
Lord? Behold, the feet of those that have buried thy
husband *are* at the door, and they will carry thee out."
10 Then she immediately fell down at his feet and expired.
And the young men came in, and found her dead; and,
when they had carried *her* out, they buried *her* by her
11 husband. And great fear came upon the whole church,
and upon all that heard these things.

12 And by the hands of the apostles many signs and won-
ders were wrought among the people: (now they were
13 all with one consent in Solomon's porch: and of the rest
no man durst join himself to them; but the people mag-
14 nified them: and believers were *still* more added to the
15 Lord, multitudes both of men and women:) so that they
brought forth the sick throughout the streets, and laid
them on beds and couches; that even the shadow of Peter
16 passing by might overshadow some of them. A multi-
tude likewise *out* of the cities round about came to Jeru-
salem, bringing sick folks, and those that were vexed by
unclean spirits: and they were all cured.

17 Then the high-priest rose up, and all those who were
with him (which was the sect† of the Sadducees) and
18 were filled with indignation; and laid [their] hands on

* "Thou hast not so much lied unto men as unto God." Bishop Pearce. N.
† Gr. heresy. N. m.

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19 the apostles, and put them in the common prison *. But
an angel of the Lord opened the prison-doors by night,
20 and brought them out, and said, "Go, stand and speak
in the temple to the people all the words of this life †."
21 And when they had heard *this*, they entered into the
temple early in the morning, and taught. Then the high-
priest came, and those that were with him, and called
together the council, and all the senate of the sons of
Israel; and sent to the prison, that *the apostles* might be
22 brought. But when the officers came, they found them
23 not in the prison: and returned, and told, saying, "The
prison indeed we found shut with all safety, and the
keepers standing before the doors ‡: but when we had
24 opened *them*, we found no man within." Now, when
the *high*-priest, and the captain of the temple, and the
chief-priests heard these words, they doubted concerning
25 them, what this would be. Then one came and told
them ||, "Behold, the men whom ye put in prison are
26 standing in the temple, and teaching the people." Then
the captain went together with the officers, and brought
them without violence: for they feared the people, lest
27 they should have been stoned. And, when they had
brought them, they set *them* before the council. And
28 the high-priest asked them, saying, "Did not we strictly
command you that ye should not teach in this name?
and, behold, ye have filled Jerusalem with your doctrine,
29 and seek to bring this man's blood upon us." Then Peter
and the *other* apostles answered and said, "We ought to
30 obey God rather than men. The God of our fathers
raised up¶ Jesus; whom ye killed, having hanged him
31 on a cross ††: him God exalted|||| to his right hand; *to be* a
leader¶¶ and a saviour, to give repentance unto Israel, and

* Or, in public custody. † Or, "these words of *everlasting* life." Vers. N. m.
‡ standing without, etc. R. T. || told them, saying. R. T.
¶ hath raised up, N. †† Gr. a tree. N. m.
|| hath exalted, N. ¶¶ Or, a chief. N. m.

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32 forgiveness of sins. And we are [his] witnesses of these
things; and *so is* the holy spirit also, which God hath
given to those that obey him."
33 And when they heard *this*, they were cut *to the heart*,
34 and took counsel to kill them. Then there stood up
in the council a certain Pharisee, named Gamaliel, a
teacher of the law, had in honour among all the people,
and commanded to send the apostles out for a short time;
35 and said unto them, "Ye men of Israel, take heed to
yourselves concerning these men, what ye intend to do.
36 For, before these days, Theudas rose up, boasting himself
to be some *great* one; to whom a number of about four
hundred men joined themselves: who was slain; and all,
as many as obeyed him, were scattered and came to
37 nought. After this man Judas of Galilee rose up, in the
days of the enrolment, and drew away many people after
him: and he *also* perished; and all, as many as obeyed
38 him, were dispersed. And now I say unto you, Refrain
from these men, and let them go on: for if this counsel
39 or this work be of men, it will be overthrown: but if it
be of God, ye cannot overthrow it: *beware also* lest ye be
40 found even to contend against God." And they were
persuaded by him: and when they had called the apostles,
they beat *them*, and commanded that they should not
41 speak in the name of Jesus, and released them. So they
departed from the presence of the council; rejoicing that
they were thought worthy to be shamefully treated for
42 the name *of Jesus*. And daily in the temple, and in
every house, they ceased not to teach and to preach the
glad tidings, that Jesus is* the Christ.

CH. VI. Now in those days, when the number of the disciples
was multiplied, there arose a murmuring of the Hellen-
ists† against the Hebrews, because their widows were

* was, N.

† "Proselytes to the Jewish religion. Or, rather, foreign Grecizing Jews. See John vii. 35. ch. ix. 29. Syr. and ch. xi. 20." Newcome.

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2 overlooked in the daily ministration *of alms*. Then the
twelve called the multitude of the disciples unto them,
and said, "It is not reasonable* that we should leave the
3 word of God, and attend on tables†. Wherefore, brethren, look ye out from among you seven men of good report, full of the [holy] spirit and of wisdom, whom we
4 will appoint over this business. But we will stedfastly continue in prayer, and in the ministry of the word."
5 And the words pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;
6 whom they set before the apostles: and when these had
7 prayed, they put *their* hands on them. And the word of God increased: and the number of the disciples greatly multiplied in Jerusalem: and a great multitude of the priests became obedient to the faith.

8 And Stephen, full of *God's* favour and of power‡,
9 did great wonders and signs among the people. But there arose some of the synagogue, which is called *the synagogue* of the Libertines, and *some* of the Cyrenians and Alexandrians, and of those from Cilicia and Asia,
10 disputing with Stephen. And they were not able to resist
11 the wisdom and the spirit by which he spake. Then they suborned men, who said, "We have heard him speak blasphemous words against Moses, and *against* God."
12 And they stirred up the people, and the elders, and the scribes; and these came suddenly upon *him*, and seized
13 him, and brought *him* to the council; and set up false witnesses, who said, "This man ceaseth not to speak
14 words against *this* holy place and the law; for we have heard him say, that this Jesus of Nazareth will destroy this place, and will change the customs which
15 Moses delivered to us." And all who sat in the council

* Or, It is not pleasing *to us*. N. m.
† minister to *the* tables *of the poor*, N. z.
‡ full of faith and power, R. T.

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looked stedfastly on him, and saw his face as *it had been* the face of an angel.

CH. VII. Then the high-priest said, "Are these things so?"
2 And *Stephen* said, "Brethren, and fathers, hearken. The God of glory appeared to our father Abraham, when he
3 was in Mesopotamia, before he dwelt in Haran; and said unto him, 'Depart from thy country, and from thy kindred, and go into the land which I shall shew thee.'
4 Then he departed from the land of the Chaldeans, and dwelt in Haran; and, when his father was dead, *God* removed him thence into this land, wherein ye now dwell;
5 but gave him no inheritance in it, not even *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his offspring after him, when
6 *as yet* he had no child. And God spake in this manner; that his offspring should sojourn in a foreign land, and that they should be brought into servitude, and afflicted,
7 four hundred years. And the nation, whom they shall serve, I will judge, said God; and after that they shall
8 come forth, and worship me in this place. And *God* gave him the covenant of circumcision: and afterward *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob *begat* the twelve patriarchs.
9 "And the patriarchs, moved with envy, sold Joseph
10 into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; who made him go-
11 vernor over Egypt and *over* all his household. Now there came a famine over all the land of Egypt and of Canaan, and great affliction; and our fathers found no
12 sustenance. But when Jacob heard that there was corn
13 in Egypt, he sent out our fathers *the* first *time*. And, at the second *time*, Joseph was made known to his brethren:
14 and Joseph's kindred became known to Pharaoh. Then Joseph sent, and called his father [Jacob] to him, and

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15 all his kindred, seventy-five persons. So Jacob went
16 down into Egypt; and he died, and our fathers; and were carried to Shechem, and laid in the sepulchre, which *Jacob** bought for a sum of money from the sons of Emmor, *the father* of Shechem.

17 "But when the time of the promise, which God had sworn to Abraham, drew near, the people grew and mul-
18 tiplied in Egypt; till another king arose, who knew not
19 Joseph. He dealt subtilly with our kindred, and afflicted our fathers; so that they cast out† their infants, that they
20 might not be preserved alive. At which time Moses was born, and was very beautiful, and was nourished in *his*
21 father's house three months. And when he was cast out, Pharaoh's daughter took him up, and nourished him for
22 her own son. And Moses was instructed in all the wisdom of the Egyptians: and was mighty in words and in
23 deeds. And when he was forty years old, it came into
24 his mind to visit his brethren, the sons of Israel. And when he saw one *of them* suffer wrongfully, he defended *him*, and avenged him that was oppressed, and slew the
25 Egyptian. Now he supposed that his brethren would have understood that God by his hand would give them
26 deliverance: but they understood not. And the next day he presented himself to *some of* them, as they contended, and would have reconciled them, saying, 'Sirs,
27 ye are brethren: why do ye wrong one another?' But he who did wrong to his neighbour thrust *Moses* away, saying, 'Who made thee a ruler and a judge over us?
28 Wilt thou kill me, as thou killedst the Egyptian yester-
29 day?' Then Moses fled at these words; and was a sojourner in the land of Midian, where he begat two sons.
30 And when forty years were expired, there appeared to him in the desert of mount Sinai, an angel of the Lord

* Gr. Abraham. "That Ἰακὼβ is the true nominative, to be supplied from ver. 15, appears from Gen. xxxiii. 19; Josh. xxiv. 32." Newcome.

† Or, so that he made them cast out, or, expose. N. m.

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31 in a flame of fire in a bush. And when Moses saw *it*,
he wondered at the sight: and, as he drew near to consi-
der it attentively*, the voice of the Lord came [unto
32 him], *saying*, 'I *am* the God of thy fathers, the God of
Abraham, and the God of Isaac, and the God of Jacob.'
33 Then Moses trembled, and durst not look. Then the
Lord said unto him, 'Put off thy sandals from thy feet:
34 for the place where thou standest is holy ground. I have
surely seen the affliction of my people that *are* in Egypt,
and I have heard their groaning; and am come down to
deliver them: and now, come, I will send thee into
35 Egypt.' This Moses, whom they denied, and said,
'Who made thee a ruler and a judge?' him God sent *to*
be a ruler and a redeemer†, by the hand of the angel that
36 appeared to him in the bush. This man brought them
out, after he had shown wonders and signs in the land
of Egypt, and in the Red sea, and in the desert, forty
years.

37 "This is that Moses who said to the sons of Israel, 'A
prophet the Lord God‡ will raise up unto you from your
38 brethren, like me; to him ye shall hearken.' This is he
that, in the congregation in the desert, was with the an-
gel who spake to him on mount Sinai, and *with* our fa-
thers: that received *also* the life-giving oracles, to deli-
39 ver *them* unto us; to whom our fathers would not be
obedient; but thrust *him* from them, and in their hearts
40 turned back into Egypt, and said to Aaron, 'Make us
gods to go before us: for *as to* this Moses, who brought
us out of the land of Egypt, we know not what is become
41 of him.' So they made a calf in those days, and offered
sacrifice to the idol, and rejoiced in the works of their
42 own hands. Then God turned, and gave them up to
worship the host of heaven: as it is written in the

* to observe it well, N. † Or, deliverer, N. t.
‡ your God, R. T. and N. Or, Jehovah *your* God, Deut. xviii. 15.

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book of the prophets, 'O ye house of Israel, did ye offer
to me *only* slain beasts, and sacrifices, *during* forty years
43 in the desert? Nay, but ye took up the tabernacle of
Moloch, and the star of your god Remphan, figures
which ye made to worship them: therefore I will carry
44 you away beyond Babylon. Our fathers had the taber-
nacle of testimony in the desert, as *God* appointed, who
spake to Moses, that he should make it according to the
45 fashion that he had seen: which our fathers received,
and brought in also with Joshua, when they possessed the
nations whom God drove out from before our fathers to
46 the days of David; who found favour before God, and
desired to provide a tabernacle for the God of Jacob.
47 But Solomon built him an house. However, the Most
48 High dwelleth not in *temples* made with hands; as the
49 prophet saith, 'Heaven *is* my throne, and earth *is* my
footstool: what house will ye build me? saith the Lord*:
50 or what *is* the place of my rest? hath not my hand
made all these things?'
51 "Ye stiff-necked, and uncircumcised in heart and
ears, ye always resist the holy spirit: as your fathers *did*,
52 *so* ye also *do*. Which of the prophets did not your fa-
thers persecute? yea, they slew those who foretold† the
coming of the Righteous One, of whom ye have now
53 been betrayers and murtherers: who have received the
law by the ministry of angels‡, and have not kept *it*‖."
54 And as they heard these things, they were cut to their
55 hearts; and gnashed on him with *their* teeth. But he,
being full of the holy spirit, looked up stedfastly into
heaven, and saw the glory of God, and Jesus standing

* saith Jehovah. Isaiah lxvi. 1. † Or,, persecute and slay? who foretold. N. m.

‡ With great pomp and splendour on the mount. Thunder, lightning and tempest may be called angels, like the plague of Egypt, Psalm lxxviii. 49; and the burning wind, Isaiah xxxvii. 36. Or, by Moses, Aaron, Joshua, and a succession of authorized prophets and messengers of God.

‖ Or, of whom ye, who received the law through ranks of angels, have been betrayers and murtherers.

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56 on the right hand of God; and said, "Behold, I see the
heavens opened, and the Son of man standing on the
57 right hand of God." Then they cried out with a loud
voice, and stopped their ears, and ran upon him with one
58 consent, and cast *him* out of the city, and stoned *him:* and
the witnesses laid down their mantles at a young man's
59 feet, whose name was Saul. So they stoned Stephen,
invoking, and saying, "Lord Jesus, receive my spirit*."
60 And he kneeled down, and cried out with a loud voice,
"Lord, lay not this sin to their charge." And, when he
CH. had said this, he fell asleep. Now Saul was gladly con-
VIII. senting† to his death.

And on that day there was a great persecution against
the church which was at Jerusalem: and they were all
scattered abroad throughout the regions of Judea and
2 Samaria, except the apostles. And religious men carried
Stephen *to his burial*, and made great lamentation over
3 him. But Saul laid waste the church, entering into every
house; and, dragging *out* men and women, he committed
4 *them* to prison. Those therefore, who were scattered
abroad, went about preaching the glad tidings of the
word.

5 Then Philip went down to a city of Samaria, and
6 preached Christ unto them. And the multitudes attended
with one consent to the things spoken by Philip, when
7 they heard and saw the miracles which he did. For un-
clean spirits, crying with a loud voice, came out of many
that had *them:* and many that were sick of the palsy, and
8 that were lame, were cured. And there was great joy in
that city.

9 But there had been before in that city a certain man

* "He called on the Lord Jesus; the vision of whom, ver. 56, seems to have been renewed for the purpose of giving this first martyr comfort and support." Newcome This address of Stephen to Jesus when he actually saw him, does not authorize us to offer prayers to him, now he is invisible. See Lindsey's Ans. to Robinson, p. 86—89.

† consented, N. See Wakefield.

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called Simon, using magic*, and amazing the people of
10 Samaria, saying that he himself was some great one. To
whom all attended, from the least to the greatest, saying,
11 "This man is the great power of God†." And they
attended to him, because for a long time he had amazed
12 them by magical arts. But, when they believed Philip
preaching the glad tidings concerning the kingdom of
God and the name of Jesus Christ, they were baptized,
13 both men and women. Then even Simon himself believ-
ed: and when he was baptized, he continued stedfastly
with Philip, and was amazed, beholding the signs and
great miracles which were done.

14 ‡ Now when the apostles that were at Jerusalem heard
that Samaria had received the word of God, they sent to
15 them Peter and John: who when they came down,
prayed for them that they might receive the holy spirit:
16 for as yet it had fallen on none of them; but they had
17 only been baptized into the name of the Lord Jesus††. Then
the apostles put *their* hands on them, and they received
18 the holy spirit. And when Simon saw that by the put-
ting on of the apostles' hands the holy spirit was given,
19 he offered them money, saying, "Give me also this power,
that, on whomsoever I put *my* hands, he may receive
20 the holy spirit." But Peter said unto him, "Thy money
perish with thee; because thou hast thought to purchase
21 the gift of God with money ‖. Thou hast no part or lot
in this matter: for thy heart is not right before God.
22 Repent therefore of this thy wickedness; and pray God,
if perhaps the thought of thy heart may be forgiven

* "Probably by a superior acquaintance with the powers of nature and the efficacy of medicines." Newcome.

† Gr. the power of God, which is called great. MSS. N. m.

‡ 14, 15, 16. "Hence a good argument may be drawn, that the apostles alone could confer the spirit. See Grot. on ver. 5, 15." Newcome.

†† "Compare ch. ii. 38; x. 48; xix. 5: where this shorter form of baptizing seems to be implied." Newcome.

‖ Or, with thee. Because——money, thou hast, etc. Dr. Owen. N. m.

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23 thee: for I perceive that thou art in the gall of bitter-
24 ness, and *in* the bond of iniquity." Then Simon answered, and said, "Pray ye to the Lord for me, that none of
25 these things which ye have spoken come upon me." So these, when they had borne witness to and declared the word of the Lord, returned to Jerusalem, and preached the gospel in many towns of the Samaritans.

26 Now an angel of the Lord spake to Philip, saying, "Arise, and go toward the south, to the way which goeth down from Jerusalem unto Gaza; which is a desert *way*."
27 And he arose and went: and behold, *there was* an Ethiopian, an eunuch of great authority under Candacè queen of the Ethiopians, who had the charge of all her treasure, *and* who had come to Jerusalem that he might worship:
28 and he was returning, and sitting in his chariot; and he
29 read the prophet Isaiah. Then the spirit said to Philip,
30 "Go near, and join thyself to this chariot." And Philip ran thither, and heard him reading the prophet Isaiah, and said, "Understandest thou what thou readest?"
31 And *the eunuch* said, "How can I, unless some man guide me?" And he desired that Philip would come up,
32 and sit with him. Now the place of the scripture which he read was this, "He was led as a sheep to the slaughter; and, as the lamb is dumb before his shearer, so he openeth
33 not his mouth. In his humiliation, his condemnation was extorted*; and who can describe *the wickedness of* his generation†? for his life is taken from the earth."
34 And the eunuch spake to Philip, and said, "I pray thee, of whom speaketh the prophet this? of himself, or of
35 some other man?" Then Philip opened his mouth, and began from this *part of* scripture, and preached to him
36 the glad tidings of Jesus. And as they were going on *their* way, they came to some water: and the eunuch

* See Dodson's Isaiah in loc. The just judgement of him was taken away, N.

† "So γενεὰ, ch. xiii. 36, is used for the *race* of men with whom David lived." Newcome.

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saith, "See, *here is* water; what hindereth my being
38 baptized?" *Then he commanded that the chariot should
stand still: and they two went down into the water, both
39 Philip and the eunuch; and *Philip* baptized him. And
when they were come up out of the water,† the spirit of
the Lord caught away Philip; and the eunuch saw him
40 no more: for he went on his way rejoicing. But Philip
was found at Azotus: and, passing through, he preached
the gospel in all the cities, till he came to Cesarea.

CH. IX. Now Saul, still breathing out threats and slaughter
against the disciples of the Lord, went to the high-priest,
2 and desired of him letters to the synagogues at Damascus;
that if he found any of this religion, whether they were men
3 or women, he might bring them bound to Jerusalem. And,
as he journeyed, he came near Damascus: and suddenly
4 a light from heaven shone round about him: and he fell
to the earth, and heard a voice saying to him, "Saul,
5 Saul, why persecutest thou me?" And he said, "Who
art thou, Sir?" And [the Lord] said, "I am Jesus
6 whom thou persecutest.‡ But rise up, and go into the
7 city; and it shall be told thee what thou must do." And
the men who journeyed with him remained mute, hearing
8 a sound, but seeing no one. And Saul arose from the
ground‖; and, when his eyes were opened, he saw no
one: but *some* led him by the hand¶, and brought *him*

* The received text adds ver. 37. "And Philip said, 'If thou believest with all thy heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the son of God.'" This verse is wanting in the Alex. Ephr. and many other manuscripts and versions; and is probably a marginal note, inserted by mistake into the text. See Newcome and Griesbach.

† The Alex. and some other copies read, "the holy spirit fell on the eunuch, and an angel of the Lord," etc.

‡ R. T. adds, "'It is hard for thee to kick against the goads.' But he trembling and astonished said, 'Lord, what wilt thou have me to do?' And the Lord said unto him—" These words are not found in any Greek manuscript of note, and are wanting in the Syriac, Coptic, and other ancient versions. They were probably added in the Vulgate and other versions from the parallel places, as has been often done in the gospels. See Griesbach and Newcome's note.

‖ earth, N. ¶ Or, but he was led and brought into, N. m.

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9 into Damascus. And he was three days without sight;
and neither ate nor drank.
10 Now there was a certain disciple at Damascus named
Ananias; and the Lord said to him in a vision, "Ana-
11 nias." And he said, "Behold, I *am here*, Lord." And
the Lord *said* unto him, "Arise, and go into the street
which is called Straight, and inquire in the house of
Judas for *one* named Saul, of Tarsus*; for, behold, he
12 prayeth; and hath seen in a vision a man named Ananias;
who came in, and put *his* hand on him, that he might
13 recover his sight." Then Ananias answered, "Lord, I
have heard from many of this man, how much evil he
14 hath done to thy saints at Jerusalem: and here he hath
authority from the chief-priests to bind all who are call-
15 ed by thy name†." But the Lord said unto him, "Go:
for he is a chosen vessel unto me, to bear my name before
16 the gentiles, and kings, and the sons of Israel; for I
will shew him what things he must suffer because of my
17 name." Then Ananias departed, and entered into the
house; and when he had put his hands on him, he said,
"Brother Saul, the Lord, *even* Jesus that appeared to
thee on the way as thou camest, hath sent me that thou
mightest recover thy sight, and be filled with the holy
18 spirit‡." And immediately there fell from his eyes as it
were scales; and he recovered *his* sight forthwith, and
19 arose, and was baptized. And when he had taken food,
he was strengthened.

Then *Saul* continued some days with the disciples that

* "Strabo, who lived under Augustus and Tiberius, says of the inhabitants of Tarsus, that they so studied philosophy, and the whole circle of knowledge, as to exceed Athens, Alexandria, and any other place in which philosophy and letters were cultivated. L. xiv. p. 673, marg. ed. Casaub." Newcome.

† Or, "who appeal to thy name." See Lindsey's Second Address, p. 207. "Who call on thy name." Newcome. But in his note, he refers to Dr. Hammond on 1 Cor. i. 2. who renders the phrase in the former sense.

‡ "Here one, who is not an apostle, is the instrument of communicating the spirit: But this is an extraordinary case." Newcome.

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20 were at Damascus. And immediately he preached Jesus*
21 in the synagogues, that he was the son of God. But all
that heard *him* were amazed, and said, "Is not this he
who destroyed those who call themselves after † this name
in Jerusalem, and came hither for this purpose, that he
22 might bring them bound to the chief-priests?" But Saul
increased more in strength, and perplexed the Jews who
dwelt at Damascus, proving that this man is ‡ the Christ.
23 And after many days were fulfilled, the Jews took
24 counsel to kill him: (but their lying in wait was known
by Saul:) and they watched the gates day and night,
25 that they might kill him. Then the disciples took him
by night, and let *him* down by the wall in a basket.
26 And when *Saul* came to Jerusalem, he attempted to join
himself to the disciples: but they were all afraid of him,
27 not believing that he was a disciple. Then Barnabas
took him and brought *him* to the apostles; and related to
them how he had seen the Lord on the way, who had
spoken to him; and how he had spoken freely at Damas-
28 cus in the name of Jesus. And *Saul* consorted || with
29 them at Jerusalem; and he spake freely in the name of
the Lord Jesus. And he talked and disputed with the
30 Hellenists; but they tried to kill him: *which* when the
brethren knew, they brought him down to Cesarea, and
31 sent him away to Tarsus. Then the churches had quiet
throughout all Judea and Galilee and Samaria, being
edified, and walking in the fear of the Lord; and they
were filled with the comfort of the holy spirit.
32 And it came to pass *that*, as Peter went through all
parts, he came down to the saints also who dwelt at
33 Lydda. And there he met with a certain man named
Eneas, that had kept his bed eight years, and was sick
34 of the palsy. And Peter said unto him, "Eneas, Jesus

* Christ, R. T. † N. m. called on, N. See ver. 14.
‡ this was the Christ, N. See bishop Pearce.
|| Gr. was with them coming in and going out, Symonds, 131. N. m.

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who is the* Christ, cureth thee: arise, and make thy
35 bed." And he arose immediately. And all who dwelt
at Lydda and Saron saw him, and turned to the Lord.
36 Now there was at Joppa a certain disciple named Ta-
bitha, which, being interpreted *into Greek*, signifieth
Dorcas: this woman abounded in good works and in
37 alms which she did. And it came to pass in those days,
that she was sick and died: so when they had washed
38 her, they laid *her* in an upper-room. And as Lydda was
near Joppa, the disciples, who had heard that Peter was
there, sent unto him two men; desiring *him* that he would
39 not delay coming to them. Then Peter arose, and went
with them. And when he was come, they brought him
into *the* upper-room: and all the widows stood by him
weeping, and shewing the vests and mantles which Dor-
40 cas made while she was with them. But Peter sent them
all out, and kneeled down, and prayed, and turned to
the body, and said, "Tabitha, arise." And she opened
41 her eyes: and, when she saw Peter, she sat up. And he
gave her his hand, and raised her up; and, when he had
42 called the saints and widows, he presented her alive. And
it was known throughout all Joppa; and many believed
43 in the Lord. And it came to pass that he remained many
days in Joppa with one Simon a tanner.

CH. X. Now [there was] a certain man in Cesarea, named
Cornelius, a centurion of the band called the Italian
2 *band; a* religious *man*, and *a gentile*, who feared God with
all his household; who likewise gave much alms to the
3 people, and prayed to God continually: [he] saw in a
vision evidently, about the ninth hour of the day, an an-
gel of God, who came in unto him, and said to him,
4 "Cornelius." And when he had stedfastly looked on
the angel, he was afraid, and said, "What is it, Sir?"
And *the angel* said unto him, "Thy prayers and thine

* Jesus Christ, N.

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alms are come up for a memorial *of thee* before God.
5 And now send men to Joppa, and send for Simon, whose
6 surname is Peter: he lodgeth with one Simon a tanner,
7 whose house is by the sea-*side**." And when the angel who spake to him departed, *Cornelius* called two of *his* household servants, and a religious soldier of those who
8 attended on him; and, when he had told them all *these* things, he sent them to Joppa.

9 Now on the morrow, as they journeyed, and drew near to the city, Peter went up on the house-top to pray, about
10 the sixth hour. And he became very hungry, and wished to eat: but while they were making ready†, he fell into
11 a trance; and seeth heaven opened, and somewhat descending‡ like a great sheet, bound *together* at the four
12 ends, and let down to the earth: in which were all *kinds of* four-footed beasts of the earth, [and wild beasts,] and
13 creeping things, and fowls of the air. And there came a
14 voice to him, "Arise, Peter; slay, and eat." But Peter said, "By no means, Lord: for I have never eaten any
15 thing common or unclean." And the voice *spake* to him again a second time, "What God hath cleansed, *that*
16 regard thou not as common." And this was done thrice:
17 and the sheet was taken up again into heaven. Now while Peter doubted in himself what this vision which he had seen might be, behold, the men who were sent from Cornelius had found‖ Simon's house; and stood before the
18 porch, and called, and asked whether Simon, who was
19 surnamed Peter, lodged there. So while Peter thought intently on the vision, the spirit said unto him, "Behold,
20 [three] men seek thee. Arise therefore, and go down, and depart with them, not doubting: for I have sent
21 them." Then Peter went down to the men¶; and said, "Behold, I am he whom ye seek: what *is* the cause for

* He shall tell thee what thou oughtest to do. R. T.
† made ready, N. ‡ to him, R. T. and N. ‖ Gr. enquired out, N. m.
¶ who were sent to him from Cornelius, R. T.

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22 which ye are come?" And they said, "Cornelius a centurion, a righteous man, and *a gentile* who feareth God, and one of good report among all the nation of the Jews, was warned from God by a holy angel, to send for thee
23 to his house, and to hear thy words." Then *Peter* called them in, and lodged *them*. And on the morrow he arose* and went with them; and some of the brethren from
24 Joppa accompanied him. And *on* the morrow *after* they entered into Cesarea. Now Cornelius expected† them; and had called together his kinsmen and near friends.

25 And as Peter entered in, Cornelius met him, and fell
26 down at his feet, and did *him* obeisance. But Peter raised
27 him up, saying, "Rise: I myself also am a man." And *Peter* went in, talking with him; and findeth many that
28 were come together. And he said unto them, "Ye know that it is unlawful for a Jew, to join himself, or come near, to *one of* another nation: but God hath shewn me that I should not call any man common or unclean.
29 Wherefore I came also *to you* without gainsaying, when I was sent for. I ask therefore; On what account have
30 ye sent for me?" Then Cornelius said, "Four days ago I continued fasting until this hour; and at the ninth [hour] I prayed in my house: and, behold, a man
31 stood before me in bright clothing, and saith, 'Cornelius, thy prayer is heard, and thine alms are had in remem-
32 brance before God. Send therefore to Joppa, and call hither Simon, whose surname is Peter: he lodgeth in the house of *one* Simon, a tanner, by the sea-*side*: who, when
33 he is come, will talk with thee.' Immediately therefore I sent to thee; and thou hast done well that thou art come. Now therefore all we are present before God, to
34 hear all things which God hath commanded thee." Then Peter opened *his* mouth, and said, "In truth I perceive

* "he arose," omitted in R. T. † Or, was expecting them.

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35 that God is no respecter of persons; but in every nation,
he who feareth him, and worketh righteousness, is ac-
36 cepted* by him. Ye know the doctrine which *God* sent
to the sons of Israel, preaching the glad tidings of peace
37 by Jesus Christ; (he is Lord of all† ;) *even* what was
done throughout all Judea, and began from Galilee, af-
38 ter the baptism which John preached: how God anoint-
ed Jesus of Nazareth with the holy spirit, and with
power: who went about doing good, and curing all who
were oppressed by the devil‡; for God was with him.
39 And we *are* witnesses of all the things which he did both
in the land of the Jews, and in Jerusalem; whom they
40 even killed, having hanged *him* on a cross. Him God
41 raised up the third day; and shewed him openly, not to
all the people, but to witnesses whom God chose before,
even to us, who ate and drank with him after he rose from
42 the dead. And *God* commanded that we should preach
to the people, and testify, that it is he whom God hath
appointed *to be* the judge of the living and of the dead.
43 To him all the prophets‖ bear witness, that, through his
name, whosoever believeth in him will receive remission
of sins."

44 While Peter was yet speaking these words, the holy
45 spirit fell on all those that heard the word. And the be-
lievers of the circumcision, as many as came with Peter,
were amazed that on the gentiles also the gift of the holy
46 spirit was poured out: for they heard them speaking in
different languages, and magnifying God. Then Peter
47 said, "Can any man forbid water, that these should not

* Or, acceptable to, Symonds, 61. N. m.

† Of gentiles as well as Jews. "Rom. x. 12. St. Peter seems to have urged the argument, [that God, as Lord of all, must alike intend the salvation of all] in this concise and covert manner, that he might give no offence to the Christian Jews, his companions." Dr. Owen. Newcome. See also Lindsey's Second Address, p. 111.

‡ "Who was supposed to inflict diseases and bodily infirmities. Luke xiii. 16. 'All the diseased whom our Lord healed are said to have been oppressed by the devil.' Dr. Campbell. i. 191." Newcome.

‖ That is, many of the prophets. Newcome.

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be baptized, who have received the holy spirit as well as
48 we*?" And he commanded them to be baptized in the
name of the Lord. They then besought him to continue
with them some days.

CH. XI. Now the apostles and the brethren that were in
Judea heard that the gentiles also had received the word
2 of God. And when Peter was come up to Jerusalem,
those who were of the circumcision contended with him,
3 saying, "Thou didst go in to uncircumcised men, and
4 didst eat with them." Then Peter began, and related *the*
5 *matter* to them in order, and said, "I was praying in the
city of Joppa; and in a trance I saw a vision; somewhat
descending like a great sheet, let down from heaven by
6 the four ends: and it came near me. Upon which when
I had looked stedfastly, I observed *it* well, and saw four-
footed beasts of the earth, and wild beasts, and creeping
7 things, and fowls of the air. And I heard a voice, say-
8 ing unto me, 'Arise, Peter; slay and eat.' But I said,
'By no means, Lord: for nothing common or unclean
9 hath ever entered into my mouth.' Then the voice spake
to me a second time from heaven, 'What God hath
10 cleansed, *that* regard thou not as common.' And this was
done thrice: and every thing was drawn up again into
11 heaven. And, behold, immediately three men, sent to
12 me from Cesarea, stood at the house where I was. And
the spirit bade me go with them, not doubting. More-
over, these six brethren accompanied me; and we entered
13 into the man's house: and he related to us that he had
seen an angel in his house, who stood and said to him,
'Send [men] to Joppa, and send for Simon, whose sur-
14 name is Peter; who will speak unto thee words by which
15 thou and all thy household will be saved.' And as I be-
gan to speak, the holy spirit fell on them; as on us at the

* Another punctuation is, "that those, who have received the holy spirit, should not be baptized as well as we." See Griesbach. Newcome.

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16 beginning. Then I remembered the word of the Lord,
that he said, 'John indeed baptized with water; but ye
17 shall be baptized with the holy spirit.' If therefore God
gave to them the like gift as *he did* to us, after having be-
lieved on the Lord Jesus Christ; who was I, that I should
18 be able to withstand God?" And when they had heard
these things, they ceased, and glorified God, saying,
"Then God hath granted to the gentiles also repentance
unto life."

19 Now those that were scattered abroad upon the perse-
cution which arose about Stephen, travelled as far as
Phenicia, and Cyprus, and Antioch, preaching the word
20 to none but to Jews only. And some of them were men
of Cyprus and Cyrenè; who, when they came to An-
tioch, spake to the Hellenists*; preaching the glad ti-
21 dings of the Lord Jesus. And the hand of the Lord was
with them†: and a great number believed, and turned to
22 the Lord. Then the report of these things came to the
knowledge‡ of the church which was in Jerusalem: and
they sent forth Barnabas, that he might go as far as An-
23 tioch: who, when he came, and had seen the favour of
God, was glad; and exhorted them all that with *fixed*
24 purpose of heart they would cleave to the Lord: for he
was a good man, and full of the holy spirit, and of faith:
and a great multitude was added to the Lord.

25 Then Barnabas departed to Tarsus, that he might seek
26 Saul: and when he had found him, he brought him to
Antioch. And it came to pass that, *during* a whole year,
they assembled themselves with the church; and taught
a great multitude; and that the disciples were first called
Christians in Antioch.

27 Now in those days, prophets came from Jerusalem to

* This is probably the true reading. See ver. 19. Bishop Pearce. Griesbach reads, Ἕλληνας, Greeks, or gentiles.

† "His power enabled them to work miracles." Newcome.

‡ Symonds, 130. Gr. cara. N. m.

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28 Antioch. And one of them, named Agabus, rose up,
and signified by the spirit that there should be a great
famine over the whole earth* : which came to pass in the
29 days of Claudius†. Then the disciples, every man ac-
cording to his ability, determined to send relief to the
30 brethren who dwelt in Judea : which they did also ; and
sent it to the elders‡ by the hands of Barnabas and Saul.

CH. XII. Now about that time king Herod‖ stretched forth
2 *his* hands to afflict some of the church. And he killed
3 James, the brother of John, with the sword. And be-
cause he saw that it pleased the Jews, he proceeded to
take Peter also. (Then were the days of unleavened
4 bread.) And when he had apprehended him, he put him
in prison, and delivered him to sixteen soldiers¶ to keep
him, intending after the passover to bring him forth to
5 the people. Peter therefore was kept in prison : but
earnest prayer was made by the church to God for him.
6 And when Herod was about to bring him forth, *on* that
night Peter was sleeping between two soldiers, bound
with two chains ; and keepers before the door guarded
7 the prison. And, behold, an angel of the Lord came
upon him, and a light shone in the prison : and he smote
Peter on the side, and awoke him, saying, " Rise up
8 quickly." And his chains fell off from *his* hands. And
the angel said unto him, " Gird thyself, and bind on thy
sandals." And he did so. Then *the angel* saith unto him,
9 " Cast thy mantle about thee, and follow me." And
Peter went out, and followed him ; and knew not that what
was done by the angel was real ; but thought that he saw
10 a vision. And when they had past the first and second
guard, they came to the iron gate that leadeth to the city ;

* Or, land. † Claudius Cesar, R. T.

‡ " The more early and more aged converts ; overseers of the flock of Christ, or of particular congregations." See Bishop Pearce on ch. xiv. 23. Newcome.

‖ " Herod Agrippa, grandson of Herod the Great by Aristobulus." Newcome.

¶ Gr. four quaternions of soldiers. N. m.

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which opened to them of its own accord: and they went
out, and passed on through one street; and immediately
11 the angel departed from him. And when Peter came to
himself, he said, "Now I certainly know that the Lord
hath sent his angel, and hath delivered me from the hand
of Herod, and *from* all the expectation of the Jewish
12 people." And when he had considered *the matter*, he
came to the house of Mary, the mother of John, whose
surname was Mark; where many were gathered together,
13 and were praying. And when *Peter* had knocked at the
door of the porch, a damsel came to attend, named
14 Rhoda: and when she knew Peter's voice, she opened
not the porch for gladness; but ran in and told that Peter
15 stood before the porch. And they said unto her, "Thou
art mad." But she confidently affirmed that it was so.
16 Then they said, "It is his angel*." But Peter con-
tinued knocking. And when they had opened *the door*,
17 they saw him, and were amazed. But he beckoned to
them with *his* hand to keep silence; and related to them
how the Lord had brought him out of the prison. He
said also, "Report these things to James, and to the
brethren." Then he departed, and went to another
place.

18 Now when it was day, there was no small disturbance
19 among the soldiers, concerning what was become of Peter.
And when Herod had sought for him, and found him not,
he examined the keepers, and commanded that *they* should
be put to death. And he went down from Judea to Ce-
sarea, and abode *there*.

20 Now *Herod* was disposed to make war against† those
of Tyre and Sidon. But they came to him with one
consent, and, having made Blastus the king's chamber-

* Or, messenger. N. m. "A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be here referred to, without establishing its truth." See Doddridge. Newcome.

† Or was highly incensed against. See Doddridge.

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lain their friend, desired peace; because their country
21 was fed by the king's *country*. And on a day appointed,
Herod, arrayed in royal apparel, sat on his throne, and
22 made an oration to them*. And the people gave a shout,
saying, "*It is* the voice of a god, and not of a man."
23 And immediately an angel of the Lord smote him†, because he gave not glory to God: and he was eaten by worms, and expired.

24 And the word of God grew and multiplied. And
25 Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* office; and brought with them John, whose surname was Mark.

Ch. XIII. Now in the church that was at Antioch there were certain prophets and teachers; *as* Barnabas, and Simeon that was called Niger, and Lucius of Cyrenè, and Manaen that had been brought up with Herod the tetrarch,
2 and Saul. And while they were publicly ministering to the Lord and fasting, the holy spirit said, "Separate for me ‡ now Barnabas and Saul, for the work to which
3 I have called them." And when they had fasted and prayed, and put their hands on them, they sent *them* away.

4 So these, having been sent forth by the holy spirit, departed to Seleucia; and thence they sailed to Cyprus.
5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had
6 John also for *their* attendant. And when they had gone through the whole island to Paphos, they found a certain Magian, a Jewish false prophet, whose name *was* Bar-
7 jesus, that was with the deputy of the country, Sergius Paulus, a wise man. This *deputy* called to him Barna-

* "This history is remarkably confirmed by Josephus, Ant. xix. viii. 2. Bishop Pearce has quoted the passage." Newcome.

† "This is the Jewish mode of expressing, that God inflicted a disease on him." Newcome.

‡ séparate me. N.

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8 bas and Saul, and desired to hear the word of God. But
Elymas, *that is*, the Magian, (for so is his name by in-
terpretation,) withstood them, seeking to turn aside the
9 deputy from the faith. Then Saul, who *is called* Paul
also, filled with the holy spirit, looked earnestly on him,
10 and said, "O full of all subtilty and of all mischief, *thou*
son of the devil, *thou* enemy of all righteousness, wilt
11 thou not cease to pervert the right ways of the Lord? And
now, behold, the hand of the Lord *is* upon thee; and
thou shalt be blind, not seeing the sun, for a time." And
immediately there fell on him a mist and a darkness: and
he went about seeking some to lead him by the hand.
12 Then the deputy, when he saw what was done, believed;
being astonished at the doctrine of the Lord.
13 Now when Paul and his company loosed from Pa-
phos, they came to Perga in Pamphylia. But John de-
14 parted from them, and returned to Jerusalem. And when
they had passed through from Perga, they came to An-
tioch in Pisidia; and went into the synagogue on the
15 sabbath-day, and sat down. And after the reading of the
law and the prophets, the rulers of the synagogue sent to
them, saying, "Brethren, if ye have any word of exhor-
16 tation to the people, speak." Then Paul stood up, and
beckoned with *his* hand, and said, "Men of Israel,
17 and ye *of the gentiles* who fear God, hearken. The God
of this people* chose our fathers, and exalted the people,
when they sojourned in the land of Egypt, and brought
18 them out of it with a high arm. And about the space
of forty years he bare† with their manners in the desert.
19 And when he had destroyed seven nations in the land of
Canaan, he gave *our fathers* their land for an inheri-
20 tance‡. And after that, he appointed *unto them* judges,

* This people Israel, R. T.

† Or, he carried them as a nurse. MSS. Bishop Pearce. Or, he fed them. Hesychius Wakefield. N. m. See also Griesbach. ed. 1806.

‡ he divided their land to them by lot, R. T.

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for about four hundred and fifty years, until the prophet
21 Samuel. And afterward they desired a king: and God
appointed unto them Saul the son of Kish, a man of the
22 tribe of Benjamin, *during* forty years. And when *God*
had removed him, he raised up unto them David to be
their king: to whom he gave *his* testimony also, and
said, 'I have found David, the *son* of Jesse, a man ac-
cording to mine own heart, who will perform all my
pleasure.'
23 "Of this man's race, God, according to *his* promise,
24 hath given* unto Israel a Saviour, Jesus; when John
had first preached, before his appearance, the baptism
25 of repentance to all the people of Israel. And as John
was fulfilling his course, he said, 'Who† think ye that
I am? I am not *the Christ*. But, behold, one cometh
after me, the sandals of whose feet I am not worthy to
unloose.'
26 "Brethren, sons of the stock of Abraham, and who-
soever *of the gentiles* among you fear‡ God; to you the
27 doctrine of this salvation hath been sent. For those who
dwell in Jerusalem and their rulers, when they knew
not *Christ*, nor the words of the prophets, which are read
on every sabbath, have fulfilled *them* by condemning *him*.
28 And though they found no *just* cause of death *in him*,
yet they besought Pilate that he might be put to death.
29 And when they had fulfilled all which was written of
him, they took *him* down from the cross, and laid *him* in
30 a sepulchre. But God raised him from the dead: and
31 he was seen many days by those who came up with him
from Galilee to Jerusalem; who are his witnesses to the
32 people. And we declare to you glad tidings concerning
33 the promise which was made to the fathers; that God
hath fulfilled it to us their children, in that he hath rais-

* Gr. hath brought. MSS. † Whom. N. ‡ feareth, N.

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ed up Jesus; as it is written also in the second psalm*;
34 'Thou art my son, this day I have begotten thee.' And,
that *God* raised him up from the dead, *now* no more to
return to corruption, he speaketh thus, 'I will give you
35 the sure mercies promised to David.' Wherefore it is
said in another *psalm* also, 'Thou shalt not suffer thy holy
36 one to see corruption.' For after David had served his
own generation according to the counsel of God, he fell
asleep, and was gathered to his fathers, and saw corrup-
37 tion: but he whom God raised, did not see corruption.
38 "Be it therefore known unto you, brethren, that
through him forgiveness of sins is proclaimed unto you.
39 And by him all who believe are justified from all things,
from which ye could not be justified by the law of Moses.
40 Beware therefore lest that come upon you which is spoken
41 of in the prophets, 'Behold, ye scorners, and wonder,
and perish: for I work a work in your days, a work
which ye will in no wise believe, though it be declared
unto you.'"
42 And *as Paul and Barnabas* were going out *of the syna-
gogue, the people* desired† that [these words] might be
43 spoken to them on the next sabbath. And when the con-
gregation was broken up, many of the Jews, and of the
proselytes who worshipped *God*, followed Paul and Bar-
nabas: who, speaking [to them,] persuaded them to con-
tinue in the favour of God.
44 And *on* the following sabbath almost the whole city
45 came together to hear the word of God. But when the
Jews saw the multitudes, they were filled with indigna-
tion, and contradicted those things which were spoken
46 by Paul, contradicting and speaking evil. Then Paul
and Barnabas spake freely, and said, "It was necessary

* "*The first psalm* is a reading better supported. The two first psalms, as they stand in our editions, were anciently joined together. See Wetstein. Or, the first psalm was originally a kind of preface. Michaelis by Marsh, i. 515." Newcome.

† And, when the Jews were gone out of the synagogue, the gentiles desired, etc. R. T.

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that the word of God should have been spoken first to you; but since ye put it from you, and do not judge yourselves worthy of everlasting life, behold, we turn to
47 the gentiles. For so the Lord hath commanded us, *saying*, 'I have set thee for a light to the gentiles, that thou
48 shouldest be for salvation to the ends of the earth.'" And when the gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were dis-
49 posed to everlasting life, believed*. And the word of the
50 Lord was published throughout all the country. But the Jews stirred up the *gentile* women of rank who worshipped *God*, and the chief men of the city, and raised a persecution against Paul and Barnabas, and drove them
51 out of their borders. But they shook off the dust of their
52 feet against them, and came to Iconium. And the disciples were filled with joy, and with the holy spirit.

CH. XIV. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks be-
2 lieved. (But the unbelieving Jews stirred up the minds of the gentiles, and made them evil-affected against the
3 brethren.) *The apostles* abode therefore for a long time, speaking freely concerning the Lord, who gave testimony to his gracious word, and granted that signs and wonders
4 should be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part
5 with the apostles. And when there was a design, both of
6 the gentiles, and of the Jews and their rulers, to insult *them*†, and to stone them, having considered *the matter*,
7 they fled into Lystra, and Derbè, cities of Lycaonia, and to the country round about: and there they preached the gospel.

* "Another import of the words is, '*As many* of the gentiles *believed, as were* inwardly *disposed to* receive the doctrine of *everlasting life*; as had an orderly and well-prepared mind for that purpose; as had disposed themselves to it.' Or, 'as many as were disposed, believed to everlasting life.' See 1 Tim. i. 16." Newcome.

† to treat them contemptuously, N.

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8 And a certain man sat at Lystra, infirm in his feet,
lame from his mother's womb, *and* who never had walk-
9 ed: this man heard Paul speaking: who, when he had
stedfastly looked on him, and perceived that he had faith
10 so as to be restored, said with a loud voice, "Stand up-
11 right on thy feet." And he leaped and walked. And
when the multitude saw what Paul had done, they lifted
up their voices, saying in the language of Lycaonia,
"The gods are come down to us in the likeness of men."
12 And they called Barnabas Jupiter; and Paul Mercury,
13 because he was the chief speaker. Then the priest of
Jupiter, whose* *temple* was before *their* city, brought
bulls and garlands to the gates, and, together with the
14 multitudes, would have offered sacrifice. But when the
apostles, Barnabas and Paul, heard *of it*, they rent their
clothes, and rushed in among the multitudes, crying out,
15 and saying, "Sirs, why do ye these things? We also
are men of like infirmities with yourselves, and proclaim
to you glad tidings, that ye should turn from these
vanities to the living God; who made heaven, and earth,
16 and the sea, and all things in them: who, in the past
generations, suffered all the gentiles to walk in their own
17 ways. Nevertheless, he left not himself without witness;
doing good, giving you† rain from heaven and fruitful
seasons, *and* filling your hearts with food and gladness."
18 And by saying this they scarcely restrained the multitudes
from offering sacrifice to them.

19 But *certain* Jews came thither from Antioch and Ico-
nium; who, having persuaded the multitudes, and stoned
Paul, dragged *him* out of the city, and supposed that he
20 had been dead. However, when the disciples had sur-
rounded him, he rose up, and entered into the city.

And *on* the morrow he and Barnabas departed to
21 Derbè. And when they had preached the gospel to that

* of Jupiter's temple, that, N. † us, and our, R. T.

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city, and had made many disciples, they returned to
22 Lystra, and *to* Iconium, and *to* Antioch; strengthening
the minds of the disciples, *and* exhorting them to continue
in the faith; and *saying* that through many afflictions we
23 must enter into the kingdom of God. And when they
had appointed to them elders* in every church, and had
prayed and fasted, they commended them to the Lord,
24 on whom they had believed. And after they had passed
25 through Pisidia, they came to Pamphylia. And when
they had preached the word at Perga, they went down
26 into Attalia: and thence they sailed to Antioch, whence
they had been recommended to the favour of God for the
27 work which they had fulfilled. And when they were
come, and had gathered the church together, they re-
lated what things God had done by them; and how he
28 had opened *the* door of faith to the gentiles. And [there]
they abode no short time with the disciples.

CH. XV. Now certain men came down from Judea, and taught
the brethren†, *saying*, "Unless ye be circumcised ac-
cording to the custom taught by Moses, ye cannot be
2 saved." When therefore Paul and Barnabas had no
small dissention [and dispute] with them, *the brethren*
determined that Paul and Barnabas, and some others of
them, should go up to Jerusalem to the apostles and
3 elders, about this question. And, having been conducted
on their way by the church, they passed through Phenicia
and Samaria, declaring the conversion of the gentiles;
4 and caused great joy to all the brethren. And when they
came to Jerusalem, they were received by the church, and
by the apostles, and the elders; and they related all things
5 which God had done through them. "But," *said they*,
"some of the sect of the Pharisees, who believed, have
risen up, saying, 'that it was necessary to circumcise *the*
gentiles, and to command that they should keep the law
of Moses.'"

* appointed elders over them, N. Symonds, p. 57.

† Or, certain persons who had come down from Judea were teaching, etc.

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6 Then the apostles and the elders came together, to con-
7 sider of this matter. And when there had been much dis-
pute among them, Peter rose up, and said unto them,
"Brethren, ye know that in former days God made choice
among us, that the gentiles by my mouth should hear the
8 word of the gospel, and should believe. And God, who
knoweth the heart, bare them witness, and gave to them
9 the holy spirit, even as to us; and made no difference
between us and them, having purified their hearts by
10 faith. Now therefore why do ye try God, to put a yoke
upon the neck of the disciples, which neither our fathers
11 nor we were able to bear? But we believe that we shall be
saved through the favour* of the Lord Jesus†, in like
manner as *the gentiles* also."
12 Then all the multitude kept silence, and hearkened to
Barnabas and Paul, relating what miracles and wonders
God had wrought among the gentiles by them.
13 And after these were silent, James spake, saying,
14 "Brethren, hearken to me. Simon *Peter* hath declared
how God first regarded the gentiles, to take out of them
15 a people for his name. And to this the words of the pro-
16 phets agree; as it is written, 'After these things I will
again build up the fallen tabernacle of David; and I will
17 build up its ruins, and will restore it: that the residue of
men may seek after the Lord, and all the gentiles over
whom my name is called, saith the Lord, who doeth these
18 things;' *which were* known *to him* of old‡. Wherefore
19 my judgement is, that we disquiet not those who from
20 among the gentiles turn to God; but write to them, that
they abstain from the polluted offerings to idols, and *from*
fornication, and *from* things strangled, and *from* blood.
21 For from ancient generations Moses in every city hath
those who preach him; being read in the synagogues on
every sabbath."

* Or, the gracious gospel of the Lord Jesus. See 2 Cor. iv. 15; vi. 1.

† Lord Jesus Christ, R. T.

‡ who doeth all these things. Known unto God are all his works, from the beginning of the world, or, of old. R. T.

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22 Then it seemed good to the apostles and the elders,
and the whole church, to choose men from among them-
selves, and send them to Antioch with Paul and Barnabas;
namely, Judas surnamed Barsabas, and Silas, leading
23 men among the brethren: having written a letter by them
in this manner: "The apostles and the elders, and the
brethren, send greeting to the brethren that are of the
24 gentiles in Antioch, and Syria, and Cilicia. Whereas
we have heard, that some who went out from us have
troubled you with words, unsettling your minds*, [say-
ing that ye must be circumcised and keep the law;] to
25 whom we gave no *such* commandment: it hath seemed
good to us, being assembled with one mind, to choose
men and send them to you, together with our beloved Bar-
26 nabas and Paul, who have† hazarded their lives for the
27 name of our Lord Jesus Christ. We have sent therefore
Judas and Silas; who will tell *you* the same things in
28 words also. For it hath seemed good to the holy spirit
and to us, to lay upon you no greater burthen than
29 [these] necessary things; that ye abstain from things
offered to idols, and from blood, and from things stran-
gled, and from fornication‡: from which if ye keep your-
selves, ye will do well. Fare ye well."

30 So when they were dismissed, they went to Antioch:
and, when they had gathered the multitude together,
31 they delivered the epistle: *which* when *the brethren* had
32 read, they rejoiced at this comfort. And Judas and Silas,
being themselves also prophets, comforted the brethren
33 with many words, and strengthened *them*. And after
they had remained *there* for some time, they were dismiss-
ed with *wishes of* peace by the brethren to those who sent
34 them‖. [Notwithstanding, it pleased Silas to continue

* subverting your minds, N. See N. m. and Schleusner's Lex.

† Or, *men* who have, etc.

‡ Some conjecture that πορνείας, swine's flesh, is the true reading here and in ver. 20. See Griesbach.

‖ to the apostles, R. T.

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35 there still*.] But Paul and Barnabas abode in Antioch,
teaching and preaching the glad tidings of the word of
the Lord, with many others.
36 And after some days, Paul said to Barnabas, "Let
us go again, and visit *our* brethren in every city where
we have preached the word of the Lord, *and see* how they
37 are." Then Barnabas advised to take with them John,
38 whose surname was Mark. But Paul thought it not pro-
per to take with them him, who had departed from them
in Pamphylia, and had not gone with them to the work.
39 Wherefore sharp anger arose, so that they separated from
each other; and that Barnabas took Mark, and sailed to
Cyprus.
40 But Paul chose Silas, and departed; having been re-
41 commended by the brethren to the favour of God. And
he went through Syria and Cilicia, strengthening the
CH. churches. Then he came to Derbè and Lystra. And,
XVI. behold, a certain disciple was there, named Timothy,
(the son of a believing Jewess, but his father *was* a gen-
2 tile:) who was well reported of by the brethren at Lystra
3 and Iconium. Paul was desirous that this man should go
forth with him; and he took and circumcised him, be-
cause of the Jews that were in those parts: for they all
4 knew that his father was a gentile. And as they went
through the cities, they delivered to them for their ob-
servance the ordinances which had been made by the apo-
5 stles and elders at Jerusalem. The churches therefore
were becoming confirmed in the faith, and increasing in
number every day†.
6 Now when they had gone through Phrygia, and the
country of Galatia, and were forbidden by the holy spirit
7 to preach the word in Asia; *after* they came to Mysia,

* Ver. 34 is wanting in the Alex. and some other manuscripts. The Camb. adds, "but Judas returned alone." The words are probably a marginal gloss, to account for the choice of Silas by Paul, ver. 40. See Newcome's note.

† See Wakefield, were established in the faith and abounded in number daily. N.

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they attempted to go into Bithynia: but the spirit of
8 Jesus* suffered them not. So when they had passed by
9 Mysia, they came down to Troas. And a vision appeared to Paul in the night: a man of Macedonia stood and besought him, saying, "Come over into Macedonia,
10 and help us." And after he had seen the vision, we immediately endeavoured to go into Macedonia; concluding that the Lord had called us to preach the gospel unto them.

11 We loosed therefore from Troas, and came with a straight course to Samothracia, and the next *day* to Nea-
12 polis; and thence to Philippi, which is a chief city of that part of Macedonia, *and* a colony. And we abode
13 in that city some days. And on the sabbath-day we went out of the city by a river, where prayer was wont to be made: and we sat down and spake to the women who
14 resorted *thither*. And a certain woman heard *us*, named Lydia, a seller of purple, of the city of Thyatira, *a gentile* who worshipped God: whose heart the Lord opened, so that she attended to the things which were spoken by
15 Paul. And when she had been baptized, and her household, she besought *us*, saying, "If ye judge me to be faithful to the Lord, come into my house, and remain *there*." And she constrained us.

16 And it came to pass as we went to prayer, that a certain damsel having a spirit of divination met us; who
17 brought her masters much gain by divining. She followed Paul and us, and cried out, saying. "These men are the servants of the most high God, who declare to us the
18 way of salvation." And she did this for many days. But Paul was grieved, and turned, and said to the spirit, "I command thee in the name of Jesus Christ to come out of
19 her." And it came out at that very time. And when her masters saw that the hope of their gain was gone, they

* The words, "of Jesus," are introduced into the text upon the most approved authorities. See Griesbach.

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seized Paul and Silas, and dragged *them* into the market-
20 place to the rulers. And when they had brought them to
the magistrates, they said, "These men, who are Jews,
21 greatly trouble our city; and teach customs which it is
not lawful for us to receive, or observe, being Romans."
22 And the multitude rose up together against them: and
the magistrates tore off their clothes, and commanded to
23 beat *them* with rods. And when they had laid many
stripes on them, they cast *them* into prison, and charged
24 the gaoler to keep them safely: who, having received
such a charge, cast them into the inner prison, and made
their feet fast in the stocks.
25 And at midnight Paul and Silas prayed, and sang
26 praises to God: and the prisoners heard them. And sud-
denly there was a great earthquake, so that the founda-
tions of the prison were shaken; and immediately all the
doors were opened, and the bands of all were loosed*.
27 And when the gaoler awoke out of his sleep, and saw the
prison-doors opened, he drew out his sword, and was
about to kill himself, supposing that the prisoners had
28 escaped. But Paul cried with a loud voice, saying, "Do
29 thyself no harm; for we are all here." Then *the gaoler*
called for a light, and sprang in, and trembled, and fell
30 down before Paul and Silas; and brought them out, and
31 said, "Sirs, what must I do to be safe†?" And they said,
"Believe in the Lord Jesus Christ, and thou shalt be
32 safe, and thine household." And they spake unto him
the word of the Lord, and unto all that were in his house.
33 And he took them in that hour of the night, and washed
their stripes; and was immediately baptized, he and all
34 his *household*. And when he had brought them into his

* Or, all the bands were loosed. See Griesbach.

† Saved, N. Mr. Wakefield explains it, to avoid punishment for what has befallen the prisoners and the prison. This, he adds, "is beyond all doubt the sense of the passage; though Paul, in his reply, uses the words in a more extensive signification: a practice common in these writings."

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house, he set food before them, and greatly rejoiced with all his household, *on* believing in God.

35 And when it was day, the magistrates sent the officers,
36 saying, "Let those men go." Then the gaoler told these words to Paul, "The magistrates have sent to let you
37 go; now therefore depart, and go in peace." But Paul said unto them, "They have beaten us publicly, uncondemned, being Roman-*citizens*, and have cast us into prison; and now do they send us away privately? No, truly: but let them come themselves and bring us out."
38 And the officers told these words to the magistrates; who feared when they heard that *the men* were Roman-*citizens*.
39 So they came and besought them, and brought *them* out,
40 and desired *them* to depart from the city. And they went out of the prison, and entered into *the house of* Lydia: and, when they had seen the brethren, they comforted them, and departed.

CH. XVII. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a
2 synagogue of the Jews. And Paul, as his custom was, went in unto them, and on three sabbaths discoursed to
3 them out of the scriptures; explaining *them*, and alleging that Christ must needs have suffered, and have risen again from the dead; and that "this Jesus whom I preach
4 unto you, is the Christ." And some of them believed, and joined themselves to Paul and Silas; and of the gentiles who worshipped *God*, a great multitude, and of the
5 chief women not a few. But the Jews took* unto them some wicked men of the meaner sort, and gathered a multitude, and raised a tumult in the city, and assaulted the house of Jason, and sought after *Paul and Silas*, that
6 they might bring them out to the people. And when they found them not, they dragged Jason, and some of the brethren, to the rulers of the city, crying out, "These

* who believed not, moved with envy, took, &c. H. T.

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that have disturbed the world, are come hither also;
7 whom Jason hath received: and all these act contrary to
the decrees of Cæsar, saying that there is another king,
8 *one* Jesus." And they alarmed the people, and the rulers
9 of the city, who heard these things. And when *the rulers*
had taken security of Jason, and of the others, they let
them go.

10 Then the brethren immediately sent away Paul and
Silas by night to Berea: who, when they came *thither*,
11 went into the synagogue of the Jews. And these were
more ingenuous* than those in Thessalonica, because
they received the word with all readiness of mind, search-
ing the scriptures daily, whether those things were so.
12 Wherefore many of them believed; and of gentile women
13 of rank†, and of men, not a few. But when the Jews
of Thessalonica knew that the word of God was preached
by Paul at Berea, they came thither also, stirring up the
14 multitudes. And then the brethren immediately sent away
Paul, to go toward the sea: but Silas and Timothy re-
15 mained there still. And those who conducted Paul
brought him to Athens: and having received a com-
mandment to Silas and Timothy, that they would come
to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit
was greatly provoked within him, when he beheld‡ the
17 city full of idols. He discoursed therefore in the syna-
gogue with the Jews, and with those *gentiles* who wor-
shipped *God;* and in the market-place daily with such
18 as presented themselves. Then certain philosophers of
the Epicureans, and of the Stoics, encountered him.
And some said, "What will this babbler say‖?" and
others, "He seemeth to be a setter forth of foreign de-
mons¶:" because he preached to them the glad tidings

* Or, were of a better disposition. Bishop Pearce.
† women of rank who were gentiles, N.
‡ saw, M.
‖ Or, What doth this babbler mean to say? Wakefield.
¶ strange demons, N.

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of Jesus, and of the resurrection. And they took him,
and brought him to *the court of* Areopagus, saying,
"May we know what this new doctrine *is*, of which thou
20 speakest*? For thou bringest certain strange things to
our ears: we desire therefore to know what these things
21 mean." (Now all the Athenians, and the foreigners†
who dwelt among them, employed their leisure in no-
thing else, but either in telling or hearing some new
22 thing.) Then Paul stood in the midst of *the court of*
Areopagus, and said, "*Ye* men of Athens, I perceive
that ye are exceedingly addicted to the worship of de-
23 mons‡. For as I passed by, and beheld your deities, I
found also‖ an altar with this inscription, 'TO AN¶ UN-
KNOWN GOD.' Whom therefore ye ignorantly worship,
24 him I declare unto you. The God who made the world,
and all things therein, he, being Lord of heaven and
25 earth, dwelleth not in temples made with hands; nor is
he served by the hands of men, as if he needed any thing;
since He Himself giveth to all life, and breath, and all
26 things; and hath made of one blood all nations of men,
to dwell on the whole face of the earth, and hath deter-
mined *their* appointed times, and the bounds of their ha-
27 bitation; that they might seek God††, if perhaps they
might feel him out and find him; though he be not far
28 from every one of us: for through him we live, and
move, and have our being; as some of the poets also
among you have said, 'For we are even his offspring.'
29 Wherefore, being the offspring of God, we ought not

* "We cannot understand what this new doctrine, which is proposed by thee, is," Wakefield; who adopts the conjecture of Toup, that the negative adverb has been lost before δυναμεθα. This conjecture is confirmed by one manuscript of Matthæi.

† strangers, N.

‡ In all things ye are somewhat too religious, N. See Doddridge; and Newcome's note; who justly observes that "it is agreeable to St. Paul's delicacy of address, to suppose, that the original word is used in a good sense here; of which it is known to be capable." See ch. xxv. 19.

‖ among others, N. ¶ THE, N. See Wakefield. †† seek the Lord, R. T.

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to think that the Godhead is like gold, or silver, or stone,
30 the engraving of man's art and device. However, the
times of this ignorance God overlooked; but now com-
31 mandeth all *men* in all places to repent: because he
hath fixed a day, on which he will judge the world in
righteousness, by a* man whom he hath appointed; *of*
which appointment he hath given a proof to all *men*, in
32 that he hath raised him from the dead." And when
they heard of the resurrection of the dead, some scoffed:
and others said, "We will hear thee again of this matter."
33 And then Paul departed from among them. However,
34 some men joined themselves to him, and believed: among
whom *was* Dionysius the Areopagite, and a woman named
Damaris, and others with them.

CH. XVIII. Now after these things Paul departed from Athens,
2 and came to Corinth. And he met with a certain Jew,
named Aquila, born in Pontus, lately come from Italy,
with his wife Priscilla, (because Claudius had command-
ed all Jews to depart from Rome,) and went unto them:
3 and because he was of the same occupation†, he abode
with them, and worked: (for by *their* occupation they
4 were tent-makers‡.) And he discoursed in the synagogue
on every sabbath; and used persuasion to Jews and
Greeks.

5 And when Silas and Timothy were come from Mace-
donia, Paul was employed with them in the word‖,
6 testifying to the Jews that Jesus was the Christ. And
when they opposed themselves, and spake evil, he
shook *his* raiment, and said unto them, "Your blood *is*
upon your own heads; I *am* pure: henceforth I will go
7 to the gentiles." And he went thence, and entered into
the house of a certain man named Justus, *a gentile* who
worshiped God, whose house was adjoining to the syna-

* *that* man, N. † Or, trade, N. m.

‡ Or, makers of mechanical instruments. See Marshes Michaelis, vol. iv. p. 184.

‖ Or, was borne away by his spirit.-MSS. N. m. R. T.

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8 gogue. But Crispus, the ruler of a synagogue, believed in the Lord with all his house: and many of the Corinthians, *on* hearing *Paul*, believed, and were baptized.

9 Then the Lord spake to Paul by a vision in the night, "Fear not, but speak, and be not silent: for I am with
10 thee; and no man shall lay hands on thee to hurt thee:
11 for I have many people in this city." And he dwelt *there* a year and six months; teaching the word of God among them.

12 And when Gallio was deputy of Achaia, the Jews rose with one consent against Paul, and brought him to the
13 judgement-seat; saying, "This man persuadeth people to
14 worship God contrary to the law." And when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of injustice, or of wicked mischief, ye
15 Jews, I might reasonably bear with you; but if it be a question of doctrine, and of names, and of your law, look ye yourselves *to it*: for I will not be judge of such
16 matters." And he removed them from the judgement-
17 seat. Then all [the Greeks] took Sosthenes, the ruler of a synagogue, and beat him before the judgement-seat. But Gallio cared for none of those things.

18 And Paul, after he had still remained *there* many days, bade farewel to the brethren, and sailed thence into Syria, and Priscilla and Aquila with him; having shorn *his*
19 head at Cenchrea: for he had a vow. And he came to Ephesus, and left them there: and he himself entered
20 into the synagogue, and discoursed to the Jews. And when they desired *him* to remain with them for a longer
21 time, he consented not: but bade them farewel, and said, ["I must by all means keep the approaching feast in Jerusalem; but] I will return to you, God willing." And
22 he sailed from Ephesus. And when he had landed at Cæsarea, and had gone up and saluted the church, he
23 went down to Antioch. And when he had passed some

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time *there*, he departed, and went over all the country of Galatia and Phrygia, in order; strengthening all the disciples.

24 And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* able in the scriptures, came to
25 Ephesus. This man was instructed in the doctrine of the Lord: and, being fervent in spirit, he spake and taught exactly the things of the Lord, knowing only the baptism
26 of John: and he began to speak freely in the synagogue. But when Aquila and Priscilla had heard him, they took him to them, and explained to him the doctrine [of God]
27 more exactly. And when *Apollos* desired to pass into Achaia, the brethren exhorted him, and wrote to the disciples to receive him: who, when he came among them, helped those much that had believed, through *the*
28 favour *bestowed on him*. For he earnestly confuted the Jews, *and that* publicly; proving by the scriptures that Jesus was the Christ.

CH. XIX. And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus: and, having met with some disciples,
2 he said to them, "Have ye received the holy spirit since ye believed?" And they [said] to him, "We have not
3 even heard whether there be an holy spirit." And he said [unto them,] "Into what then were ye baptized?" And
4 they said, "Into John's baptism." Then Paul said, "John [indeed] baptized *with* the baptism of repentance; saying to the people, that they should believe in him who
5 was to come after him, that is, in [Christ] Jesus." And when they heard *this*, they were baptized into the name
6 of the Lord Jesus. And when Paul had put *his* hands upon them, the holy spirit came on them; and they spake
7 in *different* languages, and prophesied. Now all the men were about twelve.

8 And *Paul* went into the synagogue, and spake freely, discoursing for three months, and using persuasion about

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9 the things concerning the kingdom of God. But when
some were hardened, and believed not, but spake evil of
that religion before the multitude, he departed from them,
and separated the disciples; discoursing daily in the school
10 of one Tyrannus. And this was done for two years; so
that all those who dwelt in Asia heard the word of the
Lord [Jesus], both Jews and gentiles.

11 And God wrought no common miracles by the hands
12 of Paul: so that from his body even handkerchiefs or
aprons * were brought to the sick; and the diseases de-
parted from them, and the evil spirits went out *of them*.

13 Then some of the Jews, who went about *as* exorcists,
took upon them to call over those that had evil spirits
the name of the Lord Jesus, saying, "I adjure you † by
14 Jesus, whom Paul preacheth." And there were seven sons
of *one* Sceva a Jew, *and* a chief of the priests, who did so.
15 And the evil spirit answered and said, "Jesus I know,
16 and *who* Paul *is* I understand: but who are ye?" And
the man, in whom the evil spirit was, leaped on them, and
overcame them, and prevailed against them, so that they fled
17 out of that house naked and wounded. And this was known
to all both Jews and gentiles dwelling at Ephesus: and
fear fell on them all, and the name of the Lord Jesus was
18 magnified. And many who believed came; confessing
19 and declaring their deeds. Many of those also that had
used magical arts, brought their books together, and burn-
ed them before all men; and the price of them was com-
20 puted, and found fifty thousand *pieces* of silver. So
mightily did the word of God grow and prevail.

21 Now after these things were ended, Paul purposed
in *his* spirit, when he had passed through Macedonia
and Achaia, to go to Jerusalem, saying, "After I have
22 been there, I must see Rome also." So he sent into Ma-

* The original words are from the Latin *rudaria* and *semicinctia*; and, from the use of these words, Mr. Evanson infers that this sentence is spurious. Dissen. p. 45.

† We adjure you, R. T.

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cedonia two of those who ministered to him, Timothy and Erastus; *but* he himself continued a while in Asia.
23 Now at this time there arose no small disturbance about
24 that religion. For a certain man, named Demetrius, a silver-smith, who made silver models of Diana's temple,
25 furnished no small gain to the workmen; whom he called together, with those of like occupation, and said, "Sirs, ye know that by this employment we have our wealth:
26 moreover, ye see and hear that this Paul hath persuaded and turned aside no small multitude, not only of Ephesus but almost of all Asia; saying, that they are not gods
27 who are made with hands: so there is not only danger that this our occupation should come into contempt, but also that the temple of the great goddess Diana should be despised, and that her magnificence should be soon destroyed, whom all Asia, and the world worshippeth."
28 And when they heard *this*, they were full of wrath, and cried out, saying, "Great *is* Diana of the Ephesians."
29 And the whole city was filled with confusion; and having seized Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers, they rushed with one consent into the
30 theatre. And when Paul was desirous of entering in to
31 the people, the disciples suffered him not. And even some of the chief magistrates of Asia, that were his friends, sent to him, entreating *him* that he would not venture
32 himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused, and the greater part knew not why they were come together.
33 Then Alexander was advanced out of the multitude, the Jews having put him forward. And Alexander waved *his* hand, and would have made a defence to the people:
34 but when they knew him to be a Jew, all with one voice, for about two hours, cried out, "Great *is* Diana of the
35 Ephesians." And when the *public* scribe had appeased the people, he said, "*Ye* men of Ephesus, what man is there who knoweth not that the city of the Ephesians is a

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worshipper of the great Diana*, and of the *image* which
36 fell down from Jupiter? Since therefore these things
cannot be spoken against, ye ought to be quiet, and to
37 do nothing rashly: for ye have brought hither these
men, that are neither robbers of temples, nor blasphe-
38 mers of your goddess. Wherefore if Demetrius, and the
workmen that are with him, have a matter against any
man, court-days are kept, and there are deputies *to give*
39 *judgement:* let them summon one another. But if ye
inquire any thing concerning other matters, it shall be
40 determined in a lawful assembly. For we are in danger
of being called in question for this day's disturbance:
there being no cause by which we may give an account
41 of this concourse." And when he had thus spoken, he
dismissed the assembly.

CH. XX. And after the disturbance ceased, Paul called to him
the disciples, and took leave of *them*, and departed to go
2 into Macedonia. And when he had gone over those parts,
and had given them much exhortation, he came into
3 Greece. And after he had continued three months, the
Jews having lain in wait for him as he was about to sail
into Syria, he determined to return through Macedonia.
4 And Sopater, the son of Pyrrhus†, a Berean, accom-
panied him as far as to Asia; but Aristarchus and Secun-
dus, of the Thessalonians, and Gaius, of Derbè, and
5 Timothy, and Tychicus and Trophimus of Asia, these
6 went before and waited for us at Troas. And we sailed
away from Philippi after the days of unleavened bread,
and came to them at Troas in five days; where we abode
seven days.

7 And on the first *day* of the week, when we had assembled
to break bread, Paul discoursed to *the disciples*, being to
depart on the morrow; and continued his discourse until

* the great goddess Diana, R. T.
† "the son of Pyrrhus," these words are wanting in R. T.

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8 midnight. And there were many lamps in the upper room,
9 where we were assembled. Now a certain young man, named Eutychus, sat in a window, having fallen into a deep sleep: and as Paul discoursed a long time, he sank down with sleep, and fell to the ground from the third
10 story, and was taken up dead. Then Paul went down, and fell on him, and embraced *him*, and said, "Trouble
11 not yourselves; for his life is in him." And when *Paul* was come up again, and had broken bread, and eaten, and conversed a long time, *even* till break of day, he then
12 departed. Now they brought the young man alive; and were not a little comforted.

13 And we went before to the ship, and sailed to Assos, there intending to take in Paul: for so he had appointed,
14 intending himself to go by land. And when he came up with us, at Assos, we took him in, and came to Mi-
15 tylenè. And we sailed thence, and arrived the next *day* over against Chios; and the following *day* we touched at Samos; and, having remained at Trogyllium, on the *day*
16 after we came to Miletus. For Paul had determined to sail by Ephesus, that he might not pass much time in Asia; for he hastened, if it were possible for him, to be at Jerusalem *on* the day of Pentecost.

17 And from Miletus *Paul* sent to Ephesus, and called to
18 him the elders of the church. And, when they came to him, he said unto them, "Ye know, from the first day since I came into Asia, in what manner I have conducted
19 myself with you the whole time; serving the Lord with all humility of mind, and *with* tears*, and trials which
20 befel me by the lyings in wait of the Jews: *and* that I have not kept back any thing which was profitable *to you*; but have shewn *it* to you, and have taught you, publickly
21 and from house to house; announcing both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

* with many tears, R. T.

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22 "And now, behold, I go to Jerusalem, *to be* bound,
according to the spirit*; not knowing the things which
23 will befal me there, except that the holy spirit witnesseth
to me in every city, saying that bonds and afflictions
24 await me. But I make no account of any thing, nor do
I regard my life as dear to myself, so that I may finish
my course [with joy], and the ministry which I have re-
ceived from the Lord Jesus, to declare the gracious gos-
25 pel of God. And now, behold, I know that ye all,
among whom I have gone preaching the kingdom [of
26 God], will see my face no more. Wherefore I declare
to you this day, that I *am* pure from the blood of all *men*;
27 for I have kept nothing back, but have shewn † you all
the counsel of God.

28 "Take heed therefore to yourselves, and to all the
flock; among whom the holy spirit hath made you over-
seers, to feed the church of the Lord ‡, which he hath
29 purchased with his own blood. For I know this, that
after my departure †† grievous wolves will enter in among
30 you, not sparing the flock. From among your own
selves also men will arise, speaking perverse things, to
31 draw away disciples after them. Watch therefore, and
remember that for three years, night and day, I ceased
not to admonish every one with tears.

32 "And now, brethren, I commend you to God, and to
the word of his grace ||, which is able to edify you, and

* I feel myself forced in my mind to go unto Jerusalem. Wakefield. Vinctus spiritu, i. e. coactus, impulsus. Kypke.

† Or, I used no subterfuge, so as not to declare unto you.

‡ The received text reads "God," upon the authority of no manuscript of note or value, nor of any version but the modern copies of the Vulgate. The Ethiopic uses an ambiguous expression; but this version is avowedly corrupted from the Vulgate; and particularly in this book. See Marsh's Michaelis, vol. ii. p. 96. The word "Lord" is supported by all the most ancient and valuable manuscripts, whether of the Alexandrian or the Western edition; by the Coptic, Syriac, and other ancient versions, and by citations from the early ecclesiastical writers. See Griesbach's excellent note upon this text in his second edition.

†† departing, N. || his gracious word, N.

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to give you an inheritance among all those that are sancti-
33 fied. I have coveted no man's silver, or gold, or appa-
34 rel. Ye yourselves know that these hands have ministered
35 to my necessities, and to those that were with me. I have shewn you in all things, that *by* so labouring ye ought to assist the infirm, and to remember the words of the Lord Jesus, that he said, 'It is more happy to give than to receive.'"

36 And when he had thus spoken, he kneeled down, and
37 prayed with them all. And they all wept much, and fell
38 on Paul's neck, and kissed him; sorrowing most for the words which he had spoken, that they were to see his face no more. And they conducted him on his way to the ship.

CH. XXI. And it came to pass that, after we had separated ourselves from them, and had sailed, we came with a straight course to Coos, and the *day* following to Rhodes,
2 and thence to Patara. And having found a ship sailing
3 over to Phenicia, we went on board, and loosed. Now when we had discovered Cyprus, and had passed by it on the left hand, we sailed into Syria, and landed at
4 Tyre; for there the ship was to unload her burthen. And having met with disciples, we remained there seven days: and these said to Paul by the spirit, that he should not
5 go up to Jerusalem. And when we had completed those days, we went out and departed*, and they all conducted us on our way, with *their* wives and children, till *we were* out of the city: and we kneeled down on the shore, and
6 prayed. And when we had taken leave of one another, we went into the ship; and they returned to their home.
7 And when we had finished *our* course, from Tyre we came to Ptolemais, and saluted the brethren, and re-
8 mained with them one day: and on the morrow we † departed, and came to Cæsarea; and we entered into the house of Philip the Evangelist, that was *one* of the seven

* we departed on our way, Wakefield.
† we that were of Paul's company, R. T.

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9 *deacons*, and remained with him. And this man had four
daughters, virgins, who prophesied.
10 And as we continued *there* many days, a certain pro-
11 phet, named Agabus, came down from Judea: and when
he came to us, he took Paul's girdle, and bound his own
hands and feet, and said, "Thus saith the holy spirit:
'So the Jews at Jerusalem will bind the man that owneth
this girdle, and will deliver *him* into the hands of the gen-
12 tiles.' And when we heard these things, both we, and
those of that place, besought him not to go up to Jeru-
13 salem. Then Paul answered, "What mean ye by weep-
ing and breaking mine heart? for I am ready not to be
bound only, but to die also, at Jerusalem, for the name
14 of the Lord Jesus." And when he would not be per-
suaded, we ceased; saying, "The will of the Lord* be
done."
15 And after those days we took our baggage, and went
16 up to Jerusalem. Some disciples also of Cæsarea went
with us; bringing with them one Mnason of Cyprus, an
17 early disciple, with whom we might lodge. And, when
we were come to Jerusalem, the brethren received us
18 gladly. And the *day* following Paul went in with us to
19 James; and all the elders were present. And when he
had greeted them, he declared particularly what things
God had wrought among the gentiles by his ministry.
20 And when they heard *it*, they glorified God†, and said
unto *Paul*‡, "Thou seest, brother, how many thousands of
Jews there are who believe; and they are all zealous of
21 the law. And they have been informed concerning thee,
that thou teachest all the Jews that are among the gen-
tiles, to forsake Moses; saying that they ought not to cir-
cumcise *their* children, nor to walk according to *our*
22 customs‖. What therefore should be done? The mul-

* Or, of God. 2 MSS. 2 Vers. N. m. † the Lord, N. See Griesbach.
‡ him, N. See Wakefield.
‖ Or, the customs *of our fathers*. See Symonds, p. 136.

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titude must needs assemble: for they will hear that thou
23 art come. Do therefore what we say to thee: We have
24 four men that have a vow on them: take them and purify thyself with them, and be at expense for them, that they may shave *their* heads, and all may know that those things of which they were informed concerning thee are nothing, but *that* thou thyself also walkest in the observance of the
25 law. But concerning the gentiles who believe, we have *already* written and determined, [that they observe no such thing; but] that they only keep themselves from what is offered to idols, and from blood, and from *things*
26 strangled, and from fornication." Then Paul took the men, and the next day purified himself with them, and entered into the temple, declaring *what would be* the end of the days of purification; till an offering were made for every one of them.

27 And when the seven days were almost ended, the Jews that were of Asia, when they saw *Paul* in the temple, stirred up all the multitude, and laid *their* hands on him,
28 crying out, "Men of Israel, help. This is the man who teacheth all *men* every where against the people, and the law, and this place: and, further, hath brought gentiles also into the temple; and hath polluted this holy
29 place." (For they had before seen with him in the city Trophimus an Ephesian, whom they supposed that Paul
30 had brought into the temple.) And all the city was moved, and the people ran together; and they seized Paul, and dragged him out of the temple: and imme-
31 diately the doors were shut. And as they sought to kill him, a report came to the commander of the band, that
32 all Jerusalem was in confusion: who immediately took soldiers, and centurions, and ran down unto them: and when they saw the commander, and the soldiers, they
33 ceased from beating Paul. Then the commander came near, and seized him, and ordered *him* to be bound with two chains; and inquired who he was, and what he had

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done. And some cried one thing, and some another, among the multitude: and when he could not know the certainty for the tumult, he ordered *Paul* to be taken into the castle. And when *Paul* came upon the steps, it happened that he was carried by the soldiers, for the violence of the people; for the multitude of the people followed, crying out, "Destroy him."

And as Paul was about to be taken into the castle, he saith to the commander, "May I speak to thee?" Who said, "Canst thou speak Greek? Art thou not that Egyptian, who formerly madest a disturbance, and leddest out into the desert four thousand men that were assassins?" But Paul said, "I am a Jew of Tarsus, *a city* of Cilicia; a citizen of no mean city: and I beseech thee, suffer me to speak unto the people." And when *the commander* had suffered him, Paul stood on the steps, and beckoned with *his* hand to the people. And when a great silence was made, he spake to them in the Hebrew tongue, saying,

CH. XXII. "Brethren, and fathers, hear my defence *which I make* now unto you." (And when they heard that he spake to them in the Hebrew tongue, they kept the greater silence: and he saith,) "I am a Jew, born in Tarsus, *a city* of Cilicia, but brought up in this city, being instructed at the feet of Gamaliel according to the exactness of the law of our fathers, *and* being zealous toward God, as ye all are this day. And I persecuted this religion unto death, binding and delivering into prisons both men and women. As the high-priest also can bear me witness, and the whole body of the elders: from whom I received letters also unto the brethren, and went to Damascus, to bring bound unto Jerusalem those also that were there, that they might be punished. But it came to pass that, as I journeyed, and came near to Damascus, about noon, a great light from heaven suddenly shone round about me. And I fell to the ground, and heard a

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voice saying unto me, 'Saul, Saul, why persecutest thou
8 me?' And I answered, 'Who art thou, Sir?' And
9 he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And those that were with me saw indeed the light, [and were afraid;] but heard not the words
10 of him who spake to me. Then I said, 'What shall I do, Sir?' And the Lord said unto me, 'Arise, and go into Damascus; and there it shall be told thee of all
11 which is appointed for thee to do.' And when I could not see, because of the glory of that light; I came into Damascus, led by the hand of those that were with me.
12 And one Ananias, a religious man according to the law, having a good report from all the Jews who dwelt *there*,
13 came to me, and stood, and said unto me, 'Brother Saul, recover thy sight.' And, at that very time, I looked up
14 on him. Then he said, 'The God of our fathers hath appointed thee to know his will, and to see that Righteous
15 One, and to hear the words of his mouth; for thou shalt be his witness to all men, of what thou hast seen and
16 heard. And now, why delayest thou? arise, and be baptized, and wash away thy sins, taking upon thyself his
17 name*.' And it came to pass when I returned to Jerusalem, and while I was praying in the temple, that I
18 was in a trance: and saw *Jesus* saying unto me, 'Make haste, and go quickly out of Jerusalem: for they will
19 not receive thy testimony concerning me.' Then I said, 'Lord, they know that I imprisoned, and beat in every
20 synagogue, those who believed on thee. And when the blood of thy witness [Stephen] was shed, I also stood by, and consented†, and kept the mantles of those who killed
21 him.' Then *Jesus* said unto me, 'Depart; for I will send thee hence far off to the gentiles.'"
22 And they gave him an hearing to these words, and

* Or, the name of the Lord. Some MSS. and Vers. N. m. having called on his name. N. See Wakefield.

† consented to his death. R. T. and N. See Griesbach. 2d edit.

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them lifted up their voices, saying, "Destroy such a man from the earth: for it is not fit that he should live."
23 And as they cried out, and cast off *their* mantles, and
24 threw dust into the air; the commander ordered that he should be taken into the castle, and bade that he should be examined by scourging; that he might know for
25 what cause they cried so against him. And as they prepared him for the scourge*, Paul said to the centurion who stood by, "Is it lawful for you to scourge one that
26 is a Roman *citizen*, and uncondemned?" And when the centurion heard *this*, he went and told the commander, saying, "What art thou about to do†? for this man is a
27 Roman *citizen*." Then the commander came near, and said to *Paul*, "Tell me, Art thou a Roman *citizen*?"
28 And he said, "Yes." And the commander answered,
29 "With a great sum I obtained this citizenship." And Paul said, "But I was *free*-born." Then those who were about to examine him *by scourging*, immediately left him: and the commander also was afraid when he knew that *Paul* was a Roman *citizen*, and that he had bound him.

30 And on the morrow, desiring to know the certainty why *Paul* was accused by the Jews, he loosed him *from his chain*, and commanded the chief-priests and all the council‡ to assemble, and brought Paul down, and set
Ch. him before them. And when Paul had earnestly looked
xxiii. on the council, he said, "Brethren, I have always con-
ducted myself with a good conscience before God, *even*
2 to this day." And the high-priest Ananias commanded those who stood by him, to smite him on the mouth.
3 Then Paul said unto him, "God will smite thee, *thou* whited wall: for sittest thou to judge me according to the law, and yet commandest me to be smitten contrary
4 to the law?" And those who stood by, said, "Revilest
5 thou God's high-priest?" Then Paul said, "I knew not,

* Gr. Or, stretched him forward for the thongs, N. m.
† take heed what thou doest, R. T.
‡ their council, R. T.

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brethren, that he was the high-priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'"
6 And when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, the son of Pharisees*: concerning the hope and the resurrection of the dead I
7 am *now* judged." And when he had said this, a dissension arose between the Pharisees and the Sadducees: and
8 the multitude was divided. For the Sadducees say that there is no resurrection, nor angel or spirit; but the
9 Pharisees confess both. And there was a great cry: and the scribes *that were* on the part of the Pharisees arose and strove, saying, "We find no evil in this man: but if a
10 spirit or an angel have spoken to him, *it is well*†." And when there was a great disturbance, the commander feared lest Paul would be torn in pieces by them; and commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.
11 And the night following the Lord stood by him, and said, "Take courage, [Paul:] for as thou hast testified the things concerning me at Jerusalem, so must thou testify at Rome also."
12 And when it was day, the Jews‡ combined together, and bound themselves under a curse, saying, that they would neither eat nor drink until they had killed Paul.
13 And there were more than forty that had made this con-
14 spiracy. And they came near to the chief-priests and the elders, and said, "We have bound ourselves under a great curse, that we will taste nothing until we have kill-
15 ed Paul. Now therefore ye and the council signify to the commander, that he bring *Paul* down unto you [on the morrow], as if ye would inquire more exactly *into* the things concerning him: and we, before he come near *you*, will be ready to destroy him."

* Some read, "of a Pharisee," Newcome.

† Let us not fight against God, R. T. These words are wanting in the best copies. See a like apodosis Matt. xv. 6; Luke xiii. 9. See Newcome and Griesbach.

‡ some of the Jews, R. T.

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16 And when the son of Paul's sister heard of their lying
in wait, he went and entered into the castle, and told
17 Paul. Then Paul called one of the centurions to him,
and said, "Bring this young man to the commander:
18 for he hath somewhat to tell him." So *the centurion* took
him, and brought him to the commander, and saith,
"Paul the prisoner called me to him, and desired me to
bring this young man to thee, who hath somewhat to
19 say unto thee." Then the commander took him by the
hand, and went aside *with him* privately, and asked *him*,
20 "What is it, which thou hast to tell me?" And he said,
"The Jews have agreed to desire thee, that thou wouldest
bring down Paul to-morrow into the council, as if they
would more exactly inquire somewhat concerning him.
21 But do not thou yield to them: for more than forty men
of them lie in wait for him, who have bound themselves
under a curse, that they will neither eat nor drink until
they have destroyed him: and they are now ready, look-
22 ing for a promise from thee." So the commander let the
young man depart, and charged *him*, "*Take care* to in-
form no man that thou has declared these things to me."
23 Then he called unto him two centurions, and said,
"Make ready two hundred soldiers to go to Cæsarea, and
seventy horsemen, and two hundred spearmen, at the
24 third hour of the night: and provide *them* beasts, that
they may set Paul on *one of them*, and convey him safe
25 to Felix the governor." And he wrote a letter after this
26 manner: "Claudius Lysias to the most excellent governor
27 Felix *sendeth* greeting. I came up with the* soldiers,
and rescued this man, who had been seized by the Jews,
and was about to be destroyed by them. Having under-
28 stood that he was a Roman *citizen*, and desiring to know
the cause why they accused him, I brought him down
29 into their council: whom I perceived to be accused con-

* *a band of* soldiers, N. See bishop Pearce.

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cerning questions of their law; but to have no accusa-
30 tion worthy of death, or of bonds. And when it was discovered to me that the Jews were about to lie in wait for the man, I sent *him* straightway to thee, and commanded his accusers also to say before thee what *they had* against him. Farewel."
31 Then the soldiers, as it was commanded them, took
32 Paul, and brought *him* by night to Antipatris: and on the morrow they returned to the castle, having left the
33 horsemen to go with him: who, when they came to Cæsarea, and delivered the letter to the governor, present-
34 ed Paul also before him. And when *the governor* had read *the letter*, he asked of what province *Paul* was. And
35 when he understood that he was of Cilicia, "I will hear thee fully," said he, "when thine accusers also are come." And *the governor* commanded him to be kept in Herod's judgement-hall.

CH. XXIV. And after five days, Ananias the high-priest went down *to Cæsarea* with the elders, and *with* a certain orator, *named* Tertullus; and these brought an accusation
2 before the governor against Paul. And when he was called, Tertullus began to accuse *him*, saying, "Since by thee we enjoy great quietness, and good deeds are done to this nation, by thy prudence, always, and in all
3 places; we accept *them*, most excellent Felix, with all
4 thankfulness. But that I may not trouble thee too far, I beseech thee to hear us, of thy goodness, a few words*.
5 For we have found this man a pestilent one, and a mover of insurrection among all the Jews throughout the world,
6 and a ringleader of the sect of the Nazarenes: who hath attempted to profane the temple also: whom we seized,
7 [and wished to judge according to our law: but the commander Lysias came upon us, and with great violence
8 took *him* away out of our hands, having commanded his

* Or, But that I may not any longer detain thee, I beseech thee of thy goodness to hear us in few words.

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accusers to come unto thee :] and by examining him, thou thyself mayest gain knowledge of all those things where-
9 of we accuse him." And the Jews also assented, saying
10 that these things were so. Then Paul answered, the governor having beckoned unto him to speak, "Since I understand that thou hast been for many years a judge to this
11 nation, I the more cheerfully make my defence: it being in thy power to know that there are but twelve days since
12 I came up to worship at Jerusalem: and *that the Jews* neither found me in the temple disputing with any man; nor stirring up the people*, either in the synagogues, or
13 in the city: nor can they prove the things of which they now accuse me.

14 "But this I confess unto thee, that after the way which they call a sect, so I worship the God of our fathers; believing all things which are written in the law and in
15 the prophets: *and* having hope toward God, which they themselves also admit, that there will be a resurrection [of
16 the dead], both of *the* righteous and unrighteous. And in this I exercise myself, to have always a conscience void of offence toward God and *toward* men.

17 "Now, after many years, I came to bring alms to my
18 nation, and offerings †. At which time certain Jews from Asia found me purified in the temple; *but* not with
19 a multitude, nor with tumult: who ought to have been here before thee, and to have accused *me*, if they had
20 any thing against me. Or let these themselves say what crime they found in me, while I stood before the council;
21 unless *it be* for this one declaration which I proclaimed standing among them, 'Concerning the resurrection of the dead I am judged by you this day.'"

22 Then Felix deferred them ‡, and said, "Having obtained more exact knowledge of *that* religion; when Ly-

* Or, nor causing a tumultuous assembling of a multitude.
† and *to make mine* offerings, N.
‡ And when Felix heard these things he deferred them, R. T.

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sias the commander shall come down, I will determine
23 your matter." And he commanded a centurion that *Paul* should be kept, and to let *him* have liberty, and that he should forbid none of *Paul's* acquaintance to minister [or come near] unto him.
24 And after some days, Felix came with his wife Drusilla, that was a Jewess, and sent for Paul, and heard him
25 concerning belief in Christ. And as he discoursed of justice, and temperance, and the judgement to come, Felix was struck with fear, and answered, "Depart for the present; and, when I have a convenient time, I will
26 send for thee." He hoped also at the same time that money would have been given him by Paul, [that he might loose him:] for which cause he sent for him
27 oftener, and conversed with him. But after two years Porcius Festus succeeded Felix; and Felix, wishing to gratify the Jews, left Paul bound.

CH. XXV. Now Festus, three days after he came into the pro-
2 vince*, went up from Cæsarea to Jerusalem. Then the high-priest, and the chief of the Jews, brought an accu-
3 sation before him against Paul, and besought him, desiring a favour concerning *Paul*, that *Festus* would send for him to Jerusalem; purposing to lie in wait, that they
4 might destroy him on the way. But Festus answered, that Paul should be kept at Cæsarea, and that he himself
5 would shortly depart *thither*. "Let such, therefore, among you," saith he, "as can be *accusers*, go down with *me*, and accuse this man, if there be any thing
6 *amiss* in him." And when he had passed among them not more than eight or ten days, he went down to Cæsarea; and the next day sat on the judgement-seat, and
7 commanded Paul to be brought. And when he appeared, the Jews who had come† down from Jerusalem stood round about, and brought many and heavy accusations

* Now when Festus came into the province after three days, etc. † came, N.

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8 [against Paul], which they could not prove; while he made his defence, *saying*, "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have
9 I offended *in* any thing." But Festus, wishing to gratify the Jews, answered Paul, and said, "Art thou willing to go up to Jerusalem, and there to be judged of these
10 things before me?" Then Paul said, "I stand at Cæsar's judgement-seat, where I ought to be judged: to the Jews I have done no wrong, as thou also very well knowest.
11 For if I have done wrong, or have committed any thing worthy of death, I refuse not to die: but if there be nothing *true* of the things whereof these accuse me, no man should give me up to gratify them. I appeal to
12 Cæsar." Then Festus, when he had conferred with the council, answered, "Hast thou appealed to Cæsar? to Cæsar thou shalt go."

13 And after some days, king Agrippa and Bernicè came
14 to Cæsarea to salute Festus. And when they had continued there many days, Festus related Paul's case to the king, saying, "There is a certain man left a prisoner
15 by Felix: concerning whom*, when I was at Jerusalem, the chief-priests and the elders of the Jews laid an in-
16 formation, desiring judgement against him. To whom I answered, that it is not the custom of the Romans to give up any man [to death], before he that is accused have *his* accusers face to face, and have opportunity to make his defence concerning the crime laid to his charge.
17 When therefore they were come hither, without making any delay, I sat on the judgement-seat the day after, and
18 commanded the man to be brought: against whom when *his* accusers stood up, they brought no accusation of
19 such things as I supposed: but had against him some questions about their own religion, and about one Jesus
20 who died, *but* whom Paul affirmed to be alive. And be-

* about whom, N.

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cause I was doubtful about an inquiry into such matters, I asked *Paul* whether he was willing to go to Jerusalem,
21 and there to be judged about these things. But when Paul had appealed to be reserved to the determination of the August *Emperor*, I commanded him to be kept till I
22 could send him to Cæsar." Then Agrippa said to Festus, "I myself also desire to hear the man." "Tomorrow," saith he, "thou shalt hear him."

23 On the morrow therefore, when Agrippa was come, and Bernicè, with great pomp, and they had entered into the place of hearing, together with the commanders and principal men of the city; at the command of Festus Paul
24 was brought. Then Festus saith, "King Agrippa, and all that are here present with us, ye see this man, concerning whom * all the multitude of the Jews have applied to me, both at Jerusalem, and here *also*, crying
25 out that he ought not to live any longer. But I having found that he had committed nothing worthy of death, and he himself having appealed to the August *Emperor*,
26 I have determined to send [him]. Of whom I have nothing certain to write to *our* Sovereign. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, after examination, I may †
27 have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not to signify the charges also *made* against him."

CH. XXVI. Upon this Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth *his* hand, and made his defence:

2 "I think myself happy, king Agrippa, that I shall make my defence this day before thee, concerning all the
3 things of which I am accused by the Jews: because thou very well knowest all the customs and questions which *are* among the Jews. Wherefore I beseech thee to hear me patiently.

* about whom, N. † might, N.

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4 "All the Jews know my manner of life from my youth,
which was passed from the beginning among mine own
5 nation at Jerusalem: and these have knowledge of me
from the first, (if they be willing to testify,) that accord-
ing to the strictest sect of our religion, I lived a Pharisee.
6 And now I stand and am judged for the hope of the pro-
7 mise, which God made to our fathers: unto which *pro-
mise* our twelve tribes, serving *God* with earnestness day
and night, hope to come: concerning which hope, O
8 king [Agrippa], I am accused by the Jews. What*? is
it esteemed among you a thing incredible, that God
should raise the dead?
9 "I indeed thought with myself, that I ought to do
many things contrary to the name of Jesus of Nazareth:
10 which *things* I did also in Jerusalem: and many of the
saints I shut up in prisons, having received authority
from the chief-priests; and, when they were put to
11 death, I gave *my* vote against *them*: and I punished them
often in every synagogue, and compelled *them* to blas-
pheme; and, being exceedingly mad against them, I
12 persecuted *them* even to foreign cities. At which time
[also,] as I was going to Damascus, with authority and
13 commission from the chief-priests, at mid-day, O king,
I saw on the way a light from heaven, above the bright-
ness of the sun; which shone round about me and those
14 who journeyed with me. And, when we were all fallen
to the earth, I heard a voice speaking to me, and saying
in the Hebrew tongue, 'Saul, Saul, why persecutest thou
15 me? *It is* hard for thee to kick against the goads.' And
I said, 'Who art thou, Sir?' And he said, 'I am Jesus,
16 whom thou persecutest. But rise, and stand on thy
feet: for I have appeared unto thee for this purpose, to
appoint thee a minister and a witness both of these things

* Why is it, etc. N. See Newcome's margin. This punctuation is favoured by the authority of nearly all the translators.

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which thou hast seen, and of those in which I will ap-
17 pear unto thee; delivering thee from the people *of the Jews*; and *from* the gentiles, unto whom I now send
18 thee, to open their eyes, that they may turn from darkness to light, and *from* the power of Satan to God; that they may receive forgiveness of sins, and inheritance among those that are sanctified, by faith in me.'

19 "Wherefore, king Agrippa, I was not disobedient to
20 the heavenly vision: but declared first to those in Damascus, and in Jerusalem, and throughout all the country of Judea, and *then* to the gentiles, that they should repent and turn to God, doing works worthy of repent-
21 ance. For these causes the Jews seized me in the temple, and attempted to kill *me*.

22 "Having therefore obtained help from God, to this day, I continue witnessing both to small and great, saying none other things than those which both the pro-
23 phets and Moses spake of as about to come: that Christ should suffer; *and* that he, being the first who rose from the dead, should announce light to the people *of the Jews*, and to the gentiles."

24 And as he was thus making his defence, Festus said with a loud voice, "Paul, thou art mad: much learn-
25 ing driveth thee to madness." Then *Paul* saith, "I am not mad, most excellent Festus; but utter the words of
26 truth and of a sound mind. For the king knoweth of these things, before whom therefore I speak* freely. For I am persuaded that none of these things is hidden from
27 him: for this was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest
28 *them*." Then Agrippa [said] to Paul, "Thou almost
29 persuadest me to become a Christian." And Paul [said,] "I would to God, that not thou only, but all likewise that hear me this day, were almost and even altogether

* before whom I even speak, N.

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30 such as I am, except these bonds." Then the king*
rose up, and the governor *also*, and Bernicè, and those
31 who sat with them. And when they had gone aside,
they spake among themselves, saying, "This man doeth
32 nothing worthy of death or of bonds." And Agrippa
said to Festus, "This man might have been set at lib-
erty, if he had not appealed to Cæsar."

CH. XXVII. Now when it was determined that we should sail
to Italy, Paul and some other prisoners were delivered to
2 a centurion of the Augustan band, named Julius. Then
we entered into a ship of Adramyttium, and loosed, mean-
ing to sail by the coasts of Asia; Aristarchus, a Mace-
3 donian of Thessalonica, being with us. And the next
day we arrived at Sidon. And Julius treated Paul hu-
manely, and gave *him* liberty to go to his friends, to be
4 taken care of. And when we had loosed thence, we
sailed under Cyprus, because the winds were contrary.
5 And when we had sailed over the sea of Cilicia and Pam-
6 phylia, we came to Myra, *a city* of Lycia. And there
the centurion found a ship of Alexandria sailing into
Italy; and put us therein.

7 And when we sailed slowly for many days, and were
scarcely come over-against Cnidus, the wind not suffer-
8 ing us, we sailed under Crete, over-against Salmonè:
and, hardly passing by it, we came to a place which is
called The fair havens; near which was the city *of* Laséa.

9 Now when much time had been spent, and sailing was
now become dangerous, because even the *Jewish* fast was
10 now ended; Paul warned *them*, saying unto them, "Sirs,
I perceive that this voyage will be with harm and much
damage, not to the lading and the ship only, but to our-
11 selves also." However, the centurion believed the pilot,
and the owner of the ship, more than the things spoken
12 by Paul. And because the haven was not commodious

* And when he had thus spoken, the king, etc. R. T.

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to winter in, the greater part advised to loose thence also, if by any means they might reach Phenicè, *and* winter *there: which is* an haven of Crete, lying toward the
13 south-west and west. And when the south wind blew softly, having supposed that they should obtain *their* purpose, they weighed anchor, and passed close by Crete.
14 But, not long after, a tempestuous wind, called Euro-
15 clydon, beat against *the island*. And when the ship was borne away, and could not face the wind, we gave *her*
16 up, and were driven. And when we had run under a certain small island, called Clauda, we were scarcely able
17 to become masters of the boat: which when *the sailors* had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands,
18 they struck sail, and thus were driven. And, we being exceedingly tossed by a tempest, the next *day* they light-
19 ened the ship: and the third *day* we cast out with our
20 own hands the tackling of the ship. And when neither sun nor stars appeared for many days, and no small tempest lay on *us*, all hope that we should be preserved was thenceforth taken away.

21 But, after long abstinence, Paul stood in the midst of them, and said, "Sirs, ye should have hearkened to me, and not have loosed from Crete, but have prevented this
22 harm and damage. And now I exhort you to be of good courage: for there shall be no loss of life among you,
23 but of the ship *there shall be loss*. For there stood by me this night an angel of that God, whose I am, and whom
24 I serve, saying, 'Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath graciously given to
25 thee all who sail with thee." Wherefore, sirs, be of good courage: for I believe God, that it will be as it hath been
26 told me. However, we must be cast upon a certain island."

27 But when the fourteenth night was come, as we were driven up and down in the Adriatic sea, about midnight

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the sailors thought that they drew near to some country ;
28 and sounded, and found *it* twenty fathoms : and, when
they had gone a little further, they sounded again, and
29 found *it* fifteen fathoms. Then fearing lest we should fall
upon rocks, they cast four anchors out of the stern,
30 and wished for day. And as the sailors sought to escape
out of the ship, and had let down the boat into the sea,
under pretence as if they were about to cast anchors out
31 of the foreship, Paul said to the centurion, and to the
soldiers, " Unless these remain in the ship, ye cannot be
32 preserved." Then the soldiers cut off the ropes of the
boat, and let her go off.

33 And, while the day was coming on, Paul besought
them all to partake of food ; saying, " To-day is the four-
teenth day *of the storm*, during which we have waited,
34 and continued fasting, having taken nothing. Where-
fore I exhort you to partake of food : for this concerns
your safety : for an hair shall not fall from the head of
35 any among you." And, when he had thus spoken, he
took bread, *and* gave thanks to God before them all ; and,
36 when he had broken it, he began to eat. Then they were
37 all of good courage ; and they also took food. Now all
of us in the ship were two hundred and seventy-six persons.
38 And when they were satisfied with food, they lightened
the ship, and threw the corn into the sea.

39 And when it was day, they knew not the land : but
they observed a certain creek with an even shore, into
which they were determined, if it were possible, to thrust
40 the ship. And when they had taken up the anchors,
they committed *the ship* to the sea, and loosed the bands
of the rudders, and hoisted up the mainsail to the wind,
41 and made toward shore. And having reached a place
which had the sea on both sides, they ran the ship on
ground ; and the fore part stuck fast, and remained im-
moveable, but the hinder part was broken by the violence
42 of the waves. Now the counsel of the soldiers was, to

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kill the prisoners; lest any of them should swim out, and
43 escape. But the centurion, wishing to preserve Paul, kept them from *their* purpose, and commanded that those who could swim should cast *themselves* into the sea, and
44 get first to land: and *that* the rest *should save themselves*, some on boards, and some on things belonging to the ship: and thus it came to pass that all escaped safe to land.

CH. XXVIII. And when they had escaped safe, they then knew
2 that the island was called Melita. And the barbarians shewed us no common humanity: for they kindled a fire, and brought us all to it, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out of the heat, and
4 fastened on his hand. And when the barbarians saw the serpent hanging on his hand, they said among themselves, "No doubt this man is a murtherer, whom, though he hath escaped the sea, yet vengeance hath not permitted
5 to live." But *Paul* shook off the serpent into the fire,
6 and suffered no harm. However, they expected that he would have swollen, or fallen down dead suddenly: but expecting a great while, and seeing no harm befal him, they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were possessions of the chief man of the island, whose name was Publius; who received us, and entertained us kindly three
8 days. And it came to pass that the father of Publius lay sick of a fever, and of a flux: to whom Paul entered in, and prayed, and put his hands on him, and cured him.
9 So when this was done, others also, that had diseases in
10 the island, came and were cured: who also bestowed on us many gifts[a]; and, when we departed, laded *the ship* with such things as were necessary.

[a] honours; N. See the Primate's margin, and Bishop Pearce's Commentary and note.

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11 And, after three months, we departed in a ship of
Alexandria, which had wintered in the island; whose
12 sign was Castor and Pollux. And having landed at Sy-
13 racuse, we remained *there* three days. And thence we
coasted round, and came to Rhegium: and after one
day the south wind blew, and we came the second day
14 to Puteoli: where we found brethren, and were desired
to remain with them seven days: and then we went to-
15 ward Rome. And when the brethren heard about us,
they came thence to meet us as far as Appii forum, and
the Three taverns: whom when Paul saw, he thanked
God, and took courage.

16 And when we came to Rome [the centurion delivered
the prisoners to the captain of the guard, but] Paul was
suffered to remain apart, with the soldier who kept him.
17 And it came to pass after three days, that *Paul* called the
chief of the Jews together. And when they were assem-
bled, he said to them, "Brethren, though I have com-
mitted nothing against *my* people or the customs of our
fathers, yet I was delivered a prisoner from Jerusalem
18 into the hands of the Romans: who, when they had ex-
amined me, would have released me, since there was no
19 cause of death in me. But when the Jews spake against
this, I was compelled to appeal unto Cæsar; not as hav-
20 ing aught to accuse my nation of. On this account
therefore I have called for you, that I might see *you*, and
speak with *you*: because for the hope of Israel I am
21 bound with this chain." Then they said unto him, "We
have neither received letters from Judea concerning thee,
nor hath any one of *our* brethren who came *hither* related
22 or spoken any thing bad of thee. But we desire to hear
from thee what thou thinkest: for, as to this sect, we
23 know that every where it is spoken against." And when
they had appointed him a day, many came to him into his
lodging: to whom he explained and gave testimony to
the kingdom of God, using persuasion to them about the

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things concerning Jesus, both out of the law of Moses,
24 and *out of* the prophets, from morning till evening. And
some believed the things which were spoken, and some
25 disbelieved *them*. So when they agreed not among themselves, they departed, after Paul had said one thing,
"Well spake the holy spirit to our fathers by the prophet
26 Isaiah, saying, 'Go to this people, and say, Hearing ye
will hear, and will not understand; and seeing ye will
27 see, and will not perceive. For the heart of this people
is become gross, and their ears are dull of hearing, and
their eyes they have closed; lest they should see with
their eyes, and hear with *their* ears, and understand with
their heart, and should be converted, and I should heal
28 them.' Be it known therefore to you, that the salvation
of God is sent to the gentiles; who will hearken also *to*
29 *it*." [And when he had said these words the Jews departed, and had great disputing among themselves.]*
30 And Paul dwelt two whole years in his own hired
31 house, and received all who came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all freedom of speech, unhindered.

* This verse is wanting in some of the best manuscripts and versions. See Griesbach, and Newcome's note.

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THE

EPISTLE OF ST. PAUL

TO

THE ROMANS.

CHAP. I.

PAUL, a servant of Jesus Christ, called *to be* an apostle,
2 separated to the gospel of God, (which he had promised
before by his prophets in the holy scriptures,) *even the*
3 *gospel* concerning his Son, who was born of the race of
4 David, according to the flesh, *but* proved *to be* the Son
of God by power, according to the holy spirit, through
his resurrection from the dead; * *the gospel, I say,* con-

* The apostle could not mean by this phraseology and the antithesis which he here uses, to assert or countenance the strange and unintelligible notion of two natures in Christ; one the human nature, by which he was the descendant of David; the other a divine nature, by which he was the Son of God. The sense of the passage is plainly this; that Christ by natural descent was of the posterity of David; but that in a figurative sense, by designation of the holy spirit at his baptism, he was the son of God, or the promised Messiah; which was further proved by the extraordinary exertion of divine energy in raising him from the dead. See Mr. Lindsey's Second Address to the Students of the Two Universities, p. 276. Christ is called the *Son of God* for two reasons: First, because this title is equivalent to that of Messiah, and was so understood by the Jews, John i. 50. Thou art the son of God, thou art the king of Israel. Compare Mark i. 1; Luke iv. 41; xxii. 67, 70. Secondly, he is called a son of God, as having been raised from the dead to an immortal life. In this sense Christ is called the *first born*, having been the first human being who was put into possession of this glorious inheritance. Col. i. 15, 18; Heb. i. 6; Rev. i. 5. All believers, as heirs of the same inheritance, are also sons of God. John i. 12; Rom. viii. 14—17; 1 John iii. 2. Hence they are said to be *brethren of Christ*, and *co-heirs* with him; and he *is the first-born among many brethren*. Rom. viii. 29. These are the only senses in which the title, *Son of God*, is applied to Christ in the genuine apostolical writings.

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5 *cerning* Jesus Christ our Lord; (by whom we have received the favour of an apostleship, for *preaching* obedience to the faith among all the gentiles, for the sake of
6 *spreading* his name; among which *gentiles* are ye also,
7 *the* called of Jesus Christ;) to all *the* beloved of God, *and* called *to be* saints*, that are in Rome: favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole
9 world. For God is my witness, whom I serve with my† spirit in the gospel of his Son, that without ceasing I
10 make mention of you; always requesting in my prayers, that by some means, now at length, I may have a prosperous journey by the will of God, so as to come unto
11 you. For I long to see you, that I may impart unto you
12 some spiritual gift, that ye may be established: which is, that I may be jointly comforted among you by our mutual faith, *the faith* of both you and me.

13 But I would not have you ignorant, brethren, that I have often purposed to come unto you, (but have been hindered hitherto,) that I might have some fruit among
14 you also, even as among the other gentiles. I am debtor both to the Greeks and to the barbarians; both to the
15 wise and to the unwise. So *then*, as much as lieth in me, I am ready to preach the gospel unto you also that are in
16 Rome. For I am not ashamed of the gospel‡: for it is the power of God unto salvation, to every one who be-
17 lieveth; to the Jew first, and to the gentile also. For

* "That this term comprehends the whole body of Christians, appears from Acts xxvi. 10; Rom. xii. 13; 1 Cor. vi. 1; Eph. iii. 8; Heb. iii. 1; 1 Pet. ii. 5, 9; and from many other places. All christians were thus called, because they were dedicated to God; 1 Cor. vii. 14: and because they professed a religion which tended to make them holy. 1 Cor. vi. 11." Newcome.

† my *whole* spirit, N. but without any authority from MSS.

‡ the gospel of Christ, R. T.

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thereby God's *method of* justification* from faith to faith
is revealed; as it is written, "Now the just by faith shall
18 live†." For the anger of God is revealed from heaven
against all ungodliness and unrighteousness of men, who
19 hold the truth in unrighteousness: for what may be
known of God is manifest among them; for God hath
20 manifested *it* unto them: for, from the creation of the
world, the invisible things of Him are clearly perceived,
being understood by the things which are made; *even* his
eternal power and providence‡: so that they are with-
21 out excuse‖, because when they knew God, they glori-
fied him not as God, nor gave *him* thanks; but became
vain in their reasonings, and their inconsiderate heart
22 was darkened: professing to be wise, they became fools;
23 and changed the glory of the incorruptible God into an
image made like to corruptible man, and *to* birds, and
four-footed beasts, and creeping things.

24 Wherefore God [on his part] gave them up to un-
cleanness through the desires of their hearts, that their
25 bodies should be dishonoured among themselves; who
changed the true into a false God¶, and worshipped and
served the creature rather than the Creator, who is bless-
26 ed for ever. Amen. For this cause, *I say*, God gave
them up to vile passions: for even their women changed
27 the natural use into that which is against nature; and in
like manner the men also left the natural use of the wo-
man, and burned in their desire one toward another; men
working unseemliness with men, and receiving among

* "The original word is often used by St. Paul for God's treating men as just or righteous; whether by admitting them into the outward privileges of the christian church here, or into his heavenly kingdom hereafter." Newcome.

† "The just shall live by faith." N. See Hallet's Observations, vol. i. p. 15. Rosenmuller in loc.

‡ See Mr. Lindsey's Second Address, p. 278. The expression, "godhead," used in the common version, and adopted by Newcome, is liable to be misunderstood.

‖ Gr. that they might be.

¶ So Wakefield. The true God into false ones. N. the truth of God into a lie. Gr.

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28 themselves the due recompense of their error. And as they did not approve of retaining God in *their* knowledge, God gave them up to a reprobate mind, to do
29 those things which were not fit: being filled with all iniquity, [fornication,] maliciousness, covetousness, wickedness; full of envy, murther, strife, deceit, malignity;
30 whisperers, evil-speakers, haters of God, injurious, proud, boasters, inventors of evil things, disobedient to parents,
31 without consideration, covenant-breakers, without natural
32 affection, [implacable,] without pity: who though they knew the righteous ordinance of God, (that those who commit such things are worthy of death,) not only do them, but even have pleasure in those who do them.

CH. II. Wherefore thou art inexcusable, O man, whosoever thou art, that judgest: for, wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the
2 same things. But we know that the judgement of God is according to truth, against those who do such things.
3 And thinkest thou this, O man, that judgest those who do such things, and *yet* doest them, that thou shalt escape
4 the judgement of God? or despisest thou the riches of his kindness, and of *his* forbearance, and long-suffering; not knowing that the kindness of God should lead thee to
5 repentance? and, after thy perverseness and unrepenting heart, treasurest thou up to thyself anger against the day of anger, and the manifestation and righteous judgement
6 of God? who will render to every man according to his
7 works: to those who, by patient continuance in good works, seek for glory, and honour, and incorruption,
8 everlasting life: but upon those that are contentious, and obey not the truth, but obey unrighteousness, *there shall*
9 *be* wrath and anger, affliction and distress; *even* upon every soul of man who doeth evil, of the Jew first, and
10 of the gentile also; but glory, and honour, and peace, to every man who doeth good, to the Jew first, and to the gentile also.

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11 For there is no respect of persons with God. For as
12 many as have sinned without law will perish also without law; and as many as have sinned under a law will
13 be judged by *that* law; (for not the hearers of [the] law *will be* just before God, but the doers of [the] law will
14 be justified: for when the gentiles, that have not a law, do by nature the things contained in the law, these, not
15 having a law, are a law to themselves: who shew forth the works of the law, *which are* written in their hearts; their conscience witnessing with them, and their reasonings be-
16 tween themselves accusing or excusing *one another)*: in the day when God will judge the secret things of men by Jesus Christ, according to the gospel which I preach.
17 But if thou be called a Jew, and rest in [the] law, and
18 glory in God, and know *his* will, and discern the things
19 that are excellent, being instructed out of the law; and be confident that thou thyself art a guide of the blind, a
20 light to those that *are* in darkness, an instructer of the unwise, a teacher of babes, having the form of know-
21 ledge and of the truth in the law; thou who teachest another, teachest thou not thyself? thou who preachest
22 that a man should not steal, dost thou steal? thou who sayest that a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost
23 thou commit sacrilege? thou who gloriest in the law, through transgression of the law dishonourest thou God?
24 (For "the name of God is evil spoken of among the gentiles through you;" as it is written.)
25 For circumcision profiteth indeed, if thou keep the law: but if thou be a transgressor of the law, thy cir-
26 cumcision becometh uncircumcision. If therefore the uncircumcision keep the righteous ordinances of the law, shall not the uncircumcision of such be counted for cir-
27 cumcision? and shall not the uncircumcision which is by nature, and fulfilleth the law, condemn thee, who under the letter of circumcision art a transgressor of the

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law? For he is not a Jew, that is one outwardly; nor
29 is that circumcision, which is outward, in the flesh: but
he *is* a Jew, that is one inwardly; and circumcision *is*
that of the heart, in the spirit, *and* not *according to* the
letter: whose praise *is* not from men, but from God.

CH. III. "What advantage then hath the Jew? or what *is*
2 the benefit of circumcision?" "Much every way: but
chiefly because to *the Jews* were committed the oracles of
3 God. For what if some had not faith? shall their want
4 of faith make the faithfulness of God without effect? By
no means: yea, let God be true, but every man false:
as it is written; 'That thou mightest be justified in
thy words, and mightest overcome when thou art judged.'
5 But if our unrighteousness enhance* the righteousness of
God"—"What shall we say? *Is* God unrighteous that in-
flicteth punishment? (I speak according to the manner
6 of men.) By no means: for then how shall God judge
7 the world?" "For if the truth of God have abounded to
his glory through my unfaithfulness, why am I still
8 judged as a sinner?" "And *why say ye* not, (as it is slan-
derously spoken of us, and as some affirm that we say,)
'Let us do evil, that good may come?' whose condemna-
tion is just."

9 What then? do we excel *the gentiles?* No, surely: for
we have before brought a charge against Jews and gen-
10 tiles, that they are all under sin: as it is written, "There
11 is none righteous, no, not one: there is none that un-
12 derstandeth, there is none that seeketh after God. They
are all gone out of the way, they are together become
worthless: there is none that doeth good, no not even
13 one. Their mouth *is like* an open sepulchre; with their
tongues they have used deceit; the poison of asps *is* under
14 their lips: their mouth is full of cursing and bitterness:
15 their feet *are* swift to shed blood: destruction and misery
16

* Or, magnify, Or, illustrate. Or, make more manifest. See S. 12. and Wake-
field. N.

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17 *are* in their ways; and the way of peace they have not
18 known: there is no fear of God before their eyes." Now
19 we know that what things soever the law saith, it saith to those that are under the law: so that every mouth is stopped, and all the world becometh subject to the judge-
20 ment of God. For by *the* works of a law no man can be justified in his sight: for by law is the knowledge of sin.
21 But now, without a law, God's *method of* justification is manifested; being attested by the law and the prophets;
22 even God's *method of* justification by faith in Jesus Christ, unto all, [and upon all,] who believe: for there is no
23 difference: for all have sinned, and fall short of the glory
24 of God; being justified of free bounty, *even* by his favour, through the redemption which is by Christ Jesus;
25 whom God hath set forth *as* a mercy-seat, in his own blood*; to shew his *method of* justification concerning the remission of past sins, through the forbearance of
26 God; to shew, *I say*, his *method of* justification at this present time: that he might be just, and the justifier of him who hath faith in Jesus.
27 Where then is glorying? It is excluded. By what law?
28 Of works? No: but by the law of faith. For we conclude that man is justified by faith, without *the* works of
29 *the* law. *Is* God the God of the Jews only? *is he* not of

* So Locke. "through faith in his blood," is the reading of the received text, and of Archbishop Newcome. The words διὰ πίστεως are omitted in the Alexandrian and some other manuscripts, and they obscure the sense. The apostle represents Christ as a mercy-seat, consecrated by his own blood; upon which the goodness of God, as it were, takes its stand, and declares his gracious purposes and dispensations to mankind. See Locke; and Taylor's judicious note upon the text. The word ἱλαστήριον never signifies "propitiation," as it is translated in the public version; but is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. Exod. xxv. 22; Numb. vii. 8, 9; Lev. xvii. 2; Heb. ix. 5. It must be evident to every unprejudiced person, that this beautiful allusion of the apostle, which is intended to represent Christ as the messenger of divine mercy, and the medium of divine communications to mankind, gives no countenance to the commonly received doctrine of atonement by vicarious sufferings; though many lay great stress upon this text, misled by the common translation.

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30 the gentiles also? Yes; of the gentiles also: since there
is one God, who will justify *those of the* circumcision by
31 faith, and *those of the* uncircumcision through faith. Do
we then make void law through faith? By no means:
yea, we establish law.

CH. IV. "What *advantage* then shall we say that Abraham
2 our father found, as to the flesh? For if Abraham was
justified by works, he hath *whereof* to glory:" "but
3 not before God. For what saith the scripture? 'Abra-
ham believed God; and it was counted to him for righte-
4 ousness.' Now to him that worketh, the reward is not
5 counted *matter* of favour, but of debt. But to him that
worketh not, but believeth in Him that justifieth the un-
6 godly *, his faith is counted for righteousness. As David
also describeth the happiness of the man to whom God
7 counteth righteousness without works; *saying*, 'Happy
are they whose iniquities are forgiven, and whose sins
8 are covered: happy *is* the man to whom the Lord will
not count sin.'"

9 *Cometh* this happiness then upon *those of* the circum-
cision *only*, or upon *those of* the uncircumcision also?
For we say that faith was counted to Abraham for righ-
10 teousness. How then was it counted? when he was in
circumcision, or in uncircumcision? Not in circumcision,
11 but in uncircumcision. And he received the sign of cir-
cumcision, a seal of the righteousness arising from the
faith which *he had*, being *yet* uncircumcised; that he
might be the father of all those who believe, *though* in a
state of uncircumcision, that righteousness might be
12 counted to them also; and the father of circumcision to
those that are not of *the* circumcision only, but also walk
in the steps of that faith of our father Abraham, which
13 *he had*, being *yet* uncircumcised. For the promise, that
he should be *the* heir of the world, *was* not to Abraham,

* The ungodly man, N.

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or to his offspring, through a law; but through the righ-
14 teousness arising from faith. For if those that are under
a law *be* heirs, faith is made void, and the promise is
15 made of none effect; because law produceth punishment*:
16 for where no law is, *there is* no transgression. Therefore
righteousness is from faith, that *it might be* through fa-
vour; so that the promise might be sure to all the off-
spring, not to that only *which is* of the law, but to that
also *which is* of the faith of Abraham, who is the father of
17 us all, (as it is written, 'I have made thee a father of
many nations,') in the sight of that God whom he believ-
ed, who giveth life to the dead, and calleth those things
18 that are not as though they were: which *man* against
hope believed in hope, so that he became *the* father of
many nations; according to that which was spoken,
19 'Thus shall thine offspring be:' and because he was not
weak in faith, he considered not his own body now dead,
when he was about an hundred years old, nor the dead-
20 ness of Sarah's womb: nor did he stagger at the promise
of God, through unbelief; but was strong in faith, and
21 gave glory to God; and was fully persuaded, that what
22 *God* had promised, he was able to perform also. Where-
fore *Abraham's faith* was counted to him for righteous-
23 ness. Yet it was not written for his sake only, that it was
24 counted to him; but for the sake of us also, to whom
faith will be *thus* counted, if we believe in him that raised
25 from the dead our Lord Jesus; who was delivered up for
our offences†, and was raised *again* for our justification.
CH. v. Wherefore, having been justified by faith, we have
2 peace with God, through our Lord Jesus Christ; through
whom we have access also by faith into this favour‡

* worketh anger, N.

† Christ was delivered up for our offences; not to bear the punishment of them, or to appease the anger of God; but to abolish the dispensation by which men were condemned as *sinners*, and to introduce a new and better dispensation by which they should be justified and treated as *righteous*. Thus he rose for their justification. See Eph. ii. 14—16.

‡ So N. m. gracious gospel, N. t.

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wherein we stand, and boast, in the hope of the glory of
3 God. (And not only *so*, but we boast also in afflictions;
4 knowing that affliction worketh patience; and patience,
5 experience; and experience, hope. And hope will not
make *us* ashamed; for the love of God is shed abroad in
our hearts, by the holy spirit which hath been given us.)
6 For though we were weak, still Christ died in due season
7 for the ungodly. For scarcely for a righteous man will
any one die: (yet perhaps for a good man some would
8 even dare to die:) but God enhanceth* his love toward
us, in that, while we were still sinners, Christ died for
9 us. Much more therefore, having been now justified by
his blood, we shall be saved from anger through him.
10 For if, when we were enemies, we were reconciled to
God by the death of his son, much more, having been
11 reconciled, we shall be saved by his life. And not only
so, but we boast likewise in God, through our Lord Je-
sus Christ, by whom we have now received the recon-
ciliation.

12 Concerning this matter†, as by one man sin entered into
the world, and death by sin; and thus death hath passed
13 upon all men, inasmuch as all have sinned: (for until the
law, sin was in the world: but sin is not imputed, when
14 there is no law: nevertheless, death reigned from Adam
to Moses, even over those that had not sinned after the
likeness of Adam's trangression, who is a resemblance‡ of
15 him that was to come:) yet the free gift likewise is not
so, as *was* the offence; for if through the offence of one,
many‖ have died; much more the favour of God, and
the gift *which is* through the favour of one man, Jesus
16 Christ, hath abounded unto many¶. Neither *is* the gift

* Or, magnifieth, or maketh more conspicuous. See ch. iii. 5.

† Διὰ τοῦτο. So then, Wakefield.

‡ Gr. type.

‖ Οἱ πολλοὶ, the many, the great body of mankind. See ver. 18. Newcome.

¶ Gr. the many.

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so, as *it was* by one who sinned: for the judgement *was* of one *offence* to condemnation, but the free gift *is* of
17 many offences to justification. For if, by the offence of one, death reigned by one; much more those who receive the abounding of favour and of the gift of justifica-
18 tion, will reign in life by one, *even* Jesus Christ. So then as, by the offence of one, *judgement came* upon all men to condemnation; so likewise, by the righteousness of one, *the free gift hath come* upon all men to justifica-
19 tion of life. For as by the disobedience of one many* were made sinners, so likewise by the obedience of one
20 many* will be made just†. Now the law entered in privily, so that offences abounded. But where sin abound-
21 ed, *the* favour *of God* hath much more abounded: that, as sin hath reigned through death, so favour likewise might reign by justification to everlasting life, by Jesus Christ our Lord.

CH. VI. WHAT shall we say then? shall we continue in sin,
2 that *the* favour *of God* may abound? By no means. How shall we, that have died to sin, live any longer in
3 it? Know ye not that as many of us as have been baptized into Jesus Christ, have been baptized into his death?
4 We were therefore buried with him by baptism into death; that, as Christ was raised from the dead by the glorious power of the Father, so we also should walk in
5 newness of life. For if we have been planted together in

* Gr, the many.

† Though the construction of this paragraph is intricate and obscure, nothing can be more obvious than this, that it is the apostle's intention to represent all mankind, without exception, as deriving greater benefit from the mission of Christ, than they suffered injury from the fall of Adam. The universality of the apostle's expressions is very remarkable. The same "many," who were made sinners by the disobedience of the one, are made righteous by the obedience of the other. If *all men* are condemned by the offence of one, the same *all* are justified by the righteousness of the other. These universal terms, so frequently repeated, and so variously diversified, cannot be reconciled to the limitation of the blessings of the gospel to the elect alone, or to a part only of the human race. Compare 1 Cor. xv. 22, 23. See Chauncy on Universal Salvation, Prop. iv. p. 22, etc.

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the likeness of his death, we shall *be planted together in the likeness of his* resurrection also: knowing this,
6 that our old man hath been crucified with *him*, that the body of sin might be destroyed, that we should no
7 longer be servants to sin. For he that is dead, is set free
8 from sin. But, *I say*, if we have died with Christ† we believe that we shall live also with him: knowing that
9 Christ, having been raised from the dead, dieth no more;
10 death hath no more dominion over him. For in that he died, he died with regard to sin once: but in that he
11 liveth, he liveth with regard to God. In like manner, reckon ye also yourselves *to be* dead indeed, with regard to sin, but alive, with regard to God, through Jesus Christ*.
12 Let not sin therefore reign in your mortal body, that
13 ye should obey it†: nor yield your members to sin, *as* instruments of unrighteousness; but yield yourselves to God, as those that are alive from the dead, and *yield* your
14 members to God, *as* instruments of righteousness. For sin shall not have dominion over you: for ye are not under law, but under *a covenant* of favour.
15 What then? shall we sin because we are not under
16 law, but under *a covenant of* favour? By no means. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin [unto
17 death], or of obedience unto justification? But thanks *be* to God, that *though* ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine to which
18 ye were delivered over; and, having been made free from
19 sin, are become the servants of righteousness: (I speak familiarly‡, because of the weakness of your flesh) for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; so now yield your mem-
20 bers servants to righteousness, unto holiness. For when
21 ye were *the* servants of sin, ye were free with regard to

* Jesus Christ our Lord. R. T. † obey it in the lusts thereof. R. T.
‡ Wakefield. Ανθρωπινον λεγω, "I speak according to a human manner," N.

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righteousness. What fruit therefore had ye at that time
in the things of which ye are now ashamed? for the end
29 of those things *is* death. But now, having been made
free from sin, and become servants to God, ye have your
fruit unto holiness; and the end, everlasting life. For the
23 wages of sin are* death: but the free gift of God is* ever-
lasting life, through Jesus Christ our Lord.

CH. VII. Know ye not, brethren, (for I speak to those who
know *the* law,) that the law hath dominion over a person
2 as long as it subsisteth? For the woman that hath an
husband is bound by the law to *her* husband as long as
he liveth; but if the husband die, she is delivered from
3 the law of *her* husband. So then if, while *her* husband
liveth, she be married to another man, she will be called
an adultress: but if her husband die, she is free from
that law; so that she is no adultress, though she be mar-
4 ried to another man. Wherefore, my brethren, ye also
have been made dead to the law by the body of Christ;
that ye might be married to another, *even* to him who
hath been raised from the dead, that we might bring forth
5 fruit unto God. For, when we were in the flesh, the
sinful passions, which were under the law, wrought in
6 our members, to bring forth fruit unto death: but now
we are delivered from the law, having died to that† by
which we were holden; so that we serve in the newness
of the spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? By no
means: nay, I had not known sin, but by the law: for
I had not known *the guilt of* desire, unless the law had
8 said, "Thou shalt not desire." But sin took occasion
by the commandment, and wrought in me all manner of
9 desire; for, without law, sin *is* dead. Now I was alive
without law once: but, when the commandment came,
10 sin revived, and I died: and the commandment, which

* will be, N. † that being dead by which, etc. R. T.

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11 *was appointed* unto life, I found *to be* unto death. For
sin, having taken occasion by the commandment, deceiv-
12 ed me, and by it put me to death. So that the law *is*
holy; and the commandment holy, and just, and good.
13 Was then that which is good made death unto me? By
no means: but sin: that it might appear sin, working
death in me by that which is good; that sin through* the
14 commandment might become exceedingly sinful. For
we know that the law is spiritual: but I am carnal, sold
15 to sin. That which I do, I approve not: for what I
16 would, that I do not; but what I hate, that I do. But
if I do that which I would not, I consent to the law, that
17 *it is* good. And now it is no more I that do it, but sin
18 which dwelleth in me. For I know that in me (that is,
in my flesh), dwelleth no good†: for to will is pre-
sent with me; but‡ to perform that which is good, I
19 find not. For the good which I would, I do not; but
20 the evil which I would not, that I do. But if I do that
which I would not, it is no more I that do it, but sin
21 which dwelleth in me. I find therefore a law, that,
when I am willing to do good, evil is present with me.
22 For I delight in the law of God, according to the inner
23 man; but I see another law in my members, warring
against the law of my mind, and bringing me into cap-
24 tivity to the law of sin, which is in my members. O
wretched me! who will deliver me from the body of this
25 death? I thank God *that I am delivered*, through Jesus
Christ our Lord.

So then I, the same man, with *my* mind serve the law of God; but with *my* flesh, the law of sin.

CH. VIII. *There is* therefore now no condemnation to those
2 that are in Christ Jesus‖. For the law of the spirit of
life, by Christ Jesus, hath made me free from the law of

* by the commandment, N. † no good thing, N.
‡ *how* to perform, N. "the complete performance of what is good," Wakefield.
‖ who walk not after the flesh, but after the spirit, R. T.

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3 sin and of death. For what the law could not do, in
that it was weak through the flesh, God *hath done*, *who*,
by having sent his own son in the likeness of sinful flesh*,
and on account of sin†, hath condemned sin in the
4 flesh: that the righteousness of the law might be fulfilled
in us; who walk not according to the flesh, but accord-
5 ing to the spirit. For those that are according to the
flesh, mind the things of the flesh; but those that are
6 according to the spirit, the things of the spirit. For to be
carnally minded *is* death; but to be spiritually minded‡
7 *is* life and peace: because the minding of the flesh *is*
enmity against God: for it is not subject to the law of
8 God, nor indeed can be; *since* those that are in the flesh
9 cannot please God. However, ye are not in the flesh,
but in the spirit; since the spirit of God dwelleth in you.
10 But if any man have not the spirit of Christ, he is none
of his. But if Christ *be* in you, the body *is* dead, as to
11 sin; but the spirit *is* life, as to righteousness. But if the
spirit of him, who raised Jesus from the dead, dwell in
you, he, who raised Christ from the dead, will give life to
your mortal bodies also, because of his spirit‖ which
dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to
13 live according to the flesh. For if ye live according to
the flesh, ye must die hereafter: but if through the spirit

* Christ was the son of God, i. e. he was the promised Messiah. See ch. i. 3. He was God's own son, or his beloved son, because he was the most distinguished of the prophets. He was sent in the likeness of *sinful* flesh, i. e. notwithstanding the holiness of his character and the dignity of his office, he was treated like a sinner and an outcast. He was sent on account of sin, i. e. to remove the legal and moral incapacity of Jews and gentiles, and to introduce them into a state of justification and favour. The apostle does not mean to insinuate that Christ was a man in appearance only, without being truly and properly a human being, but, that being holy, he appeared and was treated as though he had been a sinner.

† Newcome's version is *an offering* for sin, but the word "offering" is not in the original.

‡ So the common version, and Mr. Wakefield. The Primate renders it, "the minding of the flesh"—"the minding of the spirit."

‖ by his spirit. R. T.

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14 ye mortify the deeds of the body, ye shall live. For as
many as are led by the spirit of God, these are *the* sons of
15 God. For ye have not again received *the* spirit of bon-
dage, unto fear; but ye have received the spirit of adop-
16 tion, whereby we cry Abba, *that is*, Father. The spirit
itself beareth witness with our spirit, that we are *the*
17 children of God. But if *we be* children, then heirs;
heirs of God, and joint-heirs with Christ: since we suf-
18 fer with *him*, that we may be glorified also with *him*. For
I count that the sufferings of this present time *are* not
worthy *to be compared* with the glory which hereafter will
19 be manifested to us. For the earnest expectation of the
world waiteth for this manifestation to the sons of God:
20 (for the world was made subject to vanity, not willingly,
21 but through him who subjected *it:)* in hope that the
world itself also will be delivered from the slavery of cor-
ruption into the glorious freedom of the children of God.
22 For we know that the whole world groaneth and is in
23 labour* until now: and not only *they*, but ourselves also
that have the first fruits of the spirit, even we ourselves
groan within ourselves, looking for *our* adoption, *even*
24 the redemption of our body. For we are saved under
this hope†: but hope which is seen, is not hope: for
25 what a man seeth, why doth he yet hope for? But if we
hope for that which we see not, *then* we look for it with
26 patience. And in like manner the spirit also helpeth our
weaknesses: for we know not what we should pray for as
we ought: but the spirit itself intercedeth [for us] in
27 groans which cannot be expressed. But he who searcheth
the hearts knoweth what *is* the mind of the spirit, that it
intercedeth for the saints according to *the will of* God.
28 And we know that all things work together for good to
those who love God, who are called according to *his*
29 purpose. For whom he foreknew, he predestinated also

* So Wakefield. travaileth in pain together, N.
† saved in hope *only*, N. See W.

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to be conformed to the image of his son, that he might be
30 the first-born among many brethren: moreover, whom
he predestinated, those he hath called also; and whom
he hath called, those he hath justified also; and whom
he hath justified, those he hath * glorified also.

31 What shall we say therefore to these things? If God *be*
32 for us, who *can be* against us? He who spared not his
own Son, but delivered him up for us all, how will he
33 not with him also freely give us all things? Who shall
lay any thing to the charge of God's chosen people?
Shall God that justifieth? Who *is* he that condemneth?
34 Shall Christ that died; yea, rather, that is risen, that is
also at the right hand of God, that intercedeth† also for
35 us? Who shall separate us from the love of Christ?
shall affliction, or distress, or persecution, or famine, or
nakedness, or danger, or the sword? (As it is written,
36 "For thy sake we are killed all the day long; we are ac-
37 counted as sheep for the slaughter.") Nay, in all these
things we are more than conquerors, through him who
38 loved us. For I am persuaded, that neither death nor
life, nor angels, nor principalities, nor powers, nor
39 things present, nor things to come, nor height, nor depth,
nor any other matter, will be able to separate us from the
love of God, which *is* through Christ Jesus our Lord.

* Newcome's version is, "hath *in purpose* glorified also." This is undoubtedly the apostle's meaning, but it seems better in a literal translation to retain the apostle's elliptical phraseology. Here is a very remarkable and universally allowed instance, in which that is said to be already done, which is only purposed in the divine decree. Believers are said to be *now* glorified, because God has determined that they shall *hereafter* be glorified. So, John xvii. 5, the glory to which Christ is now advanced, is that which he had with the Father before the world was; that is, as in the present instance, in the divine decree.

† The word ἐντυγχανω, here, and in ver. 26, 27, rendered, "to intercede," is a word of very general signification: ἐντυγχανειν ὑπερ τινος, pro commodo alicujus facere aliquid, Schleusner; to do any thing for the benefit of another. The word is applied to Christ here and in Heb. vii. 25, and in no other text in the New Testament, and it no doubt means, that Christ in his present exalted state, is in some way or other employed for the benefit of the church. But these passages lay no just foundation for the commonly received opinions concerning the intercession of Christ.

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CH. IX. I SAY the truth in Christ, I speak not falsely, my con-
2 science bearing me joint witness in the holy spirit, that I
3 have great sorrow and continual grief in my heart, (for
I also was once an alien from Christ*) for the sake of my
4 brethren, my kinsmen according to the flesh; who are
Israelites; whose *is* the adoption, and the glory, and the
covenants, and the giving of the law, and the service *of*
5 *the temple*, and the promises; whose *are* the fathers, and
of whom, by natural descent, Christ *came*. God, who
is over all, be blessed for ever†.
6 But it is not possible that the word of God should fail‡.
7 For they *are* not all Israel, who spring from Israel: nor,
because they are the offspring of Abraham, *are* all *his* chil-
dren: but, "Through Isaac, thine offspring shall be
8 called." Which is, they that are the children of the
flesh, these *are* not *the* children of God: but the children
9 of the promise are counted for the offspring. For this *is*
the word of promise, "At this time I will come, and
10 Sarah shall have a son." And not only *this*; but Re-

* So Mr. Wakefield translates ηυχομην αυτος αναθεμα ειναι, which in his notes he justifies by the use of ευχομαι ειναι in Homer. This version gives an obvious and a beautiful sense: similar to a sentiment advanced by the apostle upon another occasion, Gal. iv. 12. The Primate in his version nearly follows the common interpretation, "For I could wish that I myself were accursed by Christ." Bandinel, in his viii. Serm. translates the passage, "I *boasted* that I was an alien," etc.

† See Clarke on the Trinity, No. 539, and Mr. Lindsey's Second Address to the Students of the two Universities, p. 278. The common version here adopted by Dr. Newcome is, "who is over all, God blessed for ever." But the translation of Dr. Clarke and Mr. Lindsey equally well suits the construction. In this sense it is probable that the early Christian writers understood the words; who do not apply them to Christ, but pronounce it to be rashness and impiety to say that Christ was God over all. The word 'God' appears to have been wanting in Chrysostom's and some other ancient copies. See Grotius and Griesbach. It is a very plausible conjecture of Crellius, Slichtingius, Whitby, and Taylor, that the original reading was Ὢν ὁ, instead of ὁ ὢν. This would render the climax complete, Ὢν ἡ υἱοθεσια, Ὢν αἱ πατερες, Ὢν ὁ Χριστος, Ὢν ὁ Θεος; "of whom was the adoption, of whom were the fathers, of whom was Christ, of whom was God who is over all." Nor is it likely, when the apostle was professedly summing up the privileges of the Jews, that he should have overlooked the great privilege, which was their chief boast, that God was in a peculiar sense their God. See Dr. Taylor's note upon the text.

‡ Or, hath failed. See Rosenmuller and Macknight.

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becca also *had the word of promise*, when she had con-
11 ceived *twins* by one, *even* by our father Isaac: for when
the children were not yet born, and had done neither good
nor evil, that the purpose of God according to *his* elec-
12 tion might stand, (not of works, but of Him who calleth,)
it was said unto her, "The elder shall serve the younger."
13 As it is written, "I loved Jacob, and Esau I hated."
14 What shall we say then? *Is there* unrighteousness with
15 God? By no means. For he saith to Moses, "I will
have mercy on whom I will have mercy; and I will have
16 compassion on whom I will have compassion." So then
it is not of him that willeth, nor of him that runneth, but
17 of God that hath mercy. For the scripture saith to Pha-
raoh, "On this account I have preserved thee, that I
might shew my power in thee, and that my name might
18 be proclaimed throughout all the earth." So then he
hath mercy on whom he will; and whom he will, he
hardeneth.
19 Thou wilt therefore say unto me; Why doth he still
20 blame *us*? for who resisteth his will? Nay, but, O man,
who art thou that answerest again to God? Shall the
thing formed say to him that formed *it*, Why hast thou
21 made me thus? Hath not the potter power over the clay,
to make of the same lump one vessel to honour, and
22 another to dishonour? *What* now if God, willing to
shew *his* anger, and to make his power known, have en-
dured with much long-suffering *the* vessels of wrath fitted
23 to destruction: and *have received us*, that he might make
known the riches of his glory on *the* vessels of mercy,
whom he before designed for glory; whom he hath called
24 also, *even* us, not from among the Jews only, but from
25 among the gentiles also? As he saith also in Hosea, "I
will call those my people, that were not my people; and
26 her beloved, that was not beloved: and it shall come to
pass *that*, in the place where it was said unto them, 'Ye
are not my people,' there they shall be called *the* sons of

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27 the living God." Isaiah also crieth out concerning Israel,
" Though the number of the sons of Israel be as the sand
28 of the sea, a residue *only* shall be preserved. For he will
finish and cut short the account, with righteousness: be-
cause the Lord will make a short account in the land."
29 And as Isaiah hath foretold, " Unless the Lord of hosts
had left us a seed, we had been as Sodom, and had been
made like Gomorrah."
30 What shall we say then? That the gentiles, who fol-
lowed not after justification, have attained to justifica-
31 tion; that justification however which is by faith: but
that Israel, who followed after a law of justification, hath
32 not attained to *the* law of justification. Why? because
they have not *sought it* by faith, but as if it were by works
[of the law:] for they have struck against the stone of
33 stumbling; as it is written, " Behold, I lay in Sion a
stone of stumbling, and a rock of offence: and *yet* who-
soever believeth in him shall not be ashamed."

CH. X. Brethren, the desire of mine heart, and *my* prayer
to God, *are* in behalf of *Israel*, that they may be saved.
2 For I bear them witness that they have a zeal toward
3 God*, but not according to knowledge. For being ig-
norant of God's *method of* justification, and seeking to
establish their own [justification,] they have not sub-
mitted themselves to the justification *appointed* of God.
4 For Christ *is* the end of the law†, for justification, to
5 every one who believeth. For Moses describeth the jus-
tification which *is* by the law, " That the man who doeth
6 those things, shall live by them." But the justification
which is by faith speaketh thus: " Say not in thine heart,
Who will ascend into heaven?" (that is, to bring Christ
7 down *from above:)* Or, " Who will descend into the
deep pit?" (that is, to bring up Christ again from the

* ζῆλον Θεοῦ, zeal of God, i. e. great zeal. See Schoettgenius, and Macknight.
† Or, " an end of law."

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8 dead.) But what saith it? "The word is nigh unto
thee, *even* in thy mouth, and in thine heart:" (that is,
9 the word of faith which we preach.) For if thou shalt
confess with thy mouth the Lord Jesus, and shalt believe
in thine heart that God hath raised him from the dead,
10 thou shalt be saved. For with the heart man believeth
to justification; and with the mouth confession is made
11 to salvation. For the scripture saith, "Whosoever be-
12 lieveth in him, shall not be ashamed." For there is no
difference between the Jew and the gentile: but the same
13 Lord of all is rich unto all who call upon him. For
whosoever shall call on the name of the Lord, shall be
saved."

14 How therefore shall *men* call on him, in whom they
have not believed? and how shall they believe in him, of
whom they have not heard? and how shall they hear
15 without a preacher? and how shall *men* preach, unless
they be sent? as it is written, "How beautiful are the
feet of those who bring glad tidings of peace, who bring
16 glad tidings of good things!" But all have not obeyed
the gospel: for Isaiah saith, "Lord, who hath believed
17 *on hearing* our report?" (Faith then *cometh* by hearing;
18 but hearing, by the word of God.) But I say, Have not
all heard? Yes, truly; "their sound hath gone forth
into all the earth, and their words to the ends of the
19 world." But I say, Hath not Israel known *this?* First,
Moses saith, "I will provoke you to jealousy by *those
that are* not a people, *and* by a nation void of under-
20 standing I will anger you." But Isaiah useth great bold-
ness, and saith, "I was found by those that sought me
not: I was made manifest to those that asked not after
21 me." But to Israel he saith, "All the day I have stretched
forth my hands to a disobedient and gainsaying people."

CH. XI. I say then, Hath God cast off his people? By no
means. For I also am an Israelite; of the race of Abra-
2 ham, *of* the tribe of Benjamin. God hath not cast off

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his people, whom he foreknew. Know ye not what the scripture saith by Elijah? how he addresseth God against*
3 Israel, *saying*, "Lord, they have killed thy prophets, and digged down thine altars; and I only am left, and they
4 seek my life." But what saith the answer of God to him? "I have left to myself seven thousand men, that have not
5 bowed *the* knee to *the image of* Baal." In like manner then, at this present time also a part is left according to
6 the election of *God's* favour. (And if by favour, *then it is* no more through works; otherwise favour is no more favour†.)
7 What then? Israel hath not obtained that which he seeketh for: but the elect have obtained it, and the rest
8 have been blinded: as it is written, "God hath given them *the* spirit of slumber, eyes that they should not see, and ears that they should not hear," *even* to this day.
9 And David saith, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto
10 them. Let their eyes be darkened, that they may not see; and bow down their back always."
11 I say then, Have they stumbled so as to fall? By no means: but *rather*, on occasion of their falling off, salvation *is come* to the gentiles, to provoke *Israel* to jealousy.
12 Now if their falling off *be* the riches of the world, and their failure the riches of the gentiles; how much more
13 their fulness? (For I speak to you gentiles: *and* indeed, as I am the apostle of the gentiles, I honour my ministry;
14 if by any means I may provoke to jealousy *those that are*
15 my flesh, and may save some of them.) For if the rejecting of them *be* the reconciling of the world, what *will* the
16 receiving *of them be*, but life from the dead? Now if the first fruits *be* holy, so likewise is the lump: and if the
17 root *be* holy, *so* likewise *are* the branches. And if some

* "concerning," N. See Rosenmuller, Macknight.

† But if by works, then it is no more through favour: otherwise, work is no more work. R. T.

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of the branches have been broken off, and thou, being a wild olive-tree, have been grafted in upon them, and with them have become partaker of the root and fatness
18 of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
19 Thou wilt say then, "The branches have been broken
20 off, that I might be grafted in." Well: because of unbelief they have been broken off, and thou standest by
21 faith. Be not high-minded, but fear; for if God spared not the natural branches, *take heed* lest he spare
22 not thee also. Behold therefore the kindness and severity of God: toward those that have fallen, severity; but toward thee, kindness, if thou continue in *deserving his* kindness: otherwise, Thou also shalt be cut off.
23 And they also, if they continue not in unbelief, shall be grafted in: for God is able to graft them in again.
24 For if thou wert cut out of the olive-tree, which is wild by nature, and, contrary to nature, wert grafted into a good olive-tree; how much more shall these, that are *branches* by nature, be grafted into their own olive-tree?
25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye be wise in your own conceits,) that blindness hath happened in part to Israel, until the ful-
26 ness of the gentiles come in. And then all Israel will be saved: as it is written, "A deliverer shall come out of Sion, and shall turn away ungodliness from Jacob."
27 And, "This *is* my covenant with them, when I shall
28 take away their sins." As concerning the gospel, *they are* enemies because of you: but as concerning *God's*
29 election, *they are* beloved because of the fathers. For the free gifts and the calling of God *are* without repen-
30 tance. For as ye [also] formerly believed not in God, yet have now obtained mercy on occasion of their unbe-
31 lief; so these also have now believed not, on occasion of the mercy shewn to you, that they also may obtain mercy.

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32 For God hath included all together in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgements, 34 and his ways not to be traced! For who hath known the 35 mind of the Lord? or who hath been his counsellor? Or who hath first given to him; and it shall be given to him 36 again? For of him, and by him, and to him, *are* all things. To him *be* glory for ever. Amen.

CH. XII. 1 I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, well-pleasing to God, *even* your rational service*. 2 and be not fashioned according to this world: but be transformed by the renewing of your mind, so that ye may search out what *is* the good, and well-pleasing, and perfect will of God.

3 For I say, by the favour bestowed on me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man *his* measure of faith. 4 For as we have many members in one body, and all the 5 members have not the same office; so we, being many, are one body in Christ, and every one members one of 6 another. Now having free gifts, differing according to the favour bestowed on us, whether prophecy, *let us pro-* 7 *phecy* according to the proportion of *our* faith; or minis- 8 try, *let us attend* on our ministry; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth, *let him do it* with liberality; he that presideth, with diligence; he that sheweth pity, with cheerfulness.

9 *Let* love *be* without dissimulation: abhor that which is 10 evil; cleave to that which is good: in brotherly kindness be tenderly affectioned one to another: in *shewing* ho-

* spiritual service, N. See Locke.

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11 nour* go before one another: be not slothful in business:
12 be fervent in spirit: serve the Lord †: rejoice in hope:
13 be patient in affliction: persevere in prayer: contribute
to the necessities of the saints: be given to hospitality.
14 Bless those who persecute you: bless, and curse *them*
15 not. Rejoice with those that rejoice, and weep with
16 those that weep. *Be* of the same mind one toward another. Mind not high things, but accommodate yourselves to what are humble ‡. Be not wise in your own
17 conceits. Recompense to no man evil for evil. Provide
18 what is good in the sight of all men. If it be possible, as
19 much as lieth in you, live peaceably with all men. Beloved, avenge not yourselves, but rather give place to *the* anger *of God* †† for it is written, "Vengeance *is*
20 mine; I will repay," saith the Lord. If therefore thine enemy hunger, feed him; if he thirst, give him drink: for *in* so doing thou wilt heap coals of fire on his head.
21 Be not overcome by evil; but overcome evil with good.

CH. XIII. Let every man be subject to the powers in authority ‖: for there is no power but from God; and *the*
2 *powers* which exist are appointed of God. He therefore who resisteth the power, resisteth the appointment of God; and those who resist will receive to themselves
3 judgement. For rulers are not a terror to good works, but to evil. Wouldest thou therefore not be afraid of the power? do that which is good, and thou wilt have

* Or, in *shewing* honour prevent one another.

† "By being fervent in his spirit. But many good critics prefer καιρῷ, though Michaelis rejects it. Tr. by Marsh i. 284. Use opportunity wisely for good purposes. "Watch the fittest seasons for doing good." Dr. Wall. See the quotations in Le Clerc on Hammond." Newcome. Griesbach, in his second edition, admits καιρῷ (the time) into his text. Wakefield translates the verse, "not backward to diligence, of an active mind, serving yourselves of the opportunity."

‡ be led away with the humble, N.

†† "So in Pol. synops. sign. 2. Frid. Schmidii annot. in epist. ad Rom. 8vo. Lipsiæ, 1777. And Dr. Henry Owen. This sense is confirmed by what follows." Newcome. "Give way to the anger *of another*." Wakefield.

‖ supreme powers, N. See W.

4 praise from it. For he is a minister of God to thee for
good. But if thou do that which is evil, be afraid: for
he beareth not the sword in vain: for he is a minister of
God, an avenger to *execute* punishment upon him who
5 doeth evil. Wherefore it is necessary that ye be sub-
ject, not only because of punishment, but also because of
6 conscience. For on this account ye pay tribute also:
for they are God's ministers, attending continually to
7 this matter. Render therefore to all their dues: tribute,
to whom tribute *is due;* custom, to whom custom; fear,
to whom fear; honour, to whom honour.

8 Owe no man any thing, but love to one another: for
9 he that loveth another fulfilleth the law. For *the com-
mandments*, "Thou shalt not commit adultery, Thou
shalt do no murther, Thou shalt not steal, [Thou shalt
not bear false witness,] Thou shalt not covet;" and if
there be any other commandment, it is summed up in
these words, namely, "Thou shalt love thy neighbour
10 as thyself." Love worketh no ill to *our* neighbour: love
therefore *is* the fulfilling of the law.

11 And *we should do this*, knowing the time, that now is
the hour to awake out of sleep: for now our salvation *is*
nearer than when we believed: the night is far spent, the
12 day approacheth: let us therefore lay aside the works of
13 darkness, and let us put on the attire of light. Let us
walk becomingly, as in the day; not in revellings and
drunkenness, not in debauchery and wantonness, not in
14 strife and envying. But put ye on the Lord Jesus Christ;
and make not provision for the flesh, to *fulfil its* desires.

CH. XIV. Now receive to yourselves him that is weak in the
2 faith; *but* not for doubtful disputings. One believeth
that he may eat all things: but another, who is weak,
3 eateth herbs *only*. Let not him that eateth, despise him
that eateth not; and let not him that eateth not, judge
him that eateth; for God hath received him to himself.
4 Who art thou that judgest the servant of another? to his

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own master he standeth or falleth. But he shall be
5 established; for God is able to establish him. One man
esteemeth one day above another: while another man
esteemeth every day *alike*. Let every man be fully per-
6 suaded in his own mind. He who regardeth the day,
regardeth *it* to the Lord; and he who regardeth not the
day, to the Lord he regardeth it not. He that eateth,
eateth to the Lord; for he giveth God thanks: and he
that eateth not, to the Lord he eateth not, and giveth
7 God thanks. For none of us liveth to himself, and none
8 dieth to himself; but whether we live, we live to the
Lord; and whether we die, we die to the Lord: whe-
9 ther we live therefore or die, we are the Lord's. For to
this end Christ [both] died*, and lived *again*, that he
might have dominion both over *the* dead and *the* living†.
10 But why dost thou judge thy brother? or why dost thou
despise thy brother? for we shall all stand before the
11 judgement-seat of Christ. For it is written, "*As* I live,
saith the Lord, every knee shall bow to me, and every
12 tongue shall praise God." So then every one of us must
13 give account of himself to God. Let us not therefore
judge one another any more: but judge this rather, that
no man put a stumbling-block, or an occasion to fall, in
14 *his* brother's way. I know, and am persuaded in the
Lord Jesus, that nothing *is* unclean in itself: but if any
man esteem any thing to be unclean, to him *it is* unclean.
15 But if thy brother be disquieted because of *thy* food, thou
no longer walkest according to love. Destroy not him
16 by thy food, for whom Christ died. Let not then your
17 good be evil-spoken of. For the kingdom of God is not
meat and drink; but righteousness, and peace, and joy
18 in the holy spirit. For he that in these things serveth
Christ, *is* well-pleasing to God, and approved by men.

* and rose again, and revived, that, etc. R. T.

† authority to raise the dead to life, and to command the obedience of the living. Dr. Taylor.

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19 So then let us follow after the things which make for
20 peace, and for the edifying of one another. For *a kind of* food, destroy not the work of God. All things indeed *are* pure; but *it is* evil in that man who eateth so as
21 to cause offence. *It is* right neither to eat flesh, nor to drink wine, nor *to do any thing* by which thy brother
22 stumbleth, or is offended, or is made weak. Thou hast faith. Have it with respect to thyself, in the sight of God. Happy *is* he who condemneth not himself in that,
23 which he alloweth *himself to do*. But he who doubteth is condemned if he eat, because *he eateth* not from faith: for whatsoever *is* not from faith is sin.

25 XVI. *Now unto him that is able to establish you, (according to the gospel which I *teach*, and *to my* preaching of Jesus Christ, according to the revealed mystery, which
26 was kept secret under the ancient dispensations, but hath now been made manifest, and, by the scriptures of the prophets, according to the commandment of the everlasting God, hath been made known to all the gentiles for
27 *their* obedience to the faith;) to the only wise God, *be* glory, through Jesus Christ, for ever. Amen.

CH. XV. Now we that are strong ought to bear the infirmities
2 of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good, to edification.
3 For Christ also pleased not himself; but, as it is written, "The reproaches of those who reproached thee fell on
4 me." For whatsoever things were formerly written, were written for our instruction; that we, through the patience and comfort *arising* from † the scriptures, might
5 have hope. Now the God of patience and comfort grant you to be of the same mind among yourselves, according
6 to the will of Christ Jesus: that with one consent, *and* with one mouth, ye may glorify the God and Father

* In the common copies this doxology is inserted at the conclusion of ch. xvi. but the Alexandrian and most of the other manuscripts introduce it here. See Griesbach.

† *taught* by, N.

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7 of our Lord Jesus Christ. Wherefore receive to yourselves one another; as Christ also hath received you to himself for the glory of God.

8 Now I say, that Jesus Christ became a minister of the circumcision, for the truth of God, to confirm the pro-
9 mises *made* to the fathers: and that the gentiles might glorify God for *his* mercy; as it is written, "For this cause I will praise thee among the gentiles, and sing un-
10 to thy name." And again it is said, "Rejoice, ye gen-
11 tiles, together with his people." And again, "Praise the Lord, all ye gentiles; and laud him, all ye people."
12 And again Isaiah saith, "There shall be a root of Jessè: and he who shall rise to reign over the gentiles, in him
13 the gentiles shall hope." Now the God of hope fill you with all joy and peace, in believing; that ye may abound in hope, through the power of the holy spirit.

14 And I myself also am persuaded concerning you, my brethren, that ye also are full of goodness, filled with
15 all knowledge, able to admonish one another also. Nevertheless, brethren, I have written to you somewhat boldly in part, as putting you in mind, on account of
16 the favour which God hath bestowed on me; that I should be a minister of Jesus Christ to the gentiles, ministering the gospel of God, that the offering up of the gentiles might be well-accepted, being sanctified by the
17 holy spirit. I have therefore whereof I may glory through
18 Jesus Christ, in things relating to God; (for I will not dare to speak of any of those things which Christ hath not wrought by me;) concerning the obedience of the
19 gentiles in word and deed, through mighty signs and wonders, through the power of the spirit of God*; so that from Jerusalem, and round about to Illyricum, I have
20 fully preached the gospel of Christ: earnestly striving, however, to preach the gospel in this manner; not where

* Or, the holy spirit, MSS.

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Christ was named, lest I should build upon another man's
21 foundation; but, as it is written, "Those to whom he
had not been spoken of, shall see: and those that had
22 not heard, shall understand." On which account also, I
23 have been often hindered from coming to you: but now,
having no longer place *for preaching* in these parts, and
having a great desire for these many years to come unto
24 you; whensoever I go into Spain* I trust to see you as
I pass on, and to be conducted by you on my way
thitherward, when I have been first partly filled with your
25 *company*. But now I am going to Jerusalem, that I may
26 minister to the saints: for it hath pleased *those of* Ma-
cedonia and Achaia to make some contribution for the
27 poor saints that are in Jerusalem. It hath pleased them
indeed, and they are debtors to *the Jews:* for if these
have made the gentiles partakers of their spiritual things,
the gentiles ought also to minister to them in wordly
28 things. When therefore I have performed this, and have
set the seal to this fruit *of their liberality*†, I will come
29 by you into Spain. And I know that, when I come un-
to you, I shall come in the fulness of the blessing‡ of
Christ.

30 Now I beseech you, brethren, by the Lord Jesus Christ,
and by the love *which is the fruit* of the spirit, that ye
strive together with me in *your* prayers to God for me;
31 that I may be delivered from those in Judea who believe
not; and that my ministry at Jerusalem may be well-
32 accepted by the saints; that I may come to you with joy,
by the will of God; and may be refreshed together with
33 you. Now the God of peace *be* with you all. Amen.

CH. XVI. Now I commend to you Phebè our sister, who is a
2 deaconess of the church which *is* at Cenchrea: that ye
receive her in the Lord, as is worthy of saints, and that

* I will come to you; for I trust, etc. R. T.

† So Wakefield. consigned to them this fruit *of love*. N.

‡ of the gospel of Christ, R. T. and Newcome.

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ye help her in whatsoever business she hath need of you: for she hath been an assistant of many, and of myself
3 *also*. Salute Priscas and Aquila, my fellow-labourers in
4 Christ Jesus: (who for my life have laid down their own necks: to whom not I only give thanks, but all the
5 churches also of the gentiles:) *salute* likewise the church* in the house. Salute my well-beloved Epænetus, who
6 is the first-fruits of Asia† to Christ. Salute Mary, who
7 hath laboured much for you. Salute Andronicus and Junias, my kinsmen and my fellow-prisoners, who are well known among the apostles; who also were in Christ
8 before me. Salute Amplias, my beloved in the Lord.
9 Salute Urbanus, our fellow-labourer in Christ; and Stachys,
10 my beloved. Salute Apelles, *who is* approved in Christ.
11 Salute those that are of Aristobulus's *household*. Salute Herodian, my kinsman. Salute those of Narcissus's
12 *household*, that are in the Lord. Salute Tryphena, and Tryphosa, who labour in the Lord. Salute the beloved
13 Persis, who hath laboured much in the Lord. Salute Rufus, *who is* chosen in the Lord; and his mother and
14 mine. Salute Asyncritus, Phlegon, Hermas, Patrobas,
15 Hermes, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas,
16 and all the saints that are with them. Salute one another with an holy kiss. All the churches of Christ salute you.
17 Now I beseech you, brethren, to mark those who raise divisions and causes of stumbling, contrary to the doc-
18 trine which ye have learned; and avoid them. For those that are such, serve not our Lord [Jesus] Christ, but their own belly; and, by good words, and fair speeches, de-
19 ceive the hearts of the innocent. For your obedience hath come abroad unto all men. I rejoice therefore on your account: but yet I would have you wise concerning

* *which assembleth* in, N. † of Achaia, R. T.

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that which is good, and simple concerning that which
20 is evil. Now the God of peace will quickly bruise
Satan* under your feet. The favour of our Lord Jesus
21 Christ *be* with you. Timothy, my fellow-labourer, and
Lucius and Jason and Sosipater, my kinsmen, salute you.
22 I Tertius, the scribe of *this* epistle, salute you in the
23 Lord. Gaius, mine host, and *the host* of the whole church,
saluteth you. Erastus, the treasurer of the city, and
24 Quartus, a brother, salute you. The favour of our Lord
Jesus Christ *be* with you all†. Amen‡.

* "Bad men, the instruments of Satan. The persecuting Jews. See Le Clere on Hammond: and Whitby." Newcome.

† q. d. May you all enjoy the blessings of the gospel. See 2 Cor. iv. 15; vi. 1.

‡ See note p. 370.

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THE

FIRST EPISTLE OF SAINT PAUL

TO THE

CORINTHIANS.

CHAP. I.

1 PAUL, called *to be* an apostle of Jesus Christ, by the
2 will of God, and Sosthenes *our* brother, to the church of
God which is at Corinth, to those that are sanctified
through Christ Jesus, called *to be* saints, and to all that
in every place are called by* the name of our Lord Jesus
3 Christ, both their *Lord, I say*, and ours: favour *be* unto
you, and peace, from God our Father, and *from* the
Lord Jesus Christ.
4 I thank my God always on your account, for his fa-
5 vour, which is given you through Jesus Christ: for ye
have been enriched by him in every thing, in all utter-
6 ance, and *in* all knowledge; according as the testimony
7 concerning Christ was confirmed among you: so that
ye are inferior in no gift; looking for the manifestation
8 of our Lord Jesus Christ, who will also establish you
irreproachable to the end, *even* in the day of our Lord
9 Jesus Christ. God *is* faithful, by whom ye have been
called into a fellowship with his son Jesus Christ our
Lord.

* See Mr. Lindsey's Second Address, p. 273. "call on," N. See also Joseph. Antiq. Jud. c. 18. sec. 3. vol. ii. p. 802. edit. Hudson.

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10 Now I beseech you, brethren, by the name of our Lord
Jesus Christ, that ye all speak the same thing, and *that*
there be no divisions among you; but *that* ye be perfectly
joined together in the same mind, and in the same judge-
11 ment. For it hath been declared to me concerning you,
my brethren, by those *that are of the household* of Chloe,
12 that there are contentions among you. Now I say this,
(forasmuch as* every one of you saith, I am of Paul;
and I, of Apollos; and I, of Peter; and I, of Christ;)
13 is Christ divided? was Paul crucified for you? or were
14 ye baptized into the name of Paul? I thank God that I
15 baptized none of you, but Crispus and Gaius: so that
16 none can say that I baptized into mine own name. But,
I baptized the household of Stephanas also: besides, I
know not that I baptized any other.

17 For Christ sent me not to baptize, but *rather* to preach
the gospel; *though* not with wisdom of speech, lest the
18 cross of Christ should be made of none effect. For the
preaching of the cross is to those that are lost, foolishness;
19 but to us that are saved, it is the power of God. For it
is written, "I will destroy the wisdom of those that are
wise, and will bring to nothing the knowledge of those
20 that are knowing." Where *is* the wise? where *is* the
scribe? where *is* the disputer of this world? hath not
21 God made foolish the wisdom of this world? For
after that, through the wisdom of God, the world by
its wisdom knew not God, it pleased God to save by the
22 foolishness of preaching those who believe. For the Jews
23 require signs†, and the Greeks seek after wisdom: but
we preach Christ crucified; to the Jews a stumbling-
24 block, and to the gentiles‡ foolishness; but to those that
are called, both Jews and Greeks, Christ the power of
25 God, and the wisdom of God. For the foolishness of

* See Hallet's Notes and Disc. vol. iii. p. 374. "Now I mean this, that etc." without any parenthesis. N.

† a sign, R. T.

‡ Greeks, R. T.

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God is wiser than men; and the weakness of God is stronger than men.

26 For ye see, brethren, those of you who are called; that not many *of you are* wise men according to the flesh, not
27 many mighty, not many noble: but God hath chosen the foolish things* of the world, to shame those that are wise; and God hath chosen the weak things of the world,
28 to shame the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, [*yea*, and] the things which are not,
29 to bring to nought the things which are†: so that none
30 can glory before God‡. And by him ye are in Christ Jesus, whom God hath made unto us wisdom, and justi-
31 fication, and sanctification, and redemption: so that, as it is written, "He who glorieth, let him glory in the Lord."

CH. II. Accordingly‖ I, brethren, when I came to you, came not with excellency of speech, or of wisdom,
2 declaring to you the testimony of God. For I determined not to know any thing among you, but Jesus Christ,
3 and him crucified. And I was with you in weakness,
4 and in much fear and trembling. And my speech and my preaching *were* not with persuasive words of wisdom¶,
5 but with demonstration of the spirit, and of power: that your faith might not be through the wisdom of men, but through the power of God.

6 However, we speak wisdom among those that are perfect: yet not the wisdom of this world, nor of the princes
7 of this world, who *will* come to nought: but we speak the wisdom of God in *his* mystery, *even* the hidden *wisdom* which God predetermined before the world for our glory:

* "That is, persons." Newcome.

† "And ignoble and despised persons, and even gentiles, regarded by the Jews as nothing, [Deut. xxxii. 21; 1 Pet. ii. 10.] to substitute them in the place of the people of God." Newcome.

‡ before him. R. T.

‖ And *accordingly*, N. See W.

¶ of mans's wisdom, R. T.

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8 which none of the princes of this world knew: (for, if
they had known *it*, they would not have crucified the
9 Lord of glory:) but, as it is written, "Things which
eye hath not seen, nor ear heard, neither have en-
tered into the heart of man, God hath prepared for those
10 who love him." But God hath revealed *them* to us by
[his] spirit*: for the spirit searcheth all things, even the
11 deep things of God. For what man knoweth the things
of a man, but the spirit of a man which is in him? In
like manner also none knoweth the things of God, but
12 the spirit of God. Now we have not received the spirit
of the world, but the spirit which is from God; that we
may know the things which have been freely given to us of
13 God: which things we speak also, not in the words which
man's wisdom teacheth, but which the spirit† teacheth;
14 comparing spiritual things with spiritual. But the sen-
sual man receiveth not the things of the spirit of God:
for they are foolishness to him; nor can he know *them*,
15 because they are spiritually searched out. But the spiri-
tual *man* searcheth out all things; yet he himself is
16 searched out by no man. For who knoweth the mind of
the Lord, that he may instruct *the spiritual man*‡? But
we have the mind of Christ.

CH. III. Moreover, brethren, I could not speak to you as to
2 spiritual; but as to carnal, as to babes in Christ. I fed
you with milk, not with meat: for ye were not then able
3 *to bear it*, nor indeed are ye now able; for ye are still
carnal: for whereas *there is* among you envying, and strife,
[and divisions,] are ye not carnal, and walk *ye not* ac-
4 cording to the manner of men? For when one saith, "I
am of Paul," and another, "I *am* of Apollos," are ye
not carnal?

5 Who then is Paul, and who *is* Apollos? Ministers by
whom ye believed; and *that* according as the Lord gave

* Or, the spirit, MSS. N. m. † holy spirit. R. T. ‡ Gr. him? N. m.

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6 to each *of us*. I planted; Apollos watered; but God
7 gave the increase. So that neither is he that planteth,
any thing, nor he that watereth; but God that giveth the
8 increase. Now he that planteth, and he that watereth, are
one; and each will receive his own reward, according to
9 his own labour. For we are workers together with God:
10 ye are God's husbandry, *ye are* God's building. According to the favour of God which hath been given unto me,
I laid the foundation as a wise master-builder: and another buildeth on it. But let every man take heed how
11 he buildeth on it; for none other foundation can any man
12 lay, than what is laid, which is Jesus Christ. But if
any man build upon this foundation, gold, silver, pre-
13 cious stones, wood, grass, stubble, every man's work will
be manifest: for the *great* day will shew it, because it
will be revealed with fire; and the fire will try every
14 man's work, of what kind it is. If any man's work remain, which he hath built on *it*, he will receive a reward.
15 If any man's work shall be burnt, he will suffer loss: but
he himself will be saved; yet so as through *the* fire.
16 Know ye not that ye are the temple of God; and *that*
17 the spirit of God dwelleth in you? If any man corrupt
the temple of God, God will corrupt him: for the temple
18 of God is holy, which *temple* ye are. Let none deceive
himself. If any among you seem to be wise in this world,
19 let him become a fool, that he may be wise. For the
wisdom of this world is foolishness with God. For it is
written, "He taketh the wise in their own craftiness."[t]
20 And again, "The Lord knoweth the reasonings of the
21 wise, that they are vain." Let none therefore glory in
22 men: for all things are yours: whether Paul, or Apollos, or Peter*, or the world, or life, or death, or things
23 present, or things to come; all things [are] yours: and
ye *are* Christ's; and Christ *is* God's.

* Gr. Cephas. N. m.

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CH. IV. Let a man so account of us, as of ministers of Christ,
2 and stewards of the mysteries of God. Now it is re-
3 quired in stewards that a man be found faithful. But
with me it is a very small thing that I should be judged
by you, or by human inquiry *. Yea, I do not even judge
4 myself; for I am conscious to myself of nothing *evil*;
yet I am not hereby justified; but he that judgeth me is
5 the Lord. Judge nothing therefore before the time;
until the Lord come, who both will bring to light the
hidden things of darkness, and will make manifest the
counsels of the hearts: and then every man will have
praise from God.

6 Now these things, brethren, I have transferred to my-
self, and *to* Apollos, for your sakes; that ye may learn
in us not to think *of men* above that which is *here* written;
that no one of you be puffed up in behalf of one against
7 another. For who maketh thee to differ *from another?*
and what hast thou which thou didst not receive? But if
thou didst only receive *it*, why dost thou glory as if thou
8 hadst not received *it?* Now ye are full, now ye are rich,
ye have reigned without us: and I wish ye did reign,
9 that we also might reign with you. For I think [that]
God hath brought forth us apostles last †, as devoted to
death; for we have been made a spectacle to the world,
10 both to angels and to men. We *are* fools for the sake of
Christ, but ye *are* wise in Christ; we *are* weak, but ye
are strong; ye *are* honourable, but we *are* disgraced.
11 To this present hour, we both hunger and thirst, and are
12 naked, and are beaten, and have no certain abode; and
13 labour, working with our own hands. Being reviled, we

* Gr. day, N. m. "Questioned by you or by man's judgement." W. "Searched out, examined, so as to be justified: ver. 4. See ἀνακρίνω, ch. i. 8; iii. 13; v. 5. Sir Norton Knatchbull's note is, Ab humano judicio. Sermone Anglico vocatur, *A day's man*, qui delectus est judex inter fratrem et fratrem, forte *a dicendo diem*, in quo judicium ferat arbiter: quæ phrasis est Latinis familiaris." Newcome.

† "Alluding to those *last* exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. Or, we may render, 'hath appointed us apostles *the* lowest *of men, and* as devoted to death.'" Newcome.

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bless; being persecuted, we bear it; being evil-spoken
of, we exhort: we are made as the vilest of the world, *as*
14 the off-scouring of all things, until now. I write not
these things to shame you; but I admonish you as my
15 beloved sons. For if ye have ten thousand guides in Christ,
yet *ye have* not many fathers: for I am your father*
16 in Christ Jesus, by *preaching to you* the gospel. Where-
17 fore I exhort you, be ye imitators of me. For this cause
I have sent unto you Timothy, who is my beloved and
faithful son in the Lord, who will remind you of my ways
which are in Christ, as I teach every where in every church.
18 But some have been puffed up, as though I would not
19 come to you. But I will come to you shortly, if the
Lord be willing; and I will know, not the speech of
20 those that are puffed up, but *their* power. For the king-
dom of God *is* not in speech, but in power.
21 What will ye? that I come to you with a rod, or in
Ch. love, and *in* the spirit of meekness? Fornication is cer-
v. tainly heard of among you, and such fornication as is
not† even among the gentiles, that one should have *his*
2 father's wife. And are ye puffed up? and have ye not
rather mourned? so that he who hath committed this
3 deed might be taken away from among you. For I truly,
[as] absent in body but present in spirit, have already
judged, as though I were present, him who hath so done
4 this; that, in the name of our Lord Jesus Christ, (when
ye are gathered together, and my spirit‡ with the power
5 of our Lord Jesus Christ,) ye deliver such an one to
Satan‖, for the destruction of the flesh, that the spirit
6 may be saved in the day of the Lord Jesus. Your glo-

* I begat you, N.

† is not named, R, T. The Primate inserts the word *committed*, but this does not seem necessary, either to the sense or the construction.

‡ when ye and I, *who am with you* in spirit, are gathered together, etc. W.

‖ q. d. Disown him as a christian brother. Expel him from the community of believers. Let him be regarded as a heathen: no longer a subject of Christ, but a vassal of Satan. The world is considered as divided into two great empires; one under

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rying *is* not good. Know ye not that a little leaven
7 leaveneth the whole lump? Take away thoroughly the
old leaven, that ye may be a new lump, inasmuch as ye
are unleavened*: for our passover† hath been slain [for
8 us,] *even* Christ. Let us therefore keep *our* feast, not
with the old leaven, nor with the leaven of wickedness
and maliciousness; but with the unleavened *bread* of sin-
cerity and truth.

9 I write unto you in this epistle‡, not to keep com-
10 pany with fornicators: [yet] not wholly with the forni-
cators, or covetous, or oppressors, or idolaters, of this
11 world: for then indeed ye must go out of the world:
but I now write unto you, not to keep company with
him, if any that is called a brother be a fornicator,
or covetous, or an idolater, or a reviler, or a drunkard,
12 or an oppressor; not even to eat with such an one. For
what have I to do to judge‖ those [also] that are without?
13 Should not ye judge those that are within? and will *not*
God judge those that are without¶? Put away [therefore]
from among yourselves that wicked person.

CH. VI. DARETH any of you, having a matter against another,
to be judged before the unrighteous, and not before the
2 saints? Know ye not that the saints will judge the world††?

the government of Christ, the other under the tyranny of Satan. When a heathen became a believer, he was translated from the kingdom of darkness into the kingdom of God's dear son. When a believer for misbehaviour was dismissed from the christian community, he was said to be delivered over to Satan. This was done "for the destruction of the flesh," that is, for the correction of his vices, that he might be made sensible of his fault, and brought to repentance. Col. i. 13; 1 Tim. i. 20.

* Or, that as ye are now a new lump, ye may be unleavened.

† Or, our paschal lamb. ‡ I wrote to you in that letter, W.

‖ Or, how doth it concern me to judge. N. m.

¶ Or, No: but judge ye those that are within: (and those that are without God will judge:) and put away, etc. See MSS. N. m.

†† *The saints will judge the world*, and, ver. 3, *we shall judge angels*. "This," says Dr. Priestley, "is figurative language; as is the representation of Christ sitting and judging all nations. What it is that is really to be understood by this we cannot at present know. It will, no doubt, be sufficiently verified, though, perhaps, in a manner of which we cannot at this time have any proper conception. And whatever powers and prerogatives are given to Christ, will be shared by him with his disciples; according

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but if the world will be judged by you, are ye unworthy
3 to judge the smallest causes? Know ye not that we shall
judge angels? how much more things which belong to
4 this life? If then ye have judgements of causes belong-
ing to this life, *rather* set those to judge who are of no
5 account in the church. I speak to your shame. Is it so,
that there is not even one wise man among you, who can
6 decide between his brethren? but is brother brought into
judgement with brother, and that before unbelievers?
7 Now therefore it is certainly a defect among you, that
ye have suits one with another. Why do ye not rather
8 suffer wrong? why are ye not rather defrauded? whereas
ye wrong, and defraud; and that *your* brethren.
9 Know ye not that injurious men will not inherit the
kingdom of God? Be not deceived: neither fornicators,
nor idolaters, nor adulterers, nor impure abusers of them-
10 selves*, nor thieves, nor covetous, nor drunkards, nor
revilers, nor oppressors, will inherit the kingdom of God.
11 And such were some of you: but ye have been washed,
but ye have been sanctified, but ye have been justified,
by the name of the Lord Jesus, and by the spirit of our
God.
12 All things are lawful to me, but all things are not ex-
pedient: all things are lawful to me, but I will not be
13 brought under the power of any thing. Meats *are* for

to his prayer before his death, in which he says, John xvii. 22, 'The glory which thou gavest me I have given them, that they may be one, as we are one.'" See Dr. Priestley's Notes on Scripture. It is plain from this text, that whatever is meant by the phrase, "judging the world," that it is an office to which human beings may be made competent. To say that this expression means one thing when applied to Christ, and another when used of the saints, is gratuitous and unfounded. Perhaps the expression "to judge the world," may not imply any personal act, either on the part of Christ, or of christians in general. It may possibly signify nothing more, than that the final state of mankind shall be determined agreeably to the declarations of the gospel, which was first promulgated by Christ; to which declarations, all the professed disciples of Christ in succeeding ages, however they may have differed upon other points, have borne their unanimous testimony. In the same manner the ancient prophets are said to have *done* that, which they were only commissioned to *foretel*. See Jer. i. 10.

* So Wakefield. "nor pathicks, nor abusers of themselves with mankind," N.

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the belly, and the belly *is* for meats: yet God will destroy both it and them. But the body *is* not for fornication,
14 but for the Lord; and the Lord for the body: and God hath both raised up the Lord, and will raise up us also
15 by his power. Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them the members of an harlot? By no means.
16 Know ye not that he who is joined to an harlot, is one body? (for "two," saith *the scripture*, "shall be one
17 flesh.") But he that is joined to the Lord, is one spirit.
18 Flee fornication. Most sins which a man committeth, are without the body; but he who committeth fornica-
19 tion, sinneth against his own body. Know ye not that your body is the temple of the holy spirit *which is* in you,
20 which ye have from God? Nor are ye your own: for ye have been bought with a price: glorify therefore God with your body*.

CH. VII. Now concerning the things about which ye have written to me: *It is* good for a man not to touch a wo-
2 man. Nevertheless, because of *avoiding* fornications, let every man have his own wife, and let every woman have
3 her own husband. Let the husband render to the wife the debt *of marriage* †; and in like manner the wife also
4 to the husband. The wife hath not power over her own body, but the husband: and in like manner the husband also hath not power over his own body, but the wife.
5 Defraud ye not one another; unless perhaps partly, with consent, for a time, that ye may have leisure for prayer‡, and may come together again; that Satan tempt you not
6 because of your incontinence. But I speak this by way
7 of permission; not by way of commandment. For I would that all men were even as I myself *am*. But every man hath his proper gift from God; one according to this manner, and another according to that.

* and with your spirit, which are God's. R. T.
† due benevolence. R. T.
‡ for fasting and prayer, R. T.

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8 Now I say to widowers and to widows, It is good for
9 them if they remain even as I. But, if they have not continence, let them marry: for it is better to marry
10 than to burn. And to the married I command, *yet* not I *only* but the Lord, that the wife depart not from *her* hus-
11 band: (but if she depart, let her remain unmarried, or be reconciled to *her* husband:) and that the husband do not put away *his* wife.

12 But to the rest, I speak, not the Lord: If any brother have an unbelieving wife, and she choose to dwell with
13 him, let him not put her away. And if a woman have an unbelieving husband, and he choose to dwell with her,
14 let her not put him away. For the unbelieving husband is sanctified by *the** wife, and the unbelieving wife is sanctified by *the** husband. Otherwise, your children
15 are† unclean; but now they are holy. But if the unbelieving *person* depart, let such depart. The brother or the sister‡ is not enslaved in such *cases*. However, God
16 hath called us to peace. For how knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O husband, whether thou shalt save *thy* wife?

17 However, according as God hath distributed to every one, according as the Lord hath called every one, so let such walk. And thus I appoint in all the churches.
18 Hath any man been called, being circumcised? let him not become uncircumcised. Hath any man been called in uncircumcision? let him not become circumcised.
19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God *is every*
20 *thing*. Let every one remain in that calling wherein he
21 was called. Wast thou called *being* a servant? care not
22 for it: but if thou canst be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the free-

* *his—her*, N. Some expositors would place the 16th verse immediately after the 13th. Mr. Wakefield places it after the 14th.

† would be, N. ‡ A brother or a sister, N.

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man of the Lord: in like manner also he that is called,
23 *being* a free-man, is the servant of Christ. Ye have been
bought with a price; do not become servants to men.
24 Brethren, let every man remain with God in that *state*
wherein he was called.

25 Now concerning single persons, I have no command-
ment of the Lord: but I give my judgement, as having
obtained mercy from the Lord, that I might be faithful.
26 I think therefore that this is good, because of the present
distress; *I say*, that *it is* good for a man to continue as he
27 is. Art thou bound to a wife? seek not to be loosed.
28 Art thou loosed from a wife? seek not a wife. But if
thou marry, thou hast not sinned: and if a virgin marry,
she hath not sinned. Nevertheless, such will have trou-
29 ble in the flesh. But I spare you. However, this I say,
brethren, The time is short. It remaineth, that both
30 those that have wives, be as those that have none; and
those that weep, as those that weep not; and those that
rejoice, as those that rejoice not; and those that buy, as
31 those that possess not; and those that use this world, as
those that use it not: for the fashion of this world passeth
32 away. But I would have you without anxious care. He
that is unmarried, careth for the things of the Lord, how
33 he may please the Lord: but he that is married, careth
for the things of the world, how he may please *his* wife.
34 There is *this* difference *also* between a wife and a virgin:
The unmarried woman careth for the things of the Lord,
that she may be holy both in body and in spirit: but she
that is married careth for the things of the world, how
35 she may please *her* husband. Now I speak this for your
own advantage; not that I may cast a snare upon you,
but for becomingness, and for a right attendance on the
Lord without distraction.

36 But if any man think that he behaveth himself unbe-
comingly toward his virgin, if she pass the flower of *her*
age, and it ought so to be; let him do what he pleaseth,

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37 he sinneth not: let such *virgins* marry. But he who
standeth firm in his heart, having no necessity, but hath
power over his own will, and determineth thus in his
38 heart, that he will keep his virgin, doeth well. So that
he who giveth *her* in marriage, doeth well; but he who
giveth *her* not in marriage, doeth better.
39 The wife is bound*, as long as her husband liveth;
but if [her] husband be dead, she is at liberty to be mar-
40 ried to whom she pleaseth; only in the Lord. But she
is happier if she remain as she is, according to my judge-
ment: and I also seem to have the spirit of God.

CH. VIII. Now concerning things offered to idols, we know
(for we all have knowledge: knowledge puffeth up, but
2 love edifieth: however, if any man think that he
knoweth any thing, he knoweth nothing yet as he ought
3 to know: but if any man love God, such an one is known
4 by him: concerning therefore the eating of things offered
to idols, we know) that an idol *is* nothing in the world,
5 and that *there is* no [other] God but one. For though
there be that are called gods, whether in heaven or on
6 earth, (as there are gods many, and lords many,) yet to
us *there is* one God, the Father, of whom *are* all things,
and we for him; and one Lord Jesus Christ, by† whom
7 *are* all things, and we by† him. However, all have
not *this* knowledge: but some, with a consciousness of
the idol, to this hour eat *meat* as a thing offered to an
8 idol; and their conscience, being weak, is defiled. But
food recommendeth us not to God: for neither, if we eat,
are we better *than others*, nor, if we eat not, are we
9 worse. But take heed, lest by any means this your liber-
10 ty become a stumbling-block to those that are weak. For
if any man see thee, that hast knowledge, placed at meat
in an idol's temple, will not the conscience of him that
11 is weak be encouraged to eat things offered to idols? and

* by the law, R. T. † Or, through, N. m.

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through thy knowledge will not *thy* weak brother perish,
12 for whom Christ died? But when ye sin thus against
your brethren, and wound their weak conscience, ye sin
13 against Christ. Wherefore if food cause my brother to
offend, I will not eat flesh for ever, lest I cause my brother to offend.

CH. IX. AM I not a free-man? am I not an apostle? have I
not seen Jesus Christ our Lord? are not ye my work in
2 the Lord? If I be not an apostle to others, yet doubtless
I am to you: for ye are the seal of mine apostleship in
3 the Lord. My defence to those that examine me, is this:
4 Have we not a right to eat and to drink*? have we not a
5 right to take about *with us* a christian wife†, as well as
other apostles, and *as* the brethren of the Lord, and
6 Peter‡? or have I only, and Barnabas, no right to for-
7 bear working? Who ever serveth in war at his own
charge? who planteth a vineyard and eateth not of its
fruit? or who feedeth a flock, and eateth not of the milk
8 of the flock? Say I these things according to the manner
9 of men? or doth not the law also say the same? For it
is written in the law of Moses, "Thou shalt not muzzle
the mouth of the ox that is treading out the corn." Doth
10 God take care for oxen *only?* Or doth he certainly say
this for our sakes *also?* For our sakes, no doubt, it was
written: for he who ploweth ought to plow in hope;
11 and he who thresheth *ought* to partake of his hope‖. If
we have sown unto you spiritual things, *is it* a great thing
12 if we shall reap your worldly things? If others partake
of *this* right over you, *ought* not we rather? Nevertheless, we have not used this right; but we endure all
things, lest we should give any hindrance to the gospel

* "At the charge of our converts?" Newcome.

† Gr. a wife, a sister. A wife, being a sister, Geneva version. Or, a wife who is a sister in Christ, N. m.

‡ Gr. Cephas? N. m.

‖ Or, ought to thresh in hope of partaking. MSS. N. m.

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13 of Christ. Know ye not, that those who minister about
holy things eat of that which is holy? *and that* those
14 who attend at the altar, are partakers with the altar? So
likewise the Lord hath appointed to those who preach the
gospel, that they should live by the gospel.
15 But I have used none of these things. Nor do I write*
these things, that it should be thus done unto me: for
it were better for me to die, than that any man should
16 make my glorying void. For if I preach the gospel, I
have nothing to glory of: since necessity is laid upon me;
17 for woe is unto me if I preach not the gospel. For if I
do this willingly, I have a reward: but if unwillingly,
18 *the* dispensation *of the gospel* is committed to me. What
then is my reward? That, when I preach the gospel, I
may make the gospel [of Christ] without charge, so as
not to use my right in the gospel.
19 For though I be free from all *men*, yet I have made
20 myself a servant to all, that I might gain the more. And
to the Jews I became as a Jew, that I might gain the
Jews; to those that are under *the* law, as under *the* law,
not being myself under *the* law, that I might gain those
21 that are under *the* law; to those that are without *the* law,
as without *the* law, (being not without law to God, but
under law to Christ,) that I might gain those that are
22 without *the* law. To the weak I became as weak, that I
might gain the weak: I become all things to all *men*, that
23 I may by all means save some. And this I do for the sake
of the gospel; that I may be a joint-partaker of it.
24 Know ye not that those who run in a race, run all, but
one receiveth the prize? So run, that ye may obtain.
25 And every man who contendeth *in the games*, is temperate
in all things. Now they *do it* to obtain a corruptible
26 crown, but we an incorruptible. I therefore so run, as
27 not uncertainly; I so fight, as not striking the air: but

* Gr. have I written, N. m.

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I bruise my body, and subject it: lest by any means, after having served as a herald to others, I myself should be disapproved*.

CH. X. For, brethren, I would not have you ignorant, that all our fathers were under the cloud, and all passed
2 through the sea; and were all baptized into Moses, in the
3 cloud, and in the sea; and all ate the same spiritual
4 food; and all drank the same spiritual drink. (For they drank of the spiritual rock which followed *them*: and
5 that rock was† Christ.) Yet with most of them God was not well-pleased: for they were destroyed in the desert.
6 Now these things came to pass *for* examples to us; that we should not be desirous of evil things, as they also de-
7 sired. Nor be ye idolaters, as *were* some of them; as it is written, "The people sat down to eat and to drink,
8 and rose up to sport‡:" nor let us commit fornication, as some of them committed, and fell in one day twenty-
9 three thousand: nor let us try the Lord‖, as some of
10 them also tried *him*; and perished by serpents: nor murmur ye, as some of them [also] murmured; and perished
11 by the destroyer. Now all these things happened to them *as* examples; and they are written for our admonition,
12 upon whom the ends of the ages are come††. Wherefore let him who thinketh that he standeth, take heed lest he
13 fall. No temptation hath befallen you, but such as is human: but God *is* faithful, who will not suffer you to be tempted above your ability; but with the temptation

* So Doddridge. "when I have preached to others, I myself should be a reprobate." N.

† "The verb substantive is here used as Matth. xxvi. 26. 28. It was an emblem and representation of Christ." Newcome.

‡ Or, dance before the idol: N. m.

‖ "If we read Χριστον, the sense is: Nor let us tempt, try, prove, provoke, Christ now; as some of them did God at that time." Newcome. "Christ" is the reading of the received text, and it is retained by Griesbach even in his second edition. The word "Lord" is adopted by the Primate upon the authority of the Vatican and Ephr. MSS. "God" is the reading of the Alexandrian.

†† Or, the last age is come. N. m.

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will make a way also to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry. I
15 speak as to men of understanding *: judge ye what I say.
16 The cup of blessing for which we give thanks †, is it not a participation ‡ of the blood of Christ? The bread which we break, is it not a participation ‡ of the body of Christ?
17 (For we, *though* many, are *as* one bread, and one body ‖:
18 for we all share one bread.) Behold Israel according to the flesh: are not those that eat of the sacrifices common
19 partakers with the altar? What say I then? that an idol is any thing, or that what is offered to idols is any thing?
20 *No*: but that the things which the gentiles offer, they offer to demons, and not to God: and I would not that ye
21 should be common partakers with demons. Ye cannot drink the Lord's cup, and the cup of demons: ye cannot
22 partake of the Lord's table, and the table of demons. Do we provoke the Lord to jealousy ¶? are we stronger than he?

23 All things are lawful ‡‡, but all things are not expedient: all things are lawful ‡‡, but all things edify not.
24 Let no man seek his own *good only*; but *every man* that
25 of another *also*. Eat whatsoever is sold in the shambles,
26 asking no question because of conscience. For the earth
27 *is* the Lord's, and all that is in it. And if any of those who believe not, ask you *to a feast*, and ye be disposed to go; eat whatsoever is set before you, asking no question
28 because of conscience. But if any man say to you, "This hath been offered to idols;" eat not, because of

* So W. wise men, N.

† which we bless, N. See Rosenmuller and Schleusner.

‡ a common partaking, N. See Bell on the Eucharist, p. 71.

‖ Or, "For we are all one bread, and one body." N. m. Others render thus: "Because the bread is one, we *though* many [or, all of us] are one body: for we all partake of one bread." Bishop Pearce, Dr. Bell, Dr. Townson, and Newcome's Note.

¶ Or, to jealous anger?

‡‡ lawful for me, R. T.

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29 him who told *thee*, and because of conscience *. I mean
not thine own conscience, but that of another: for why
should my liberty be condemned by another man's con-
30 science? If I partake with thanksgiving, why should
I be evil-spoken of on account of that for which I give
31 thanks? Whether therefore ye eat, or whether ye drink,
32 or whatsoever ye do, do all to the glory of God. Give
no cause of offending to *the* Jews, or to the gentiles, or
33 to the church of God: as I also please all *men* in all
things; not seeking mine own profit, but *the profit* of
CH. many, that they may be saved. Be ye imitators of me,
XI. even as I also *am* of Christ.

2 Now I praise you, brethren, because ye remember me
in all things, and keep *my* traditions † as I delivered *them*
3 to you. But I wish you to know, that the head of every
man is Christ; and *that* the head of *the* woman *is* the man;
4 and *that* the head of Christ *is* God. Every man, pray-
ing or prophesying having *his* head covered, dishonour-
5 eth his head. But every woman, praying, or prophesy-
ing with *her* head uncovered, dishonoureth her head:
for that is one and the same thing as if her head were
6 shaven. For if a woman be not covered, let her head
even be shorn: but if it be shameful that a woman should
7 have her head shorn or shaven, let her be covered. For
a man indeed ought not to cover *his* head, since he is the
image and glory of God: but *the* woman is the glory of
8 *the* man. For *the* man is not of *the* woman; but *the* wo-
9 man of *the* man. Nor indeed was *the* man created for *the*
10 woman; but *the* woman for the man. For this cause the
woman ought to have a veil ‡ on her head, because of the

* The received text adds, "for the earth is the Lord's, and all that is in it;" repeated from ver. 26, by mistake of some early transcriber. The most approved manuscripts leave it out. See Griesbach.

† i. e. doctrines, N. m.

‡ Gr. power, N. m. "The veil, being the sign or token of the man's power, is called ἐξουσία. See Whitby for the agreement of the ancient interpreters in this." Newcome.

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11 messengers *. Nevertheless, neither is *the* woman without *the* man, nor *the* man without *the* woman, through
12 the Lord. For as the woman *is* of the man, so *is* the man also by the woman: but all things *are* of God.
13 Judge among your own selves: is it becoming† that a wo-
14 man pray to God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour
15 to him; but *that*, if a woman have long hair, it is a glory to her: because her hair is given [her] for a covering.
16 But if any one seem to be contentious, we have no such custom, nor the churches of God.

17 But I praise you not when I declare this; that ye
18 come not together for the better, but for the worse. For first, when ye come together in the church ‡, I hear that there are divisions¶ among you: and I partly believe it.
19 For there must be heresies also among you; that those who are approved may be made manifest among you.
20 When therefore ye come together into one place, it is
21 not to eat the Lord's supper. For when ye eat, every one taketh before *others* his own supper: and one is hun-
22 gry, and another is drunken. What? have ye not houses to eat and drink *in?* or despise ye the church ‡ of God, and shame those that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received from the Lord that which I delivered also unto you, that the Lord Jesus, the night on
24 which he was delivered up, took bread; and gave thanks, and brake *it;* and said,‖ "This is my body, which is
25 [broken] for you: do this in remembrance of me." In

* i. e. who were occasionally sent from the separate assemblies of the men to those of the women. See Taylor in loc. The Primate's translation is "angels," which is variously interpreted. But as a good reason had just been assigned for the wearing of a veil, he is inclined to regard the clause as a marginal gloss. See also Dr. Owen, in Bowyer's quarto.

† According to the opinion and custom of your country.

‡ Or, congregation, N. m. ¶ Gr. schisms, N. m.

‖ Take, eat, R. T. These words are wanting in the best MSS., some of which also omit the word "broken." See Griesbach, and Newcome's note.

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like manner *he took* the cup also, when he had supped, saying, "This cup is the new covenant through my blood: do this, as often as ye shall drink *it*, in remem-
26 brance of me." For as often as ye eat this bread, and drink this cup, ye shew forth the Lord's death, till he
27 come. Wherefore whosoever shall eat the bread*, or drink the cup of the Lord unworthily, will be guilty of
28 *profaning* the body and the blood of the Lord. But let a man try himself; and then let him eat of *that* bread,
29 and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh judgement† to himself,
30 not distinguishing the Lord's body. For this cause many *are* weak and sickly among you, and a considerable num-
31 ber sleep. But if we would examine‡ ourselves, we
32 should not be judged. But when we are judged by the Lord, we are chastened, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat
34 *the Lord's supper*, wait‖ for one another. If any man hunger, let him eat at home; that ye come not together to judgement. But the rest I will set in order when I come.

CH. XII. Now concerning spiritual *things*, brethren, I would
2 not have you ignorant. Ye know that ye were gentiles,
3 carried away to dumb idols, as ye were led. Wherefore I declare unto you that no man, speaking by the spirit of God, saith, "Jesus *is* accursed;" and *that* no man can
4 say, "Jesus *is* the Lord," but by the holy spirit. Now there are differences of gifts; but *it is* the same spirit.
5 And there are differences of ministries; but *it is* the same
6 Lord. And there are differences of works; but *it is* the

* this bread, R. T.

† "Temporal judgement. See ver. 30, 31, 32; Rom. xii. 2; 1 Pet. iv. 17." Newcome.

‡ if we would judge *so as to distinguish* between ourselves, N. It is q. d. If we would ourselves make a proper distinction between the Lord's Supper and a common meal, we should not be punished.

‖ Or, "receive one another," without any distinction of rich and poor. See Schleusner.

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7 same God, who worketh all things among all. But the
manifestation of the spirit is given to every man for *that*
8 *which is* profitable. For to one is given by the spirit the
word of wisdom; and to another the word of knowledge,
9 according to the same spirit; and to another faith, through
the same spirit; and to another the gifts of healing,
10 through the same spirit; and to another the working
of miracles; and to another prophecy; and to another
the discerning of spirits; and to another *different* kinds of
languages; and to another the interpretation of languages.
11 But this one and the same spirit worketh all these things,
dividing to every man severally as he pleaseth*.
12 For as the body is one, and hath many members, and
all the members of that [one] body, though many, are
13 one body; so *is* Christ also. For through one spirit we
have been all baptized into one body, whether Jews or
gentiles, whether slaves or free; and we have been all
14 made to drink into one spirit. For the body also is not
15 one member, but many. If the foot shall say, "Because
I am not the hand, I am not of the body;" is it therefore
16 not of the body? and if the ear shall say, "Because I
am not the eye, I am not of the body;" is it therefore
17 not of the body? If the whole body *were* an eye, where
would be the hearing? if the whole *were* hearing, where
18 *would be* the smelling? But now God hath disposed every
one of the members in the body, as it hath pleased him.
19 And if all *the parts* were one member, where *would be*
20 the body? But now *there are* many members, yet *only*
21 one body. The eye cannot say to the hand, "I have no
need of thee;" nor again the head to the feet, "I have
22 no need of you." Nay, much more, those members of
the body, which seem to be *the* weaker, are necessary:

* Divine inspiration is here personified. So our Lord saith of the wind, John iii. 8, "The wind bloweth where it listeth." The apostle does not mean to teach that the spirit of God is a real person, a distinct intelligent agent, but that God distributeth spiritual gifts according to his pleasure.

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23 and *as to* those *members* of the body which we think to
be the more dishonourable, upon these we bestow more
abundant honour; and our uncomely *parts* have more
24 abundant comeliness: whereas our comely *parts* have no
need: but God hath tempered the body together, having
25 given more abundant honour to the meaner part; that
there should be no division in the body; but *that* the
26 members should have the same care for one another. And
thus if one member suffer, all the members suffer with it;
or if one member be honoured, all the members rejoice
27 with it. But ye are the body of Christ, and *his* members
28 severally*. And God hath set some in the church, first
apostles, secondly prophets, thirdly teachers, after that
miracles, then gifts of healings, helps, governments, *dif-*
29 *ferent* kinds of languages. *Are* all apostles? *are* all
prophets? *are* all teachers? *are* all *workers* of miracles?
30 Have all the gifts of healing? do all speak in *different*
31 languages? do all interpret? But zealously desire the
best gifts. And yet I shew unto you by far the most ex-
cellent way.

CH. XIII. If I speak in the languages of men and of angels,
but have not love, I become *like* sounding brass, or *like*
2 a noisy cymbal. And if I have *the gift of* prophecy, and
understand all mysteries and all knowledge, and if I have
all faith so as to remove mountains, and have not love, I
3 am nothing. And if I bestow all my goods to feed the
poor, and if I give my body to be burned, and have
4 not love, it profiteth me nothing. Love is long-suffering,
and is kind; love envieth not; love is not vain, is not
5 puffed up, doth not behave itself unbecomingly, seeketh
not its own, is not highly provoked†, deviseth not evil,
6 rejoiceth not in iniquity, but rejoiceth together with the
7 truth; covereth all things, believeth all things, hopeth

* So N. m. in part, N. t.

† "Though angry on a just occasion, is never outrageously angry." Bishop Pearce. "Nor is easily provoked," Wakefield. is not irascible.

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8 all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away *; whether *there be* languages, they shall cease; whether
9 *there be* knowledge, it shall be done away *. For we know
10 in part, and we prophesy in part: but when that which is perfect cometh, then that which is in part will be
11 done away *. When I was a child, I spake as a child, I thought as a child, I reasoned as a child: but when I
12 became a man, I did away childish things. For now we see *as* through a *dim* glass, darkly; but then *we shall see* face to face: now I know in part; but then I shall
13 clearly know, as I also am clearly known. And now remaineth faith, hope, love †; these three; but the greatest of these *is* love.

CH. XIV. Follow after love; and zealously desire spiritual
2 *gifts;* but rather that ye may prophesy. For he who speaketh in a *different* language, speaketh not to men, but to God: for none understandeth *him;* however, in
3 *his* spirit he speaketh mysteries: but he who prophesieth, speaketh to men edification, and exhortation, and conso-
4 lation. He who speaketh in a *different* language, edifieth himself; but he who prophesieth, edifieth the
5 church ‡. Now I would that ye all spake in *different* languages, but rather that ye prophesied: for greater *is* he who prophesieth, than he who speaketh with tongues; unless he interpret, that the church may receive edification.

6 And now, brethren, if I come to you speaking in *different* languages, what shall I profit you, unless I shall speak to you either by a revelation, or by knowledge, or
7 by prophesying, or by doctrine? In like manner if things without life, which give sound, whether pipe or harp, give no distinction in the sounds, how shall it be known
8 what is piped or harped? For if the trumpet give an un-

* Or, come to an end, N. m.
† Or, faith, hope, love, will remain. N. m.
‡ Or, the congregation. N. m.

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9 certain sound, who shall prepare himself to battle? So
likewise unless ye utter by the tongue words which can
be understood, how shall it be known what is spoken?
10 for ye will speak to the air. There are I know not how
many kinds of languages * in the world; and none of them
11 *is* without signification. If therefore I know not the
meaning of the language, I shall be a barbarian to him
who speaketh, and he who speaketh *will* be a barbarian
12 to me. So likewise, since ye are zealous of spiritual gifts,
seek that ye may abound *in them* to the edification of the
13 church †. Wherefore, let him who speaketh in an *un-*
14 *known* language pray that he may interpret. For if I
pray in an *unknown* language, my spirit prayeth, but my
15 meaning is unprofitable. What is it then? I will pray
with the spirit, and I will pray with the understanding
also ‡: I will sing with the spirit, and I will sing with the
16 understanding also. Otherwise, when thou shalt bless *God*
with *thy* spirit, how shall the unlearned hearer ‖ say
Amen at thy thanksgiving, since he knoweth not what thou
17 sayest? For thou indeed givest thanks well; but the
18 other is not edified. I give thanks to [my] God, speak-
19 ing in *different* languages more than ye all: yet I would
rather speak in the church † five words with meaning, that
by my voice I might instruct others also, than ten thou-
sand words in an *unknown* language.
20 Brethren, be not children in understanding: however,
in wickedness be infants, but in understanding be perfect
21 men. It is written in the law, "With *men* of other lan-
guages and with other lips, I will speak to this people;
yet neither then will they hearken to me, saith the Lord."
22 Wherefore *different* languages are for a sign, not to those
who believe, but to unbelievers; but prophesying *is for*

* Or, There is a certain number of languages, N. m. † Or, congregation. N. m.
‡ with my spirit, and with meaning also. N.
‖ So Wakefield. "he that filleth the place of the unlearned" N. He who is in the condition of an unlearned person. Rosenmuller. Schleusner.

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23 *a sign*, not to unbelievers, but to those who believe. If therefore the whole church* come together into one place, and all speak in *unknown* languages, and those that are unlearned or unbelievers come in, will they not say
24 that ye are mad? But if all prophesy, and an unbeliever or *one* unlearned come in, he is convicted by all, he is
25 searched out by all:† the secrets of his heart are made manifest; and then he will fall down on *his* face and worship God, declaring that God is in you of a truth.
26 How is it then, brethren? when ye come together, hath each of you a psalm, hath he a doctrine, hath he an *unknown* language, hath he a revelation, hath he an
27 interpretation? Let all things be done to edifying. Now if any man speak in an *unknown* language, *let it be* by two, or at the most *by* three, and that in succession; and
28 let one interpret: but if there be no interpreter, let such keep silence in the church*; and let him speak to him-
29 self, and to God. And let two or three prophets speak;
30 and let the others discern. But if *any thing* be revealed
31 to another who sitteth by, let the first keep silence. For ye may all prophesy one by one; that all may learn, and
32 all may be exhorted. Now the spirits of the prophets are
33 subject to the prophets; (for God is not *the author* of disorder, but of peace;) as in all churches of the saints.
34 Let your women keep silence in the churches‡: for they are not permitted to speak; but *are commanded* to
35 be under obedience, as the law also saith. And if they desire to learn any thing, let them ask their husbands at home: for it is unbecoming that women should speak in the church*.
36 What? did the word of God come forth from you? or
37 hath it reached to you only? If any man seem to be a prophet, or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

* Or, congregation. N. m.
† And so the secrets, etc. R. T.
‡ Or, congregations. N. m.

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38 But if any man be ignorant, let him be ignorant. Where-
39 fore, brethren, zealously desire to prophesy ; and yet for-
40 bid not to speak in *different* languages. But let all things be done decently and in order.

CH. XV. Now I declare to you, brethren, the gospel which I preached to you, which ye have received also, and in
2 which ye stand ; by which ye are saved also, if ye keep in memory what doctrine I preached to you : unless ye
3 have believed in vain. For I delivered to you among the chief things, what I received also, that Christ died for
4 our sins, according to the scriptures; and that he was buried, and that he rose the third day, according to the
5 scriptures ; and that he was seen by Peter*, then by the
6 twelve. After that, he was seen by above five hundred brethren at once ; of whom the greater part remain until
7 now, but some are fallen asleep. After that, he was seen
8 by James ; then by all the apostles. And, last of all, he
9 was seen by me also, as by one born out of due time. For I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the church of
10 God. But by the favour of God I am what I am : and his favour which *was bestowed* on me, was not in vain ; but I laboured more abundantly than they all ; yet not I,
11 but the favour of God which *was* with me. Whether therefore *it be* I or they, so we preach, and so ye have believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of
13 the dead† ? But if there be no resurrection of the dead,
14 then Christ is not risen : and if Christ be not risen, then
15 our preaching *is* vain, and your faith also *is* vain. Yea, we are found false witnesses also concerning God ; because we have testified of God that he raised up Christ ;

* Gr. Cephas.

† "that the resurrection of the dead is an impossibility ?" Newcome.

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16 whom he raised not up, if the dead rise not. For if the
17 dead rise not, then Christ is not risen. And if Christ be
not risen, your faith *is* vain; ye are still in your sins.
18 Then those also that are fallen asleep in Christ, have pe-
19 rished. If in this life only we have hope in Christ, we
are of all men most miserable.
20 But indeed Christ hath been raised from the dead*,
21 the first fruits of those who sleep. For since by man *came*
death, by man also *cometh* the resurrection of the dead:
22 for as through Adam all die, so likewise through Christ
all will be made alive †. But every one in his own order:
23 Christ the first-fruits; afterward those that are Christ's at
24 his appearance. (Then *will be* the end, when *Christ* shall
have delivered up the kingdom to God, even the Father;
when he shall have put down ‡ all rule, and all authority,
25 and power: for he must reign, till he have put all ene-
26 mies under his feet. The last enemy shall be destroyed,
27 *even* death ††: for "he hath subjected all things under his
feet." But when it is said, "All things are subjected,"
it is manifest that He is excepted, who subjected all things
28 to him. And when all things shall be subjected to him,

* So Wakefield. But now Christ is risen from the dead, *he is*, etc. N.

† "Here," says Dr. Priestley in his note upon the text, "the apostle evidently considers Christ as a mere man as much as Adam was; death being introduced by one man, and eternal life by another." It is also to be observed, that all, without exception, who die in Adam, will participate in this glorious and happy resurrection by Christ. Not, indeed, all at the same time, but each in his own order. First, Christ; afterwards, all virtuous persons and true believers, at his second coming; lastly, cometh the end, the grand consummation of all things, when all his enemies shall be put under his feet, and all things shall be subdued to him: that is, when all natural and moral evil shall be exterminated, and death shall be swallowed up in victory. This is that glorious issue of the divine administration to which the gospel encourages us to look forward, and for which it is intended to qualify and prepare all who practically embrace it. "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power." See Chauncy on Universal Salvation, p. 197.

‡ done away, N.

†† The last enemy who will be done away is death. N. This translation, which agrees also with the common version, greatly enervates the apostle's meaning; which is to announce that this great enemy will be *completely* destroyed; not merely that he will be the *last in order* for destruction. See Doddridge, and Hallet's Notes and Obs. vol. i. p. *75*.

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then the Son himself also will be subjected to Him who subjected all things to him, that God may be all among
29 all.) Otherwise, what shall they do that are baptized in the place of those that are dead, if the dead rise not at
30 all? why then are they baptized in their place*? And
31 why stand we also in danger every hour? I protest by my glorying on your account which I have in Christ Jesus
32 our Lord, I die daily. If, *to speak* according to the manner of men, I have fought with wild beasts at Ephesus †, what doth it profit me? If the dead rise not, let us eat
33 and drink, for to-morrow we die ‡. Be not deceived:
34 "Evil conversations corrupt good manners." Awake truly, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some man will say, "How are the dead raised up?
36 and with what body do they come?" *Thou* inconsiderate *man*, that which thou sowest is not made alive, unless it
37 die. And *as to* that which thou sowest, thou sowest not the body which will be, but bare grain; perhaps of wheat,
38 or of some other *grain*. But God giveth it a body, as
39 it hath pleased him; and to every seed its own body. All flesh *is* not the same flesh: but *there is* one flesh of men, and another flesh of beasts, and another of fishes, and
40 another of birds. *There are* also heavenly bodies, and earthly bodies; but the glory of the heavenly *is* one, and
41 *the glory* of the earthly *is* another. There is one glory of

* In the place of the dead, R. T. "Le Clere, on Hammond, says, 'To me their interpretation seems most probable, who suppose ὑπὲρ equivalent to ἀντὶ, and the sense to be this: If there were no resurrection, what would become of those who every day, though they see christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those that are dead in the christian church.'"

† "If, to borrow an image from human affairs, Gal. iii. 15, I have contended with men as fierce as beasts at Ephesus, and thus, as it were, have been condemned to fight with wild beasts, etc. See ch. iv. 9. Ignatius is quoted by Bp. Pearce as saying, ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ." Newcome.

‡ This is the punctuation of Wakefield and Griesbach. The Archbishop adopts that of the common version.

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the sun; and another glory of the moon, and another glory of the stars: (for *one* star differeth from *another* star
42 in glory:) so *is* the resurrection of the dead also. *The body* is sown in corruption*, it is raised in incorruption:
43 it is sown in dishonour, it is raised in glory: it is sown
44 in weakness, it is raised in power: it is sown an animal body, it is raised a spiritual body. There is an animal
45 body, and there is a spiritual body. And so it is written; The first "man," Adam, "became a living animal:"
46 *but* the last Adam *is* a life-giving spirit. However, that *was* not first which is spiritual, but that which is animal;
47 and afterward *came* that which is spiritual. The first man *was* from the ground, earthly: the second man *will*
48 *be* from heaven [heavenly†]. As *was* the earthly, such *are* they also that are earthly; and as *is* the heavenly, such
49 will they also be that are heavenly. And as we have borne the image of the earthly, we shall bear the image of the heavenly also.

50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor doth corruption inherit
51 incorruption. Behold, I shew you a mystery: we shall
52 not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will be raised incor-
53 ruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal *must* put on
54 immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immor-

* The comparison here is not between the body which is put into the grave, and that which will be raised at the last day, but between the state of man, in the present frail and mortal life, and that in which he will be placed after his resurrection from the grave; when he will be made glorious, happy, and immortal.

† the second man *will be* [the Lord] from heaven. N. The word Κυριος, Lord, is wanting in the Vatican, Ephr. Clermont, and many other manuscripts, and in the most ancient versions. The word ουρανιος, heavenly, is found in some good MSS. and in the Ethiopic and Vulgate versions. By introducing it, the latter clause of the verse better corresponds with the former. See Wakefield. Marcion is accused by Tertullian of inserting the word Κυριος. See Griesbach.

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tality, then will come to pass the words which are written;
55 "Death is swallowed up in victory." "O death, where
56 *is* thy sting? O grave, where *is* thy victory?" Now the
sting of death *is* sin; and the strength of sin *is* the law.
57 But thanks *be* to God, who giveth us the victory through
58 our Lord Jesus Christ. Wherefore, my beloved brethren,
be ye stedfast, immoveable, always abounding in the work
of the Lord; knowing that your labour is not in vain in
the Lord.

CH. XVI. Now concerning the collection for the saints, as I
have appointed to the churches of Galatia, so do ye like-
2 wise. Upon the first *day* of the week let every one of
you lay *somewhat* by him, treasuring up according as he
prospereth; that there be no collections when I come.
3 And when I come, whomsoever ye shall approve, them
I will send with letters to take your gift to Jerusalem.
4 But if it be worthy of my going also, they shall go with
5 me. Now I will come to you, when I shall pass through
Macedonia: (for I *mean to* pass through Macedonia:)
6 and perhaps I shall remain, yea, and winter with you,
that ye may conduct me on my way whithersoever I go.
7 For I do not desire to see you, at this time, on the way
only; but I hope to remain a while with you, if the Lord
8 permit. But I shall remain at Ephesus until Pentecost.
9 For a great and laborious door is opened to me; and *I*
have many adversaries.
10 Now if Timothy come, see that he be with you with-
out fear: for he worketh the work of the Lord, as I also
11 *do.* Let no man therefore despise him: but conduct him
on his way in peace, that he may come to me: for I ex-
12 pect him with the brethren. And concerning our bro-
ther Apollos, I greatly intreated him to come unto you
with the brethren: yet he was by no means willing to
come now; but he will come when he shall have a con-
venient time.
13 Watch, stand firmly in the faith, shew yourselves

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14 men, be strong. Let all things among you be done with
love.

15 Now I entreat you, brethren, *whereas* ye know that
the household of Stephanas is the first-fruits of Achaia,
and that they have addicted themselves to the service of
16 the saints, that ye also submit yourselves to such, and to
17 every one that helpeth with *me* and laboureth. I rejoice
at the coming of Stephanas and Fortunatus and Achai-
cus; for what remained to be done on your part, they
18 have supplied; for they have refreshed my spirit and
yours: wherefore acknowledge those that are such.

19 The churches of Asia salute you. Aquila and Priscilla
salute you much in the Lord; and the church * *also* that
20 *assembleth* in their house. All the brethren salute you.
Salute one another with a holy kiss.

21 The salutation by the hand of *me* Paul. If any man
22 love not the Lord [Jesus Christ,] let him be separated
23 *from you* †. Our Lord cometh. The favour of our Lord
24 Jesus Christ *be* with you. My love ‡ *be* with you all in
Christ Jesus. Amen.

* Or, congregation, N. m. † So Wakefield. Let him be accursed. N.

‡ My love, etc. This is an unusual mode of salutation with the apostle, and Bishop Pearce thinks it would have been very strange, if he had prayed or wished that his love might be with the Corinthians, in the same form of expression in which he prays or wishes that the grace of Christ might be with them. The Alex. MS. omits μου, and Le Clerc thinks that ΜΟΥ is a mistake for ΘΟΥ, God, so that the true reading is "the love of God be with you all in Christ Jesus." Compare 2 Cor. xiii. 14.

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THE

SECOND EPISTLE OF SAINT PAUL.

TO

THE CORINTHIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, to the church of God which is at Corinth, and to all the saints that are in all Achaia:
2 favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ,
4 the Father of mercies, and the God of all comfort; who comforteth us in all our affliction, that we may be able to comfort those that are in any affliction, by the comfort
5 with which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also
6 aboundeth by Christ. But whether we be afflicted, *it is* for your comfort and salvation; or whether we be comforted, *it is* for your comfort, which worketh in the patient enduring of the same sufferings which we also suf-
7 fer*. And our hope concerning you *is* stedfast; since we know, that as ye are partakers of the sufferings, so are

* R. T. reads, "But whether we be afflicted it is for your comfort and salvation, which is effected by the patient enduring of the same sufferings which we also suffer, or whether we be comforted it is for your comfort and salvation."

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8 ye of the comfort also. For, brethren, we would not have
you ignorant of our affliction which befel us in Asia;
that we were exceedingly pressed above *our* strength, so
9 that we despaired even of life. But we had the sentence
of death in ourselves, that we should not trust in our-
10 selves, but in that God who raiseth the dead: who deliver-
ed us from so great a death, and doth deliver *us;* in whom
11 we hope that still also he will deliver *us;* you likewise
helping together with others by prayer for us; that, be-
cause of the benefit *bestowed* on us by means of many per-
sons, thanks may be given by many for us.

12 For our glorying is this; the testimony of our con-
science, that in simplicity and sincerity toward God,
(not with carnal* wisdom, but by the favour of God,)
we have behaved ourselves in the world, and more abun-
13 dantly toward you. For we do not write different things
to you, but only what ye read or even acknowledge;
and I hope that ye will acknowledge even to the end:
14 as ye have acknowledged us also as to a part of you; for
we are your glorying, as ye also *will be* ours in the day
of the Lord Jesus.

15 And in this confidence I was desirous of coming to you
16 formerly, (that ye might receive a second benefit;) and
to pass by you into Macedonia, and to return to you
from Macedonia, and to be conducted by you on my
17 way toward Judea. When therefore I thus purposed,
did I use any lightness? or the things which I purpose,
do I purpose according to the flesh, that with me there
18 should be yes, yes, and no, no†? But *as* God *is* faith-
19 ful, our preaching to you was not yes and no. For Jesus
Christ the Son of God, who was preached among you by
us, (*even* by me, and Silvanus, and Timothy,) was not
20 yes, and no, but through him was yes: for all the pro-

* Or, worldly. N. m.

† Michaelis conjectures that the true reading is τὸ ναί, ὄ, καὶ τὸ ὄ, ναί, that my yes should be no, and my no, yes. Marsh's Michaelis, vol. ii. p. 408.

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mises of God *are* yes, through him, and truth through
21 him, to the glory of God by us. But he that establish-
eth us together with you in Christ*, and hath anoint-
22 ed us, *is* God: who hath also sealed us, and given the
23 earnest of the spirit in our hearts. Moreover I call upon
God as a witness to myself,† that to spare you, I came
24 not as yet to Corinth: (not that we have dominion
over your faith, but are fellow-helpers of your joy; for
CH. by faith ye stand:) but I determined this with myself,
II. that I would not come to you again in grief. For if I
2 grieve you, who maketh me glad, but he that is grieved
3 by me? And I wrote this matter [to you], lest, when I
came, I should have grief from those on whose account I
ought to rejoice; having confidence in you all, that my
4 joy is *the joy* of you all. For out of much affliction, and
distress of heart, I wrote to you with many tears; not
merely that ye might be grieved, but that ye might know
5 the love which I have most abundantly for you. But if
any one have caused grief, he hath not grieved me, but
6 in part; that I may not charge you all. Sufficient to
such a man *is* that rebuke, which *was* given by many.
7 So that, on the contrary, ye *ought* rather to forgive *him*,
and to comfort *him*; lest such a man should be swallow-
8 ed up by excessive grief. Wherefore I beseech you to
9 confirm *your* love toward him. For to this end also I
wrote, that I might know the proof of you, whether ye
10 be obedient in all things. But to whom ye forgive any
thing, I *forgive* also: for what I have forgiven, if I have
forgiven any thing, for your sakes *I have done it*, in the
11 person of Christ; lest the adversary‡ should gain ad-
vantage over us: for we are not ignorant of his devices.
12 Now when I came to Troas to *preach* the gospel of
13 Christ, and a door was opened to me by the Lord, I had

* Or, us and you as concerning Christ, N. m.
† So Wakefield. "As a witness against my life, *if I speak falsely*." N. ‡ Satan, N.

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no rest in my spirit, because I found not Titus my brother: but I bade them farewel, and went thence into Macedonia.

14 But thanks *be* to God, who* always causeth us to triumph† in Christ, and maketh manifest the odour of
15 the knowledge of himself by us in every place. (For we are a sweet odour‡ of Christ unto God, among those that
16 are saved, and among those that are lost: to the one *we are* the odour of death unto death; and to the other, the odour of life unto life: and who *is* sufficient for these
17 things?) For we are not as many, who corrupt‖ the word of God: but we speak in Christ as of sincerity, as of God, *as* in the presence of God.

CH. III. Do we begin to commend ourselves again? or need
2 we, as some, epistles of commendation to you, or of
3 commendation from you? Ye are our epistle, written in the hearts of us *all*, known and read by all men: since *ye are* manifestly declared to be the epistle of Christ, ministered by us; not written with ink, but by the spirit of the living God; not on tables of stone, but on *the* fleshly tables of the heart.

4 Now we have such confidence through Christ toward
5 God. Not because we are sufficient of ourselves to place any thing to account as from ourselves; but our sufficiency *is* from God:
6 who hath even made us sufficient ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7 But if the ministry of death, engraven in letters on stones, was glorious, so that the sons of Israel could not stedfastly behold the face of Moses, for the glory of his countenance,
8 which *glory* was to be done away; how shall not the
9 ministry of the spirit be rather glorious? For if the ministry of condemnation *was* glorious, much more doth

* that, N. † Who leadeth us in triumph, Wakefield. ‡ smell, N.
‖ that adulterate, N. an allusion to vintners, who adulterate pure wine with unwholesome mixtures.

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10 the ministry of justification abound in glory. For even
that which was made glorious, had no glory in this re-
11 spect, by reason of the glory which exceedeth: for if
that which shall be done away *was* glorious, much more
must that which remaineth *be* glorious*.
12 Having therefore such hope, we use great freedom of
13 speech: and *do* not as Moses, *who* put a veil over his
face; that the sons of Israel may not stedfastly behold the
14 end of that which is to be done away†: (yet their minds
are blinded: for until this day the same veil remaineth in
the reading of the old covenant; it not being discovered
15 that it is done away through Christ; but even unto this
day, when Moses is read, the veil is upon their heart:
16 nevertheless, when *that heart* shall turn to the Lord, the
17 veil will be taken away: and the Lord is that spirit:
and where the spirit of the Lord *is*, there *is* freedom:)
18 but we all beholding as in a mirror with uncovered face
the glory of the Lord, are transformed into the same
image, from glory to glory, *even* as by the Lord, *who is*
CH. IV. that spirit. Wherefore having this ministry, according
2 as we have received mercy, we faint not; but have re-
nounced the hidden things of shame, not walking in
craftiness, nor corrupting the word of God; but by ma-
nifestation of the truth recommending ourselves to every
3 man's conscience, in the sight of God. But if our gos-
pel also be covered, it is covered among those that are
4 lost; among those unbelievers, whose minds the god of
this world‡ hath blinded; so that the lustre of the glorious
gospel of Christ, who is the image of God, doth not
5 enlighten *them*. For we preach not ourselves, but Christ

* Mr. Hallet translates this verse, "For if that which is done away, *be done away by* glory, much more that which remaineth, *remaineth* in glory. Notes and Disc. v. i. p. 26.

† Or, might not stedfastly behold the end of that which is now done away.

‡ i. e, a worldly selfish spirit, or an attachment to inveterate prejudices, expressed figuratively and allegorically; as though that imaginary being, who is represented as the ruler of that portion of mankind who oppose the gospel, had fascinated and blinded their eyes against the light of truth.

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Jesus the Lord; and are ourselves your servants for the
6 sake of Jesus. For God, who commanded the light to
shine out of darkness, shone in our hearts, to *give* the lus-
tre of his glorious knowledge in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the
excellence * of the power may be of God, and not of us.
8 *We are* every way afflicted, but not distressed; *we are*
9 perplexed, but not in despair; persecuted, but not for-
10 saken; cast down, but not destroyed; always bearing
about in *our* body the death of Jesus; that the life also of
11 Jesus † may be made manifest in our body. For we who
are alive are continually delivered to death for the sake of
Jesus; that the life also of Jesus may be made manifest in
12 our mortal flesh. So that death worketh in us, but life
13 in you. Yet having the same spirit of faith, as it is writ-
ten, "I believed, and therefore I have spoken," we also
14 believe, and therefore speak; knowing that he who raised
up the Lord Jesus, will raise up us also by Jesus, and will
15 place us before *himself* together with you. For all things
are for your sakes; that the favour *of the gospel* ‡ which
hath abounded, might abound, through the thanksgiving
16 of many, to the glory of God. For which cause we faint
not; but, even though our outward man perish, yet the
17 inward man is renewed day by day. For our present
light affliction worketh for us a very exceeding and
18 everlasting weight of glory; while we look not at the
things which are seen, but at the things which are not
seen: for the things which are seen *are* for a short time ‖,
CH. but the things which are not seen *are* everlasting. For
V. we know that, if our earthly house of *this* tabernacle ¶
were destroyed, we have a building from God, a house
2 not made by hands, everlasting in the heavens. For we
groan in this *tabernacle*, earnestly desiring to be clothed

* Or, exceeding greatness, N. m.
† Of the Lord Jesus, R. T.
‡ Or, the gracious gospel, N. m.
‖ Or, temporary, N. m.
¶ Or, the house of our earthly tabernacle, or tent, N. m.

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3 upon with our habitation which is from heaven: since
we shall indeed be found clothed upon, *and* not naked.
4 For we that are in *this* tabernacle groan, being burthened;
not that we wish to be unclothed, but clothed upon; that
5 mortality may be swallowed up by life. Now he that
hath prepared us for this very purpose, is God; who
6 hath also given to us the earnest of the spirit. Where-
fore *we are* always of good courage, and know that, while
we are present in the body, we are absent from the Lord:
7 (for we walk by faith, not by sight:) we are of good
8 courage, *I say*, and desirous rather to be absent from the
9 body, and to be present with the Lord. Wherefore we
earnestly strive also, that, whether present or absent, we
10 may be well-pleasing to him. For we must all appear
before the judgement-seat of Christ; that every one may
receive the things *done* in his body, according to what he
hath done, whether *it be* good or bad.
11 Knowing therefore the terror of the Lord, we per-
suade men; and we are made manifest to God; and I
hope that we are made manifest in your consciences also.
12 For we commend not ourselves again to you, but give
you occasion to glory on our account; that ye may have
somewhat to *answer* those, who glory in appearance, and
13 not in heart. For, whether we were beside ourselves, it
regarded God: or whether we be of a sound mind, it
14 regardeth you. For the love of Christ constraineth us;
because we have thus judged, that, if one died for all,
15 then all were in a state of death*; and *that* he died for

* All mankind were subject to mortality, without any reasonable hope of being restored to life. Christ died for the benefit of all; that all by his doctrine and resurrection might be recovered to the hope of life; and that under the influence of this hope they might live to him, that is, might yield obedience to his gospel, and live in the practice of virtue and piety. Mr. Alexander in his Commentary on 1 Cor. xv. p. 96, gives a different turn to the passage. "*For the love of Christ binds us together*, q. d. in the closest bonds of friendship and benevolence, *because we thus judge, that if one man died for all, then all have died*, i. e. to themselves. Christians are here elegantly represented as dying with Christ to all kinds of sin; and more especially to the selfish and malignant passions."

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all, that those who live should no longer live to themselves, but to him who died and rose again for them*.
16 Wherefore henceforth we know no man according to the flesh: yea, though we have known Christ according to
17 the flesh, yet now we no longer know *him*. Wherefore if any man *be* in Christ, *there is* a new creation†: the old things are passed away; behold, all things are be-
18 come new. But all things *are* of God; who hath reconciled us to himself by Jesus Christ, and hath given to us
19 the ministry of reconciliation: *namely*, that God through Christ reconciled the world to himself, imputed not to them their trespasses, and committed to us the doctrine
20 of reconciliation. We are therefore ambassadors for‡ Christ, as though God besought *you* by us: we, for
21 Christ, entreat you, "Be ye reconciled to God." For *God* hath made him, who knew no sin, *to be* a sin for us‖, that we may be justified¶ before God through him.

CH. VI. Now we *as* working together *with God*, beseech *you*
2 also that ye receive not the favour†† of God in vain: (for *Isaiah* saith, "I have heard thee in a time accepted, and in the day of salvation I have assisted thee:". behold, now *is* the well-accepted time: behold, now is the day of
3 salvation:) giving none offence in any thing, that *our*
4 ministry be not blamed: but in all things recommending ourselves as *the* ministers of God; by much patience, by
5 afflictions, by necessities, by distresses, by stripes, by

* Or, who died and was raised for them. † *he is* a new creature, N. See N. m.

‡ Or, in the stead, or place, of. N. m.

‖ A sin-*offering* for us, N. that is, Christ who had never violated the law, suffered death as a transgressor, that we gentiles, who as such were regarded as sinners and outlaws, might be justified or acquitted, and admitted to the privileges of the gospel-covenant. By the death of Christ the new covenant was ratified; the blessings of which are offered equally to Jews and gentiles. The apostle in writing to the gentiles expresses himself in the first person, as one of their number. See Locke's preface to the Epistles, p. 6. In all this there is no allusion to the commonly received doctrine of atonement by vicarious sufferings.

¶ "So as to be admitted into the christian covenant by faith; and into heaven, by adding obedience to faith." Newcome.

†† Or, gracious gospel, N. m.

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imprisonments, by *danger in* disturbances, by labours,
6 by watchings, by fastings; by purity, by knowledge, by
long-suffering, by kindness, by the holy spirit, by love
7 unfeigned, by the word of truth, by the power of God,
by the armour of righteousness on the right hand and on
8 the left; through honour and disgrace, through evil
9 report and good report: as deceivers, and *yet* true; as
unknown, and *yet* well known; as dying, and, behold,
10 we live; as chastened, and not killed; as grieved, yet
always rejoicing; as poor, yet making many rich; as
11 having nothing, and yet possessing all things. Our
mouth is opened to you, O Corinthians, our heart is en-
12 larged. Ye are not straitened in us; but ye are straitened
13 in your own bowels. Now *as* a recompense for this, (I
14 speak as to *my* children,) be ye also enlarged. Be not
unequally yoked together with unbelievers: for what
fellowship hath righteousness with iniquity? and what
15 communion hath light with darkness? and what concord
hath Christ with Belial? or what part hath a believer with
16 an unbeliever? and what agreement hath the temple
of God with idols? For ye are the temple of the liv-
ing God: as God hath said, "I will dwell among them,
and walk among *them;* and I will be their God, and they
17 shall be my people. Wherefore come out from among
them, and ye be separated," saith the Lord, "and touch
18 not *any* unclean thing; and I will receive you, and will
be a father unto you, and ye shall be unto me sons and
daughters," saith the Lord Almighty.

CH. VII. Having therefore these promises, beloved, let us
cleanse ourselves from all defilement of flesh and spirit,
perfecting holiness in *the* fear of God.

2 Receive us: we have wronged no man; we have cor-
3 rupted no man, we have defrauded no man. I speak not
this to condemn *you:* for I have said before that ye are
4 in our hearts, to die together and live together. Great *is*
my freedom of speech toward you, great *is* my glorying

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of you: I am filled with comfort, I abound exceedingly in joy under all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were afflicted on every side: without
6 *were* oppositions, within *were* fears. Nevertheless God, who comforteth those that are brought low, comforted us
7 by the coming of Titus: and not by his coming only, but by the comfort with which he was comforted because of you, when he told us your earnest desire, your lamen-
8 tation, your zeal for me: so that I rather rejoiced. For though I grieved you by *my* epistle, I do not repent; though indeed I did repent: for I perceive that *my* epis-
9 tle hath grieved you for a short time only. Now I rejoice, not that ye were grieved, but that ye were grieved to repentance: for ye were grieved in a godly manner,
10 so that ye received damage by us in nothing. For a godly sorrow* worketh repentance to salvation, not to be re-
11 gretted: but the grief of the world worketh death. For, behold, this very thing that ye grieved in a godly manner, what diligence did it work in you, yea, *what* defence of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* earnest desire, yea, *what* zeal, yea, *what* punishment! in all things ye have proved yourselves to
12 be clear in this matter. Wherefore, though I wrote to you, *I did it* not so much for his cause that had done the wrong, or for his cause that had suffered the wrong, as that your care for us might be made manifest to you, in
13 the sight of God. We were therefore comforted by reason of your comfort: and we rejoiced exceedingly more by reason of Titus's joy, because his spirit was refreshed
14 by you all. For if I have gloried to him in any respect concerning you, I have not been put to shame: but as we spake all things to you in truth, so our glorying also,
15 which I *made* before Titus, is found a truth. And his

* grief in a godly manner, N.

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tender affection is more abundant toward you ; while he remembereth the obedience of you all, how ye received
16 him with fear and trembling. I rejoice that in every thing I have confidence in you.

CH. VIII. Now we make known to you, brethren, the very liberal* gift bestowed by the churches of Macedonia;
2 that, under a great trial of affliction, the abundance of their joy †, and the depth of their poverty ‡, hath abound-
3 ed to the riches of their liberality ¶¶. For to *their* power, (I bear witness,) yea, and beyond their power, *they were*
4 willing of themselves; beseeching us with much intreaty, *concerning their* gift ¶, and the joint ministration of it *to*
5 the saints. And *this they did*, not as we expected; but they first gave themselves to the Lord, and to us, by the
6 will of God; so that we desired Titus, that, as he had already begun *to do this*, so he would likewise finish in
7 you this work of liberality also. Now as ye abound in every thing, *in* faith, and utterance, and knowledge, and all diligence, and *in* your love to us; *see* that ye abound
8 in this work of liberality also. I speak not by *way of* command; but to try the sincerity of your love also, by
9 the diligence** of others. For ye know the gracious goodness†† of our Lord Jesus Christ, that, while he was rich, yet for your sakes he lived in poverty ‡‡, that

* Or, the godly gift. Or, the godlike gift. See S. 15. N. m.

† "In their christian privileges. But Dr. Mangey and Mr. Wakefield conjecture χρειας," Newcome. The abundance of their *want*. Wakefield.

‡ Or, their deep poverty, N. m.

¶¶ Or, their rich liberality. N. m.

¶ That we would receive the gift, R. T.

** Or, earnestness. See Wakefield.

†† Gr. grace. N. m.

‡‡ While he was rich—see Wakefield—πλουσιος ων, επτωχευσε. The construction requires it to be understood, not of a passage from a preceding state of wealth to a succeeding state of poverty, but of two contemporary states. He was rich and poor at the same time. Πτωχευω, mendicus sum, mendicus vivo; Steph. Thesaur.—inops dego; Constantin. Lex.— επτωχευσε, "pauper fuit, sive patius, mendicavit." Erasmus. The word properly signifies an actual state, not a change of state. Literally he was poor, or he was a beggar. See Odyss. O. 1. 308. Our Lord was rich in miraculous power; which he could employ, if he pleased, to his own advantage. But, for the benefit of his followers, he chose to lead a life of poverty and dependance; to deny himself the com-

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10 through his poverty ye might be rich. And I give *my*
judgement in this matter; for this is expedient for you,
who have already begun not only to do, but also to have
11 a willing mind, a year ago*. Now therefore fully per-
form the doing *of it* also; that, as *there was* a readiness to
will, so *there may be* a full performance also out of that
12 which ye have. For if there be first a ready mind, *it is*
accepted according to what [a man] hath, *and* not ac-
13 cording to what he hath not. For *I mean* not that others
14 may be eased, and you burthened: but *that*, by an equality,
your abundance *may be a supply* at this time for their
want; that their abundance also may be *a supply* for your
15 want: that there may be an equality, as it is written,
"He that *had gathered* much, had nothing over; and he
that *had gathered* little, had no want."

16 But thanks *be* to God, who putteth into the heart of
17 Titus the same diligent care for you. For he accepted
indeed *my* exhortation; but, being very earnest, he went
18 to you of his own accord. And we sent with him a bro-
ther, whose praise in the gospel *is* throughout all the
19 churches; and not *that* only, but who was appointed
also by the churches our fellow-traveller with this liberal
gift, which is *to be* administered by us to the glory of the
Lord himself, and *to the declaration of* our ready mind†:
20 we avoiding this, that no man should blame us in this
21 abundance which is *to be* administered by us; *and* pro-
viding things which are good, not only in the sight of
22 the Lord, but in the sight of men also. And we have
sent with them our brother, (whom we have often found

forts and luxuries of life for the good of others. See Grotius in loc. This was a very proper example to the Corinthians, which they might feel and imitate. It was certainly much more pertinent and applicable, than a supposed descent from a prior state of existence and felicity, to which there could be nothing analogous in the case of the Corinthians; and to which the apostle cannot, in reason nor in consistence with grammatical construction, be understood as making the least allusion.

* Or, "who began not only to act, but also with a willing mind, a year ago."

† your ready mind: R. T.

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diligent in many things, but now much more diligent,)
23 because of the great confidence which *we have* in you. If
any inquire of Titus, *he is* my partner, and fellow-
labourer toward you: or *if* our brethren *be inquired of*,
they are the messengers of the churches, *and* the glory of
24 Christ. Wherefore shew *ye* to them, before the churches*,
the proof of your love, and of our glorying on your ac-
CH. count. For concerning *your* ministration to the saints,
IX. 2 it is superfluous for me to write unto you. For I know
your readiness, for which I glory of you to those of Ma-
cedonia, that Achaia was prepared a year ago: and your
3 zeal hath provoked very many. Yet I have sent the bre-
thren, lest our glorying of you should be in vain in this
4 respect; that, as I said *of you*, ye may be prepared: lest,
if those of Macedonia come with me, and find you un-
prepared, we should be put to shame (not to say ye) for
5 this confidence†. I have therefore thought it necessary to
exhort the brethren, that they would go before to you,
and make up beforehand your bounty, before spoken of
by me, that *it* might be ready, as *a matter of* bounty, and
not as *of* covetousness.

6 However, this *I say*, He who soweth sparingly, will
reap also sparingly; and he who soweth bountifully, will
7 reap also bountifully. *Let* every man *give* according as
he chooseth in his heart; not with pain, or by constraint:
8 for God loveth a cheerful giver. And God *is* able to
make every gift abound toward you; that, having al-
ways all sufficiency in all things, ye may abound to every
9 good work: (as it is written, "He hath dispersed abroad;
he hath given to the poor: his righteousness remaineth
10 for ever.") Now may he who supplieth‡ seed to the
sower, both supply bread for your food, and multiply
your seed sown, and increase the fruits of your righteous-

* and before the churches, R. T. † this confidence [of glorying]. R. T. and N.
‡ Griesbach, upon the authority of the Vatican, Ephr. and Clermont MSS., reads, "he who supplieth, etc. *will* supply—*will* multiply—*will* increase, etc."

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11 ness; ye being enriched in all things to all liberality,
12 which causeth thanksgiving by us to God. For the ministration of this service not only supplieth the wants of the saints, but aboundeth also in many thanksgivings to
13 God; (while, by the experience of this ministration, men glorify God for your professed subjection to the gospel of Christ, and for your liberal contribution to them,
14 and to all men;) and in their prayer for you, who long after you for the exceedingly bountiful gift *bestowed* by
15 you. [Now] thanks *be* to God for his unspeakable gift.

CH. X. Now I Paul beseech you by the meekness and gentleness of Christ, (*I* who in outward appearance *am* humble
2 among you, but when absent am bold toward you;) now I entreat you, *I say*, that I may not be bold, when present, with that confidence with which I think to be bold against some, who think of us as if we walked according
3 to the flesh. For though we walk in the flesh, we do
4 not war according to the flesh; (for the weapons of our warfare *are* not fleshly, but mighty through God to the
5 casting down of strong holds;) casting down reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every
6 thought to the obedience of Christ; and being ready to avenge all disobedience, when your obedience is complete.

7 Do ye look on things according to the outward appearance? If any man trust in himself that he is Christ's, let him of himself think this also, that, as he *is* Christ's,
8 so are* we likewise. For though I should glory in a somewhat extraordinary manner of our authority, which the Lord hath given us for your edification, and not for
9 *your* destruction, I should not be ashamed: but *I forbear*, that I may not seem as if I would terrify you by *my* epis-
10 tles. For *his* epistles, it is said, *are* weighty and power-

* So we likewise [*are* Christ's.] R. T. and N. See Griesbach.

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ful; but *his* bodily presence *is* weak, and *his* speech con-
11 temptible. Let such an one think this, that as we are in
word by epistles when absent, such *we will be* in deed also,
12 when present. For we dare not place ourselves in the
same rank, or compare ourselves, with some who com-
mend themselves: but they, measuring themselves by
themselves, and comparing themselves with themselves*,
13 [are not wise.] But we will not glory of things beyond
our measure; but concerning the measure of the line
which God hath allotted to us, that we should reach even
14 to you. For we stretch not ourselves too far, as though
we reached not to you: for we came even as far as to
15 you in *preaching* the gospel of Christ; not glorying of
things beyond *our* measure, *that is*, in the labours of
other men; but having hope, when your faith is increas-
ed, that we shall be enlarged among you, as concerning
16 our line, abundantly; so as to preach the gospel in the
parts beyond you, *and* not to glory in another man's line
17 of things made ready for us. But he that glorieth, let
18 him glory in the Lord. For not he who commendeth
himself is approved, but whom the Lord commendeth.

CH. XI. I wish that ye would bear with me a little in *mine*
2 inconsideration: and indeed bear with me. For I am
jealous of you with a godly jealousy†: for I have
espoused you to one husband, that I may present *you as* a
3 chaste virgin to Christ. But I fear lest, as the serpent
deceived Eve through his subtilty, so your minds should
4 be corrupted from the simplicity which is in Christ. For
if he that cometh *among you* preach another Jesus, whom
we have not preached, or *if* ye receive another spirit
which ye have not received, or another gospel which ye
have not accepted, *nevertheless* ye might well bear with
5 *me*. For I suppose that I am *in* nothing inferior to the
6 chiefest apostles. But though *I be* rude‡ in speech, yet

* Or, they measure themselves by themselves, and compare, etc. See Newcome's note.
† Or, with great jealousy. N. m. ‡ Or, untaught.

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I am not in knowledge; but in every thing we have been
7 made manifest toward you among all men. Have I committed an offence in humbling myself, that ye might be exalted; inasmuch as I have preached to you the gospel
8 of God without cost? I spoiled other churches, and took
9 wages from *them*, that I might minister to you: and when I was present with you, and wanted, I was chargeable to no man: for that which was wanted by me, the brethren who came from Macedonia supplied: and in every thing I have kept myself from being burthensome to you, and
10 will keep *myself*. As the truth of Christ is in me, this glorying of mine cannot be stopped in the regions of
11 Achaia. Why? because I love you not? God knoweth
12 *otherwise*. But what I do, *that* I will also do; so as to cut off occasion from those who desire occasion; that,
13 wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workmen, transforming
14 themselves into apostles of Christ. And no wonder: for Satan* also transformeth himself into an angel of light.
15 *It is* therefore no great thing, if his ministers also transform themselves as ministers of righteousness: whose end
16 will be according to their works. I say again; Let no man think me inconsiderate: but if otherwise, yet receive me as one inconsiderate, that I also may glory a little.
17 That which I *shall* speak, I speak *it* not according to the Lord, but as through inconsideration, in this confidence of glorying.

18 Since many glory according to the flesh, I also will
19 glory. For ye gladly bear with the inconsiderate, since
20 ye *yourselves* are wise. For ye bear with it, if a man

* "The connexion shews that by Satan here is to be understood the chief opponent of Paul, whom he compares in the third verse to the serpent who deceived Eve, and describes by, '*he that cometh to preach another Jesus*' in the fourth verse. This Satan, or leading adversary, transforms himself into an angel of light, or assumes the character of a messenger of Jehovah. The argument is this: "Since their chief arrogates the character of a messenger of God, it is no wonder that his ministers pretend to be apostles of the Messiah." Simpson's Ess. on Script. p. 102.

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bring you into slavery, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite
21 you on the face. As concerning dishonour, I say that we have been weak. Yet whereinsoever any is bold,
22 (I speak inconsiderately,) I also am bold. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are
23 they Abraham's offspring? so *am* I. Are they ministers of Christ? (I speak *as* one out of his mind*,) I *am* more; in labours more abundant, in stripes far exceeding, in
24 prisons more frequent, in deaths often. Five times I re-
25 ceived from the Jews forty *stripes* except one. Thrice I was beaten with rods, once I was stoned, thrice I suffered
26 shipwreck, a night and a day I floated in the deep. *I have been in* journeys often, *in* dangers from floods†, *in* dangers from robbers, *in* dangers from *my own* countrymen, *in* dangers from the gentiles, *in* dangers in the city, *in* dangers in the desert, *in* dangers on the sea, *in* dangers
27 among false brethren; in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and
28 nakedness. Besides the things which are without, the troubles which assail me daily, *in* the care *of all* the
29 churches. Who is weak, and I am not weak? who falleth
30 away, and I burn not? If I must needs glory, I will
31 glory of the things which concern my weakness. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I speak not falsely.
32 In Damascus, the governor under king Aretas guarded the city of the Damascenes, desiring to apprehend
33 me: and I was let down by the wall through a window in a basket; and escaped his hands.

CH. XII. Doubtless it is not expedient for me to glory. Yet
2 I will come to visions and revelations of the Lord. I know *concerning* a disciple of Christ‡, (whether in the

* Or, as one void of reason. Or, as beside myself, N. m.
† rivers, N. t. See N. m.
‡ Gr. a man in Christ, N. m.

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body, I know not; or whether out of the body, I know not; God knoweth;) that such an one fourteen years
3 ago was caught up to the third heaven. And I know *concerning* such an one, (whether in the body, or out of
4 the body, I know not, God knoweth,) that he was caught up into paradise, and heard unspeakable words which it
5 is not possible for man to utter. Of such an one I will glory: but of myself I will not glory, except in my weak-
6 nesses. For if I were willing to glory, I should not be inconsiderate; for I should speak the truth: but I forbear, lest any one should think concerning me above what he seeth me *to be*, or what he heareth from me.
7 And lest I should be too much exalted by the exceeding greatness of *God's* revelations, there hath been given to me a thorn in the flesh, an angel-adversary * to buffet me,
8 [lest, *I say*, I should be too much exalted †.] Concerning this I besought the Lord thrice ‡, that it might depart

* In the original, an angel-satan. "The best commentators," says Mr. Farmer, "suppose that the bodily affliction, or thorn in the flesh, here referred to, was some paralytic symptom. See Gal. iv. 13. This disorder seems to have been occasioned by the splendour of his visions affecting his nervous system, and was purposely designed by God, not merely to prevent a too great elation in the apostle, but, by taking off from the graceefulness and energy of his delivery, to render the divine power more conspicuous in the success of his ministry. It is impossible that St. Paul should refer this disorder to the devil; he speaks of it as proceeding from God, or, which is the same, his *angel* acting the part of an *adversary* to the apostle; to whom this dispensation of divine providence was exceedingly humiliating and painful, however wisely designed by God." Farmer on Demoniacs, p. 18, note. Abp. Newcome adopts the punctuation of Bengelius, and translates the passage, "there hath been given to me a thorn in the flesh, that a messenger of Satan might buffet me;" that is, as he explains it, that the false apostles, who were Satan's instruments, might despise and vilify him. See Mr. Lindsey's Sequel to his Apology, p. 317.

† "There are good authorities for omitting these words. But repetitions are not uncommon in St. Paul's writings. See on 1 Cor. xv. 13, 14." Newcome.

‡ "I earnestly prayed to God to be delivered from it," Hammond in loc. This interpretation is adopted by Mr. Lindsey; who observes, "that the apostles were not so exact in the use of the words, 'Lord,' 'Saviour,' and the like, which they indifferently gave both to God and Christ; never supposing that any would mistake their Lord and Master, so lately born and living amongst men, to be the supreme God, and object of worship." Lindsey's Apology, p. 147. Abp. Newcome says, "St. Paul repeatedly besought the Lord Jesus, when he appeared to him in a vision; and in a vision he received the answer recorded, ver. 9. Dr. Priestley, in his Notes on the Scriptures, gives the

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9 from me. And he said unto me, "My favour * is sufficient for thee: for my power is made perfect in weakness." Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest upon me.
10 I take pleasure therefore in weaknesses, in shameful treatment, in necessities, in persecutions, in distresses for the sake of Christ: for when I am weak, then I am strong.
11 I am become inconsiderate †: ye have compelled me: for I ought to have been recommended by you: for I am in nothing inferior to the chiefest apostles, though I am
12 nothing. The signs indeed of an apostle have been wrought among you in all patience, in signs and won-
13 ders and mighty works. For what is it wherein ye have been inferior to other churches, unless *it be* that I myself was not burthensome to you? forgive me this wrong.
14 Behold, a third time I am ready to come unto you; and I will not be burthensome to you: for I seek not yours, but you. For the children ought not to lay up for the
15 parents, but the parents for the children. And I will very gladly spend, and be altogether spent, for you: though loving you most abundantly, I am less loved *by you*
16 But be it so: "I did not burthen you; nevertheless,
17 being crafty, I caught you by guile ‡." Did I overreach
18 you by any of those whom I sent unto you? I desired Titus *to go*, and with *him* I sent a brother. Did Titus any way overreach you? walked we not in the same

same interpretation, and observes, that "this is far from authorising us to pray to Christ when we do not see him, and cannot know that he is present to hear us, or authorised to do any thing for us if he did. It is God only,—that Great Being, who is styled the God and Father of Jesus Christ, and to whom he always prayed,—that is the proper object of our prayers." This observation of Dr. Priestley would hold good, even if it should be allowed that the apostle addressed his supplication to Christ, not as seen in vision, but as personally and sensibly present. It seems, indeed, not improbable, that the apostle had occasionally a real and personal intercourse with Christ. See Gal. i. 12.

* i. e. gracious assistance. † inconsiderate in boasting, R. T.

‡ "He suggests the objection of some opponent." Newcome.

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19 spirit? *walked we* not in the same steps? Think ye that
we again defend ourselves to you? we speak before God
in Christ: and *we do* all things, beloved, for your edi-
20 fication*. For I fear lest, when I come, I may not find
you such as I would, and *lest* I may be found by you such
as ye would not: lest *there be* contentions, envyings,
wrath, strife, evil-speakings, whisperings, swellings, dis-
21 turbances: *and* lest, when I come again, my God may
humble me among you, and I may bewail many that
have heretofore sinned, and have not repented of the un-
cleanness, and fornication, and lasciviousness, which they
have committed.

CH. XIII. This third time, *I say*, I *am ready to* come unto
you. By the mouth of two or three witnesses every mat-
2 ter shall be established. I have told beforehand, and I
again tell beforehand (as present the second time though
now absent)† those who have heretofore sinned, and all
3 others, that, if I come again, I will not spare *them:* since
ye seek a proof that Christ speaketh by me, who with
respect to you is not weak, but is powerful among you;
4 (for though he was crucified through weakness, yet he
liveth through the power of God; for we also are weak
in him ‡, yet we shall live with him through the power
5 of God *shewn* toward you;) try yourselves, whether ye
be in the faith; prove yourselves. Know ye not *concern-
ing* yourselves, that Jesus Christ is in you, unless ye be
6 any way reprobates? But I hope that ye will know that
7 we are not reprobates. Now I pray to God, that ye do no
evil; *I pray* not that we may appear approved, but that
ye may do what is good, and that we may be as repro-
8 bates. For we cannot do any thing against the truth,
9 but *we can* for the truth. For we are glad when we are
weak, and ye are strong; and for this we pray also, *even*

* Or, before God in Christ we speak all these things, beloved, etc. See Griesbach.
† though now absent, I write, R. T.
‡ The Alexandrian and some other copies read *συν*, "we are weak with him."

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10 your perfection. Wherefore I write these things, being
absent; lest, being present, I should use sharpness, ac-
cording to the power which the Lord hath given me, *but*
to edification, and not to destruction.

11 Finally, brethren, farewel. Be perfect, be of good
comfort, be of the same mind, live in peace: and the God
12 of love and peace will be with you. Salute one another
13 with an holy kiss. All the saints salute you. The fa-
14 vour of the Lord Jesus Christ, and the love of God, and
the partaking* of the holy spirit, *be* with you all†.

* Or, fellowship.

† Q. d. May the true gospel of Christ (compare ch. iv. 15; vi. 1.), as distinguished from that corrupt doctrine which my opponents would introduce: and, may the love of God, which is exercised freely to all who believe and obey the gospel; and may a participation of spiritual gifts, which are the fruits of his paternal love, and the proper evidences of our adoption into his family (Rom. viii. 15, 16.), be with you all. Hence it appears, 1st, that this text does not authorise prayers to Christ; and 2dly, that it does not prove what is called the personality of the holy spirit, but the contrary.—To pray for the participation of gifts and powers is intelligible, but to pray for the participation of a person is absurd. 3dly, It is improper to use this text as a form of benediction in public assemblies, because it is improper to express a wish for a participation of those spiritual gifts, which were peculiar to the apostolic age, and which have long since been withdrawn.

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THE

EPISTLE OF SAINT PAUL

TO

THE GALATIANS.

CHAP. I.

PAUL, an apostle, (not from men, nor by man, but by Jesus Christ, and God *the* Father, who raised him from
2 the dead*,) and all the brethren that are with me, to the
3 churches of Galatia: favour be to you, and peace, from
4 God *the* Father, and *from* our Lord Jesus Christ; who gave himself for our sins†, that he might deliver us from this present evil age‡, according to the will of our God
5 and Father; to whom *be* glory for ever and ever. Amen.
6 I wonder that ye are so soon removed from him who called you into [the] favour [of Christ ‖,] to a different

* "Not deriving my mission from other apostles, nor even from God by their appointment, but from Jesus Christ himself; and, consequently, from God his Father. Here, observe, Jesus Christ is distinguished from God, to whom he was subordinate, and by whose power, and not his own, he was raised from the dead." Dr. Priestley. It may also be observed; that the apostle's distinction here is not between a man and a being of a superior order; but between men now living in the world, and who were themselves servants and messengers of Christ, and Jesus Christ himself, who had been raised from the dead, and exalted to be the head and governor of the church.

† for our sins; περι, not υπερ, is the true reading. The expression is very general, q. d. in relation to our sins. This is explained by the next clause.

‡ To deliver us from this present evil age, is to deliver us from the bondage of heathen idolatry, the Mosaic ritual, and Pharisaic superstition. The apostle's expression is general, and will include all, though the latter sense is chiefly intended. See Locke.

‖ "Into the gracious covenant of the gospel," Newcome. Q. d. from the gospel of Christ to another gospel.

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7 gospel: which *indeed* is not* another; but there are some
who trouble you, and desire to alter† the gospel of Christ.
8 But though we, or an angel‡ from heaven, preach any
gospel unto you, besides that which we have preached
9 unto you, let him be accursed. As we have said already,
so I now say again; If any one preach any gospel unto
you besides that which ye have received, let him be ac-
10 cursed. For do I now approve myself to men, or to God?
or do I seek to please men? [for] if I still pleased men‖,
I should not be *a* servant of Christ.
11 But I declare to you, brethren, that the gospel preach-
12 ed by me is not according to man. For I neither received
it from man, nor was I taught *it* but by the revelation of
13 Jesus Christ¶. For ye have heard of my former beha-
viour in the Jewish religion, that I exceedingly perse-
14 cuted the church of God, and laid it waste; and made a
proficiency in the Jewish religion above many of the
same age in mine own nation, being more exceedingly
15 zealous of the traditions of my fathers: but when it
pleased God, who separated me *to the gospel* from my
16 mother's womb, and called *me* by his favour, to reveal his
son by me, that I might preach the glad tidings of him
among the gentiles; I did not confer immediately with
17 flesh and blood††; nor did I go up to Jerusalem to those
that were apostles before me; but I went into Arabia, and
18 returned to Damascus. Then, after three years, I went
up to Jerusalem, that I might see Peter; and abode with
19 him fifteen days. But I saw none other of the apostles,
20 except James, the Lord's brother. (Now *concerning* the
things which I write unto you, behold, *as* in the presence
21 of God, I speak not falsely.) Afterward I went into the

* N. supplies *one and* another. † pervert, N. See Wakefield.
‡ Or, a messenger from heaven.
‖ Or, if indeed I were attempting to please men, Wakefield.
¶ q. d. from no man living upon earth, but from Christ in his exalted state. See note on ver. 1.
†† i. e. I did not consult with any man, nor derive instruction from any. See Locke.

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22 regions of Syria and Cilicia; and I was unknown by face
23 to the churches of Judea, which were in Christ: but they had only heard, that he, who formerly persecuted us, now preached the faith which formerly he laid waste.
24 And they glorified God because of me.

CH. II. THEN, fourteen years after*, I went up again to Jeru-
2 salem with Barnabas, and took with me Titus also. And I went up by revelation, and communicated to them† that gospel which I preach among the gentiles; but privately to those that were of reputation, lest I might run,
3 or might have run, in vain. But not even Titus, that *was* with me, being a gentile, was compelled to be cir-
4 cumcised: and that because of false brethren brought in privily, who came in privily to spy out our freedom which we have in Christ Jesus, that they might bring us
5 into slavery: to whom we yielded by subjection, no not for an hour; that the truth of the gospel might conti-
6 nue with you. But concerning those who appeared to be considerable, (whatsoever they were, it maketh no difference to me: God accepteth no man's person:) those, *I say*, that appeared *to be considerable* ‡, in confe-
7 rence added nothing to me. But, on the contrary, when they saw that the gospel of the uncircumcision was committed to me, as *the gospel* of the circumcision was to
8 Peter: (for he who wrought powerfully in Peter to the apostleship of the circumcision, wrought powerfully in
9 me also toward the gentiles;) and when James, and Peter, and John, that appeared to be pillars, perceived the favour which was bestowed on me, they gave to me and Barnabas the right hands of fellowship; that we *should*
10 *go* to the gentiles, and they to the circumcision: only *desiring* that we should remember the poor; which very thing I was earnest also to do.

* After fourteen years, N. † Or, laid before them, Wakefield.

‡ "Who were really men of eminence; the Greek being equivalent to τῶν ὄντων τι." Newcome.

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11 But when Peter came to Antioch, I withstood him to
12 his face, because he was to be blamed*. For before some
came from James, he ate with the gentiles: but, when
they were come, he withdrew and separated himself, fear-
13 ing those of the circumcision. And the other Jews also
dissembled with him; so that Barnabas likewise was car-
14 ried away with *them* by their dissimulation. But when I
saw that they walked not uprightly, according to the
truth of the gospel, I said to Peter in the presence of *them*
all, "If thou, being a Jew, live according to the man-
ner of the gentiles, and not according to that of the Jews,
how† compellest thou the gentiles to live like the Jews?
15 We, *who are* Jews by nature, and not sinners of the gen-
16 tiles‡, since we know that a man is not justified by *the*
works of *the* law, but by faith in Jesus Christ; even we
have believed in Jesus Christ, that we might be justified
by faith in Christ, and not by the works of *the* law: for
17 by *the* works of *the* law no man can be justified. But if,
while we seek to be justified by Christ, we ourselves also

* Or, condemned, Chandler.

† why, N. τι. The true reading is πως;—How is it that thou compellest, etc. Griesbach.

‡ The Jews by birth, were in a state of privilege and under the Mosaic covenant, and therefore they were holy, and possessed many valuable means of virtue, whether they improved them or not. The gentiles by birth, were in an uncovenanted state, and as such were unholy, and ceremonially sinners, whatever their moral character might be. The Jews, having violated the terms of their covenant, became sinners, like the gentiles, and, by faith in Christ, again became holy. The gentiles, by faith in Christ, also became holy, were admitted into the same cast, and became entitled to the same privileges; and this without submitting to the yoke of the ceremonial law. This was the liberal doctrine which Paul taught, but which the judaizing bigots every where opposed; insisting upon the indispensable necessity, or, at least, the great advantage, of submission to the ceremonial law. See Acts xv. It is of great importance to the clear understanding of the apostle's writings, and particularly of this epistle, to be apprised and to recollect, that sin, in the apostle's argument, often expresses merely an unprivileged or uncovenanted state: holiness, is separation from the rest of the world by being in a state of privilege or covenant with God: to be justified, is to pass out of a state of sin into a state of holiness; or, in other words, from an unprivileged, into a privileged and covenant state. This is produced by *faith*, that is, the public profession of christianity; without the works of the law, that is, without submission to the Mosaic ritual. All this has relation to an external rather than to a moral state. See Locke, and Taylor on the Romans, and Taylor's Key.

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be found sinners, *is* Christ *the* minister of sin? By no
18 means. For if I build again the things which I have
19 destroyed, I make myself a transgressor. For I, through
the law, have died to the law, that I might live to God.
20 I have been crucified with Christ: nevertheless I live;
yet not I, but Christ liveth in me: and the life which I
now live in the flesh, I live by faith in the Son of God,
21 who loved me, and delivered up himself for me. I do
not make void the favour of God: for if justification*
come by the law, then Christ died in vain."

CH. III. O unwise Galatians, who hath bewitched you,†
before whose eyes Jesus Christ hath been heretofore
2 clearly set forth [among you] *as* crucified‡? This only I
desire to learn from you: Received ye the spirit by *the*
3 works of *the* law, or by *the* hearing of faith? Are ye so
unwise? having begun with the spirit, are ye now made
4 perfect by the flesh? Have ye suffered so many things in
5 vain? if indeed *it must be* even in vain. He therefore
who ministered to you the spirit, and wrought miracles
among you, *did he thus* by *the* works of *the* law, or by *the*
6 hearing of faith? even as "Abraham believed God, and
7 it was counted to him for righteousness." Know there-
fore, that those who are of faith are *the* sons of Abraham.
8 And the scripture, having foreseen that God would jus-
tify the gentiles by faith, proclaimed before glad tidings
to Abraham, *saying*, "Through thee all nations shall be
9 blessed." So those that are of faith are blessed with faith-
10 ful Abraham; (for as many as are of *the* works of *the*
law, are under a curse: for it is written, "Cursed *is* every
one who continueth not in all the things which are writ-
11 ten in the book of the law, to do them." But that no
man is justified by *the* law in the sight of God, *is* evident:
12 for "the just shall live by faith." Now the law is not of

* acquittal, Wakefield. † that ye should not obey the truth, R. T.
‡ Jesus Christ crucified was set forth among you. Chandler.

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faith: but "he* who doeth them, shall live by them."
13 Christ hath redeemed† us from the curse of the law, having
been made a curse‡ for us: for it is written, "Cursed *is*
14 every one that hangeth on a tree:") that the blessing of
Abraham might come on the gentiles through Jesus Christ;
that we might receive the promise of the spirit by faith.
15 Brethren, (I speak according to the manner of men,)
though *it be* but a man's covenant, yet, if it be confirmed,
16 no man disannulleth it or addeth to it. Now to Abra-
ham and to his seed the promises were made. (It is not
said, "And to seeds," as of many; but, as of one; "And
17 to thy seed," which *one person* ‖ is Christ.) And this I
say, *that* the covenant which God confirmed before [con-
cerning Christ,] the law, which was four hundred and
thirty years after, doth not disannul, so as to make the
18 promise of none effect. For if the inheritance *be* of *the*
law, *it is* no more of promise: but God freely gave *it* to
19 Abraham by promise. *To* what *purpose* then *was* the law?
It was added because of transgressions ¶, till the seed
should come to whom the promise was made; *and it was*
ministered by messengers†† through the hand of a media-
20 tor. ‡‡ Now a mediator is not *a mediator* of one; but God

* The man, R. T.

† "By abolishing the law, and dying to establish a better covenant." Newcome.

‡ "That is, as it were accursed: treated by men as if he had committed a crime worthy of death, and of the divine wrath." Deut. xxi. 23. Newcome.

‖ which is Christ. N. See Chandler.

¶ Or, What then? The law was added because of transgressions. Chandler.

†† Angels, N. with the public version. The meaning probably is, that the law was promulgated to, or rather *enjoined* upon (see Schleusner and Phavorinus apud Schleus.) the Israelites by the proper *officers*, viz. priests and Levites, under the direction of Moses; who was the medium of divine communication, and who received it immediately from God.

‡‡ Abp. Newcome, with Michaelis and others, suspects this verse to be a gloss. But it seems necessary to the apostle's argument. Moses was a mediator, not between God and the promised seed, but between God and the Israelites. The covenant therefore which he introduced, could not annul that which had been made before with the promised seed. For though God, one of the parties, was present and joined in the Mosaic covenant, the other party, the promised seed, had no concern in it. See Locke.

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21 is one. *Is* the law then against the promises of God? By no means: for if a law had been given, which could have bestowed life, *then* truly justification would have
22 been by the law. But the scripture hath included all together under sin, that the promise by faith in Jesus
23 Christ might be given to those who believe. But before faith came, we were kept under the law, included together to the faith which was afterward to be revealed.
24 So that the law was our conductor* to Christ, that we
25 might be justified by faith. But now faith is come, we
26 are no longer under a conductor*. For ye are all *the*
27 sons of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.
28 There is neither Jew nor gentile, there is neither slave nor free, there is neither male nor female: for ye all are
29 one in Christ Jesus. But if ye *be* Christ's, then ye are the seed of Abraham, [and] heirs according to the promise.

CH. IV. Now I say *that* the heir, as long as he is a child, differeth nothing from a servant, though he be master of
2 all; but is under tutors and guardians, until the time ap-
3 pointed by *his* father. So we likewise, when we were children, were in servitude under the elements of the
4 world†: but when the fulness of the time was come, God sent forth his son‡, born of a woman‖, born under *the*
5 law, to redeem those that were under *the* law¶, that we might receive the adoption of sons.

* So Wakefield. guide, N.

† "Under an introductory and ritual law, which occupied us about the things of this world." Observe Col. ii. 8, 20; Heb. ix. 1. Newcome.

‡ "God sent forth his son," gave him a divine commission. John i. 6; xvii. 18. "St. Paul then says here, that at his appointed time the Almighty gave a commission to Jesus, the son of Mary, of a Jewish family, subject to the law of Moses." Lindsey's Second Address, p. 283.

‖ The phrase, 'born of a woman,' bears no allusion to the supposed miraculous conception of Christ. It is a common Jewish phrase to express a proper human being. See Job. xiv. 1; xv. 14; xxv. 4. Matt. xi. 11. Luke vii. 28.

¶ To deliver us from the bondage of the Mosaic institute, and to introduce a new and more liberal dispensation. See ch. iii. 13, 14.

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6 And because ye are sons, God hath sent forth the spirit
of his Son into our hearts*, crying *out*†, "Abba," *that is*,
7 Father. Wherefore thou art no more a servant, but a
son; and if a son, then an heir [of God] through Christ.
8 At that time, however, when ye knew not God, ye were
9 slaves‡ to those who by nature are not gods: but now,
after ye have known God, or rather have been known by
Him, how turn ye again to the weak and beggarly‖ ele-
10 ments to which ye desire to be again in servitude? Ye
11 observe days, and months, and seasons, and years. I fear
concerning you, lest I have bestowed on you labour in vain.
12 Brethren, I beseech you, be as I *am*; for I also *was*
13 as ye *are*¶. Ye have not wronged me in any thing: but
ye know that in weakness of the flesh I preached the gos-
14 pel to you at first: and [my] trial which was in my flesh
ye did not set at nought nor scorn: but ye received me
15 as a messenger** of God, *or even* as Christ Jesus. What
therefore [were] your congratulations of yourselves? for
I bear you witness that, if *it had been* possible, ye would
have plucked out your own eyes, and have given them
16 to me. Am I therefore become your enemy, when I tell
17 you the truth? *Some* zealously affect you, *but* not well:
yea, they desire to exclude you††, that ye may zealously
18 affect them. But *it is* good to be always zealously af-
fected to a good man‡‡; and not only when I am pre-
19 sent with you, my children, of whom I travail in birth‖‖
20 again, until Christ be formed in you. But I could wish
to be present with you now, and to change my voice:
for I doubt concerning you.
21 Tell me, ye who desire to be under *the* law, do ye not
22 hear the law? For it is written, that Abraham had two
sons; one by a bond-woman, and another by a free-wo-
23 man. But he *that was* of the bond-woman, was born

* your hearts, R. T. † Or, which spirit crieth *out*. ‡ ye served, N.
‖ So the public version, and Wakefield. poor, N. ¶ *am* as ye *are*. N.
** So Wakefield. an angel, Newcome, with the public version.
†† to exclude *us*, R. T. ‡‡ in a good thing, N. See Locke.
‖‖ whom I am bearing again, Wakefield.

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according to the flesh; whereas he of the free-woman
24 *was* by promise. Which things are spoken *by me* allegorically: for these *women* signify the two covenants*;
the one from mount Sinai, bearing children to servitude,
25 which is Agar: (for this Agar† is mount Sinai in Arabia,
and answereth to the Jerusalem which now is: for she is
26 in servitude with her children:) but the Jerusalem from
27 above is the free-woman, who is our mother‡. For it is
written, "Rejoice, thou barren, who bearest not; break
forth and shout, thou who travailest not; for the desolate
hath many more children than she that hath an husband."
28 Now we, brethren, like‖ Isaac, are *the* children of pro-
29 mise. But as then he that was born according to the flesh
persecuted him *that was born* according to the spirit, even
30 so *it is* now. Nevertheless, what saith the scripture?
"Send forth the bond-woman and her son: for the son
of the bond-woman shall not be heir with the son of the
free-woman."

31 So then, brethren, we are not children of the bond-
CH. V. woman, but of the free. Stand firmly therefore in the
freedom with which Christ hath made us free¶, and be
not again put†† under the yoke of servitude.

2 Behold, I Paul say unto you that, if ye be circumcised,
3 Christ will profit you nothing. Yea, I testify again to
every man who is circumcised, that he is a debtor to do
4 the whole law. Christ is become of none effect to you,
whosoever of you seek to be justified** by *the* law; ye
5 are fallen from *the covenant of* favour. For we by the
6 spirit look for the hope of justification through faith. For

* So Wakefield. these are the two covenants, N.
† this *character* Agar. Wakefield. ‡ the mother of us all. R. T.
‖ according to the manner of, N.
¶ Some copies read, "we are not children of the bond-woman but of the free, with which liberty Christ has made us free. Stand firmly, therefore, and be not," etc. See Griesbach.
†† Or, encumbered with, N. m.
** Or, are justified, N. m.

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in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
7 *Once* ye ran well: who hindered you that ye might not
8 obey the truth? This persuasion *came* not from him who
9 called you. A little leaven leaveneth the whole lump.
10 I am persuaded concerning you, through the Lord, that ye will not think otherwise *than I do*: but he who troubleth you will bear *his* judgement, whosoever he be.
11 And *as to* myself, brethren, if I still preach circumcision, why do I still suffer persecution? then would the stumbling-block of the cross be done away.
12 I could wish that they were even cut off* who disturb
13 you. For, brethren, ye have been called to freedom: only *use* not freedom for an occasion to the flesh, but by
14 love serve one another. For all the law is fulfilled in one commandment, *even* this; "Thou shalt love thy
15 neighbour as thyself." But if ye bite and devour one another, take heed that ye be not consumed by one another.
16 Now I say, Walk by the spirit†, and fulfil not the
17 desire of the flesh. For the flesh desireth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye do not the things
18 which ye would. But if ye be led by the spirit‡, ye are
19 not under *the* law. Now the works of the flesh are manifest, which are *these*; [Adultery,] fornication, un-
20 cleanness, lasciviousness, idolatry, sorcery, hatred, contentions, rivalries, wrath, disputes, divisions, heresies,
21 envyings, murthers, drunkenness, revellings, and such-like: of which I tell you beforehand, as I have also told *you* before, that those who do such things will not
22 inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness,

* Or, would even cut themselves off from you, N. m.
† Or, Walk spiritually, Wakefield. ‡ Or, spiritually led, Wakefield.

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23 faithfulness, meekness, temperance: against such things
24 there is no law. Now those that are Christ's have cru-
25 cified the flesh with *its* passions and desires. If we live
26 by the spirit, let us walk also by the spirit. Let us not
be vain-glorious, provoking one another, envying one
another.

CH. VI. Brethren, if a man be even discovered in any offence*,
ye that are spiritual restore such an one in the spirit of
meekness; considering thyself, lest thou also be tempt-
2 ed. Bear ye one another's burthens; and thus fulfil the
3 law of Christ. For if a man think himself to be some-
4 thing, when he is nothing, he deceiveth himself. But
let every man try his own work; and then he will have
5 glorying in himself alone, and not in another. For every
man will bear his own burthen.
6 Now let him that is taught in the word, make him that
7 teacheth partaker of all good things. Be not deceived:
God is not deluded: for whatsoever a man soweth, that
8 he will reap also. For he who soweth to his flesh, from
the flesh will reap destruction: but he who soweth to the
9 spirit, from the spirit will reap everlasting life. And let
us not be weary in well-doing: for in due time we shall
10 reap, if we faint not. As therefore we have opportunity,
let us do good to all *men*; but especially to those that are
of the household of faith.
11 Ye see how large an epistle† I have written to you
12 with mine own hand. As many as desire to make a fair
show in the flesh, such would compel you to be circum-
cised, only lest they should be persecuted for the cross of
13 Christ. For neither do they themselves that are circum-
cised keep the law; but they desire to have you circum-
14 cised, that they may glory in your flesh. But far be it
that I should glory, except in the cross of our Lord Jesus

* If a man be overtaken in any fault, Wakefield, with the public version.
† Or, in what large and *inelegant* letters. See Whitby, Doddridge, Wakefield.

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Christ, by whom the world is crucified unto me, and I
15 unto the world. For in Christ Jesus neither is circumcision any thing *, nor uncircumcision; but a new crea-
16 tion †. And as many ‡ as shall walk by this rule, peace *be* upon them, and mercy; and upon the Israel of God.
17 Henceforth let no man trouble me: for I bear in my
18 body the marks of the Lord Jesus. Brethren, the favour ‖ of our Lord Jesus Christ *be* with your spirit. Amen.

* neither circumcision availeth any thing, R. T.

† a new creature is every thing. N.

‡ N. adds, *of you*, which are unnecessary if not injurious to the sense.

‖ Or, the gracious gospel. q. d. May the grace and kindness of the gospel be conferred upon you, and cordially received by you in preference to the severe injunctions of the law.

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THE

EPISTLE OF SAINT PAUL

TO

THE EPHESIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God,
to the saints, and faithful in Christ Jesus, that are at
2 Ephesus*: favour *be* to you, and peace, from God our
Father, and *from our* Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus
Christ, who hath blessed us with every spiritual blessing
4 in heavenly things through Christ: according as he chose
us in *Christ*, before the foundation of the world, that we
5 might be holy and spotless before him in love: having
predestinated† us to the adoption of sons by Jesus Christ
for himself, according to the good pleasure of his will,
6 to the praise of his glorious favour‡, with which he hath

* The words ἐν Ἐφέσῳ, at Ephesus, are wanting in one manuscript: they were also wanting in some ancient copies in the time of Basil, in the fourth century. Marcion's copy read "Laodicea." And though the external evidence is very great in favour of Ephesus, yet Mill, Benson, Paley, and many others think it probable that this letter was addressed by Paul to the Laodiceans, and is alluded to Col. iv. 16. It is indeed hardly possible, that the apostle should have dictated a letter to a society of Christians amongst whom he had resided three years, without once alluding to that circumstance, or to any of the extraordinary events which had occurred during his abode at Ephesus. See Acts xix. 2 Cor. i. 8. 1 Cor. xv. 32. Paley's Hor. Paul. p. 242.

† Or, fore-appointed, or predetermined, N. m.

‡ Gr. the glory of his grace, i. e. of his gratuitous goodness. So ver. 7. N. m.

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7 favoured us through the beloved *Son** : through whom
we have redemption by† his blood, *even* forgiveness of
8 *our* offences ‡, according to the riches of his favour ; in
which he hath abounded toward us in all wisdom and
9 understanding ; having made known to us the mystery
of his will, according to his good pleasure, which he
10 purposed in himself concerning the dispensation of the
fulness of times, that he would gather together‖ *to him-
self in one* all things through Christ, which are in the
heavens and which are on the earth¶, *even* through him ;
11 through whom we have obtained an inheritance also,
having been predestinated according to the purpose of
him who worketh all things after the counsel of his own
12 will : that we should be to the praise of his glory, hav-
13 ing first hoped in Christ : in whom ye also having be-
lieved, (after ye heard the word of truth, the glad tidings
of your salvation, in whom, *I say*, ye also *having believed*,)
14 have been sealed with the holy spirit of promise, (which
is the earnest of our inheritance,) unto the redemption††
of the purchased** possession, unto the praise of his
glory.

* by which he hath made us accepted through the beloved *Jesus*, N. See Mr. Lindsey's Ans. to Robinson, p. 178.

† Or, deliverance through.

‡ By the terms *we* and *us*, the apostle often speaks affectionately of the gentiles. See Locke. Their redemption signifies their deliverance from idolatry and vice : this was through the blood of Christ, by whose death the new covenant was ratified. The forgiveness of sin was transferring them from a heathen state, in which they are represented as sinners, to a covenant and privileged state, in which they are said to be justified and holy.

‖ The primary signification of the word *ανακεφαλαιωσαι*, which the apostle here uses, is, to sum up an account, or, to reduce many sums to one. See Schleusner. The proper meaning of it in this place seems to be, to unite all things under one head. And in this view, as Mr. Locke justly observes, things in heaven and things on earth may be understood to signify the Jewish and the gentile world. The Jewish nation is called heaven, Dan. viii. 10. And the great men among the Jewish nation are called "the powers of heaven" by Christ himself, Luke xxi. 26 ; and Eph. iii. 10. 15, is best explained upon this supposition. See Locke's note, in loc. This remark of Mr. Locke's is both curious and important, and will serve to explain many passages in this epistle, and in that to the Colossians, which was written at the same time, and in the same figurative style.

¶ in heaven and on earth, N. †† Or, deliverance. ** Or, peculiar, N. m.

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15 Wherefore I also, having heard of your faith in the
16 Lord Jesus, and love toward all the saints, cease not to
give thanks for you; making mention of you in my
17 prayers, that the God of our Lord Jesus Christ, the Fa-
ther of glory, may give you a spirit * of wisdom and of
18 revelation, in the knowledge of him: that, the eyes of
your mind † being enlightened, ‡ ye may know what is
the hope of his having called you, and what *are* the
19 glorious riches of his inheritance among the saints; and
what *is* the exceeding greatness of his power toward us
who believe, according to the working of his mighty
20 strength, which he shewed in Christ, when he raised him
from the dead, and seated him at his own right hand in
21 the heavenly *places* ‖; far above all principality, and
power, and might, and dominion, and every name which
is named, not only in this age ¶, but in that also which is
22 to come; and put all things in subjection under his feet,
and appointed him head over all things in the church,
23 which is his body, that which filleth up him †† who filleth

* the spirit, N. † Gr. heart, N. m. understanding, R. T.

‡ the eyes, etc., that ye may know, N.

‖ In the figurative language of the apostle, all who enjoy the light of divine revelation, whether Jews or Christians, are said to dwell in *heaven*. See ch. ii. 6. And the unbelieving world are spoken of as inhabitants of *earth*. But the Jewish notion of heaven, borrowed not from divine revelation, which is silent upon the subject, but from the Oriental philosophy, which they appear to have imbibed in the Babylonian captivity, (see Mr. Lindsey's valuable observations in the Sequel to his Apology, p. 456, and seq.) represented the celestial world as peopled by myriads of beings who were of different ranks and orders,—angels, archangels principalities, powers, etc. Agreeably to this figurative representation, Jesus Christ is said, after his resurrection, to be seated at the right hand of God in heaven, i. e. to be advanced to the highest dignity in the Christian dispensation: above all principality, power and might, etc.; that is, above all the officers and ministers of the Jewish or Christian dispensation, expressed by the well-known phraseology of the present age and the age to come. This interpretation makes the apostle's discourse consistent, intelligible, and pertinent, but it gives no countenance either to the commonly received opinion of the existence of a celestial hierarchy, or the popular doctrine of the superiority of Christ to angels and other supposed celestials iritx. "The gospel dispensation," says Mr. Lindsey, p. 464, "is represented under the idea a new regulation of these heavenly communities, in which Christ is placed at the hea of all."

¶ world, N. See N. m. †† Or, the fulness of him, N. m.

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CH. II. all *his members* with all *things*. And *God hath given life* to you (who were dead in offences and sins *, in which ye formerly walked according to the course † of this world, according to the powerful ruler of the air ‡, *and* of the spirit which now worketh in the sons of disobedience: among whom all of us likewise lived formerly, in the desires of our flesh, fulfilling the will of the flesh, and of *our* minds; and were by nature children of anger ‖, even as others: but God, who is rich in mercy, for his great love with which he loved us, when we were dead in offences, hath given life, *I say*, to us also) together with Christ, (by favour ¶ ye are saved,) and hath raised *us* up together, and made us sit together in the heavenly *places* ††, through Christ Jesus: that in the ages to come he might shew the exceeding riches of his favour ¶, in *his* kindness toward us through Christ Jesus. For by favour are ye saved through faith: and this *salvation is* not from yourselves: *it is* the gift of God: not

* Some connect this clause with the preceding verse. q. d. who filleth all his members with all things, even you, who were dead in offences and sins. See Hallet's Observ. vol. i. p. 49. Chandler in loc.

† Manner, Wakefield. The state, or constitution, of the gentile world. Newcome.

‡ As Jews and Christians residing (figuratively) in heaven, are represented as constituting a polity under the government of angels, principalities, and powers, etc. so the unevangelized world are a polity under the government of a fictitious personage called Satan, the ruler of the air, etc. and his angels. This whole imagery is borrowed from the Oriental philosophy, and is not to be taken in a literal sense. See Mr. Lindsey, ubi supra.

‖ "In our original state, before our conversion. Compare Gal. ii. 15. Heirs of the divine displeasure, on account of our actual vices." Newcome. Or, 'children of anger' may signify persons of wrathful dispositions, as sons of disobedience, ver. 2, means the disobedient.

¶ i. e. gratuitous goodness, N. m.

†† As ch. i. 20, it is said that God hath seated Christ at his own right hand in heavenly places, so here it is also said, that God hath raised us up, and made us sit together in heavenly places. "Where," says Mr. Lindsey (ibid. p. 469.) "it is observable that these Christians are *actually supposed to be in heaven*, and this change and exaltation to be effected *whilst the apostles were alive*. No real elevation therefore is intended, either of Christ, or his apostles, or the first Christians; but it is the dress and clothing which the writer gives to the subject, to raise in his readers the most exalted ideas of the gospel, and of the mighty power of God by which it was propagated."

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10 from works, lest any man should glory *. For we are his workmanship, having been created through Christ Jesus to good works, in which God before designed that we should walk.

11 Wherefore remember that ye, formerly gentiles in the flesh, (who are called *the* uncircumcision by that which is
12 called *the* circumcision in the flesh made by hands; *remember, I say,* that ye then) were without Christ, being aliens from the citizenship of Israel, and strangers to the covenants of promise, having no hope, and without God
13 in the world. But now through Christ Jesus ye, who formerly were far off, are brought near by the blood of
14 Christ †. For he is our peace, who hath made both one, and hath broken down the middle wall of partition be-
15 tween us; (having abolished by his flesh the *cause of* enmity, *even* the law of the commandments *consisting* in ordinances, to make ‡ in himself ‖ of the two one new
16 man, *thus* causing peace; and to reconcile both unto God in one body by the cross, having destroyed by it
17 *their* enmity;) and hath come and proclaimed the glad tidings of peace to you that were far off, and to those
18 that were near. For through him we both have access by one spirit to the Father.

19 So then ye are no more strangers and sojourners, but fellow-citizens with the saints, and of the household of
20 God; having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cor-
21 ner-*stone*; by which all the building, being fitly framed together, groweth to an holy temple through the Lord:
22 by which ye also are built together, for an habitation of God through the spirit.

* Or, so that no man can glory. N. m.

† Jews and gentiles are harmoniously united in that dispensation, which is ratified by the death of Christ, and by which the burthensome ritual of Moses was superseded, as the apostle asserts more particularly in the following verses.

‡ Or, create, N. m. ‖ "In his mystical body, the church." Newcome.

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CH. III. For this cause I Paul, a prisoner on account of Je-
2 sus Christ for *preaching to* you gentiles; (since ye have
heard * the gracious dispensation of God, which is given
3 me toward you; that by revelation the mystery was made
4 known to me, as I have written before in few *words*, by
which, when ye read, ye may understand my knowledge
5 in the mystery of Christ, which in other generations was
not made known to the sons of men, as it hath now been
revealed to his holy apostles and prophets by the spirit;
6 *namely*, that the gentiles should be joint-heirs, and a
joint body, and joint-partakers of his promise in Christ,
7 by the gospel; of which I have been made a minister,
according to the gift of that favour † of God which hath
been bestowed on me, according to the mighty working
8 of his power: on me, who am less than the least of all *the*
saints, this favour hath been bestowed, that I should
preach among the gentiles the unsearchable riches of
9 Christ; and should clearly manifest to all what *is* the
dispensation of the mystery ‡, which from the beginning
of the world was hidden in God, who hath created all
10 things‖. To the intent that the manifold wisdom of God
might now be made known, by the church, to the prin-
11 cipalities and powers ¶ in the heavenly *places*; according
to the eternal purpose‖‖ which he formed through Christ

* The apostle's expressions here, and in ver. 4, seem to indicate that the Christians to whom this epistle was addressed, were not personally known to him; and therefore favour the supposition that the epistle was sent to the Laodiceans, and not to the Ephesians.

† Gr. gift of the grace, N. m. ‡ fellowship of the mystery, R. T.

‖ The words "by Jesus Christ" in the received text, and inclosed by the Primate in brackets, are not to be found in the Alexandrian, Vatican, Ephrem, or Clermont manuscripts, nor in the Syriac, Coptic, Ethiopic, Italic or Vulgate versions, and are plainly an interpolation, perhaps a marginal gloss introduced into the text. But if they were genuine, archbishop Newcome justly observes that "the style most suitable to the place is this, Who hath created all things, that is, Jews and gentiles, anew to holiness of life. See ch. ii. 10, 15; iv. 24."

¶ "The angels." See 1 Pet. i. 12. So Abp. Newcome, with the generality of interpreters. But the more probable meaning is, that even the priests and teachers of the Jewish church should see and acknowledge the wisdom of God in the conciliatory spirit of the gospel dispensation. Acts vi. 7. See Eph. i. 20; ii. 6. and the notes there.

‖‖ according to a pre-disposition of the ages. Wakefield.

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12 Jesus our Lord; through whom we have freedom of
speech, and access with confidence by faith in him:
13 wherefore I entreat that ye faint not at my afflictions for
14 you, which are your glory: *I say*, for this cause I) bow
15 my knees to the Father [of our Lord Jesus Christ,] of
whom the whole family in heaven and upon earth is
16 named*, to grant you, according to his glorious richest†,
that ye may be strengthened with might by his spirit in
17 the inner man; that Christ may dwell in your hearts by
faith; so that being rooted and grounded in love, ye,
18 and all the saints, may be able to comprehend what *is*
the breadth, and length, and depth, and height, *of this*
19 *mystery*; and to know the surpassing love of the know-
ledge of Christ‡, so that ye may be filled with all the
fulness of God.‖

20 Now unto him that is able to do exceeding abundant-
ly¶ above all which we ask or think, according to the
21 power which worketh in us, unto him *be* glory in the
church by Christ Jesus throughout all generations**, for
ever and ever. Amen.

CH. IV. 1 THEREFORE, a prisoner on account of the Lord,
beseech you, that ye walk in a manner worthy of the call-
2 ing with which ye have been called; with all humility
of mind and meekness, with long-suffering, bearing with
3 one another in love; earnestly endeavouring to preserve
4 the unity of the spirit in the bond of peace. *There is*
one body and one spirit, even as ye have been called

* heaven and earth, i.e. the body of believers collected from Jews and gentiles. See ch. i. 10, and Mr. Locke's note.

† Gr. the riches of his glory, N. m.

‡ That is, the exceeding love of God in bringing us to the knowledge of Christ. Locke. This is the reading of the Alexandrian manuscript. See Griesbach, and Lindsey's Second Address, p. 236. The Primate's translation is, "the love of Christ which *indeed* surpasseth knowledge."

‖ Or, into all the fulness of God, i. e. that ye may be admitted into the Christian church. See Schleusner.

¶ very abundantly, N. See Wakefield.

** Gr. generations of the age [of ages], N. m.

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5 unto* one hope of your calling; one Lord, one faith,
6 one baptism, one God and Father of all; who *is* above
7 all, and through all, and among us all†. But on every
one of us favour hath been bestowed according to the
8 measure of the gift of Christ. Wherefore it is said,
"When he ascended‡ on high, he led a multitude of
9 captives, [and] gave gifts to men:" (now, this expres-
sion‖, he ascended, what is it but that he [first] descend-
10 ed also into the lower [parts] of the earth? he that de-
scended is the same that ascended also far above all the
11 heavens, that he might fill all things:) and he gave some
to be apostles; and some, prophets; and some evange-
12 lists; and some, pastors and teachers; for the perfecting
of the saints, for the work of the ministry, for the edifi-
13 cation of the body of Christ: till we all come to the same
faith in the Son of God, and to the same knowledge of
him, to a perfect man, to the measure of the full stature¶
14 of Christ: that we may be no more children, tossed like
waves, and carried about by every wind of doctrine,
through the sleight of men, *and* through *their* craftiness
15 for *the purpose of* artful deceit; but embracing** the truth
in love, may grow up in all things to him that is the
16 head, *even* Christ: from whom the whole body fitly com-
pacted and connected by every assisting joint, according
to the mighty working in the measure of every limb††,
maketh its increase‡‡ to the edification of itself in love.
17 This I say therefore, and charge *you* in the Lord, that
ye no more walk as the [other] gentiles walk, in the
18 vanity of their mind, having the understanding darkened,
being alienated from the life of God, through the igno-

* in one hope, N. See Wakefield.
† you all, R. T. See Griesbach in [you] all. N.
‡ Or, when he had ascended. ‖ now that, N. See Chandler.
¶ Gr. the stature of the fulness, N. m.
** speaking, N. See Chandler and Rosenmuller. †† every part, R. T.
‡‡ Gr. increase of the body, N. m.

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rance that is in them, because of the hardness* of their
19 heart: who, being past feeling, have given themselves
over to lasciviousness, to the working of all uncleanness
with greediness.
20 But ye have not so learned Christ†; since ye have
21 heard *concerning* him, and have been instructed in him,
22 *even* as the truth is in Jesus; to put off, according to
your former behaviour, the old man, who was corrupt
23 according to deceitful desires; and to be renewed in the
24 spirit of your mind; and to put on the new man, who is
created, according to God, in righteousness and true ho-
liness.
25 Wherefore put away lying, and speak every man truth
to his neighbour; for we are members one of another.
26 *If ye* be angry, yet sin not: let not the sun go down
27 upon your wrath: and give not advantage to the slan-
28 derer‡. Let him that stole, steal no more: but let him
rather labour, acquiring by *his* hands what is good, that
29 he may be able to bestow on him that needeth. Let no
corrupt discourse proceed out of your mouth; but that
which is good to the edification of the faith‖, that it
30 may minister benefit to the hearers¶. And offend** not
the holy spirit of God, whereby ye have been sealed to
31 the day of redemption. Let all bitterness, and wrath,
and anger, and clamour, and evil-speaking, be put away

* blindness, N. See Chandler and Rosenmuller.

† Or, it should not be so with you since ye have learned Christ: i. e. the doctrine of Christ. Chandler.

‡ Neque suppeditate occasionem, et materiem criminandi calumniatoribus vestris. Schleusner. Newcome with the public version translates the word, devil, which hardly gives an intelligible sense.

‖ "The reading of πιστεως is well established by MSS. etc., and is preferred by Bengelius and Griesbach. Wakefield understands χρειας of the matter presented. If we render, according to the margin in our Bibles, 'to edify profitably,' or, which is equivalent, 'to useful edification,' we introduce a tautology unworthy of the apostle." Newcome.

¶ that it may be grateful to the hearers. Chandler.

** See Chandler. q. d. Offend not God, by whose holy spirit ye are sealed. Grieve not, N.

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32 from you, and all malice. And be ye kind one to an-
other, tenderly affectioned, forgiving one another, as God
CH. also through Christ hath forgiven you. Be ye therefore
V. 2 imitators of God, as beloved children; and walk in love,
as Christ also loved us, and gave himself up for us, an
offering and a sacrifice to God for an odour of a sweet
smell.

3 Now let not fornication, or any uncleanness, or co-
vetousness*, be even named among you, (as becometh
4 saints;) or filthiness, or foolish talking, or scurrilous
jesting, which are not fit: but rather giving of thanks.
5 For this ye know†, that no fornicator, or unclean per-
son, or covetous man ‡, who is an idolater, hath any in-
6 heritance in the kingdom of Christ and of God. Let no
man deceive you with vain words: for because of these
things the anger of God cometh on the sons of disobe-
7 dience. Be not therefore partakers with them. For ye
8 were formerly darkness, but now *ye are* light in the
9 Lord: walk as children of light; (for the fruit of light‖
10 *is* in all goodness, and righteousness, and truth;) search-
11 ing out what is well-pleasing to the Lord. And have no
fellowship with the unfruitful works of darkness; but
12 rather even reprove them. For it is shameful even to
speak of those things which are done by them in secret.
13 But all things that are discovered, are made manifest by
the light: (for it is *the* light which maketh every thing
14 manifest. Wherefore *the spirit* saith; "Awake, thou that
sleepest, and arise from the dead, and Christ will give
thee light."

15 See then that ye walk exactly; not as unwise, but
16 as wise: redeeming the time, because the days are evil.
17 Wherefore be not inconsiderate, but understand what the
18 will of the Lord *is*. And be not drunk with wine,

* "Some think that the word means excessive desire. See ch. iv. 19." Newcome.
† Or, For know this, N, m. ‡ Or, one of excessive appetites. Wakefield.
‖ of the spirit, R. T.

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wherein is dissoluteness; but be filled with the spirit;
9 speaking to one another in psalms, and hymns, and spi-
ritual songs; singing and making melody with your
20 heart to the Lord; giving thanks always for all things to
God even the Father*, in the name of our Lord Jesus
21 Christ; submitting yourselves one to another in the fear
of Christ †.
22 Wives, submit yourselves to your own husbands, as to
23 the Lord. For the husband is the head of the wife, as
Christ also is the head of the church: (*and* he [is] the
24 Saviour *also* of this *his* body:) however, as the church is
subject to Christ, so *let* the wives *be* to their own hus-
25 bands in every thing. Husbands, love your wives, as
Christ also loved the church, and gave himself up for it;
26 that he might sanctify it, having cleansed it by the wash-
27 ing of water, through the word *preached*, that he might
present *it* to himself a glorious church, not having ble-
mish, or wrinkle, or any such thing; but that it might
28 be holy and spotless. Husbands ought so to love their
wives, as their own bodies. He that loveth his wife,
29 loveth himself. For no man ever hated his own flesh;
but *every one* nourisheth and cherisheth it, as Christ ‡ also
30 *doth* the church: for we are members of his body; *we are*
31 of his flesh, and of his bones. "Because of this a man
shall leave his father and mother, and shall cleave to his
32 wife, and they two shall be one flesh." This mystery is
great; but I speak concerning Christ, and concerning
33 the church. However, let every one of you likewise so
love his wife as himself; and *let* the wife *take care* that
she reverence *her* husband.

CH. VI. Children, obey your parents in the Lord: for this is
2 right: "Honour thy father and mother," (which is the

* Or, to our God and Father. Gal. i. 4. N. m. In the name, i. e. under the authority of Christ, as instructed by him.

† of God, R. T. q. d. with Christian reverence and affection.

‡ as the Lord, R. T.

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3 first commandment with promise,) "that it may be well
4 with thee, and thou mayest live long in the land." And, fathers*, provoke not your children to anger†; but bring them up in the instruction and admonition of the Lord.
5 Servants ‡, obey *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as
6 *ye obey* Christ: not with eye-service, as men-pleasers; but as *the* servants of Christ, doing the will of God from
7 the heart; doing service with good-will as to the Lord,
8 and not to men: knowing that whatever good thing any man doeth, he will receive it from the Lord, whether *he be* servant or free.
9 And, masters, do the same to them, forbearing threats: knowing that yourselves also have a Master in heaven, with whom there is no respect of persons.
10 Finally, my brethren, strengthen yourselves in the
11 Lord, and in the power of his might ‖. Put on the whole armour of God, that ye may be able to stand against the
12 wiles of the devil. For we wrestle not against blood and flesh ¶, but against principalities **, against powers, against the rulers of this world of darkness, against spirits of wick-
13 edness in heavenly places ††. Wherefore take up the whole armour of God ‡‡, that ye may be able to with-

* Or, parents, N. m.
† anger not your children, N.
‡ Or, slaves, N. m.
‖ Or, his mighty power. N. m.
¶ blood and flesh *only*, N.

** As believers, being raised to heaven, are represented as subject to a celestial hierarchy, (see ch. ii. 6; i. 20, 21.) so unbelievers, dwelling upon earth, or in a world of darkness, are also figuratively described as subject to the dominion of evil spirits; of whom Satan, or the evil One, is the chief. This scenic representation, borrowed from the Oriental philosophy, is not to be understood literally. Principalities, powers, etc., express a personification of all wicked opposition to the gospel, whether from the civil or the ecclesiastical power. The Primate, with Griesbach, omits the words τοῦ αἰῶνος, 'of this age,' which are in the received text.

†† So Doddridge and the margin of the public version. The apostle probably seems to express emblematically the opposition of the Jewish priests and rulers to the progress of Christianity. See ch. iii. 10. "Spiritual wickedness in heavenly things." N. "The wickedness of spiritual men in a heavenly *dispensation*." Wakefield.

‡‡ The armour of God here described is wholly allegorical; a plain proof that the persons against whom this armour is to be used are also figurative and allegorical.

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stand in the evil day, and to stand having performed*
14 every thing. Stand therefore, having your loins girt
about with truth; and having put on the breast-plate of
15 righteousness; and having your feet shod with a readiness
16 for *preaching* the gospel of peace; besides all, having
taken up the shield of faith, with which ye will be able
17 to quench all the fiery darts of the evil *One:* take also
the helmet of salvation; and the sword of the spirit,
18 which is the word of God. Praying always with all
prayer and supplication with *your* spirit, and watching
thereto with all perseverance, and supplication for all the
19 saints; and for me, that utterance may be given unto
me, in opening my mouth with freedom, to make known
20 the mystery of the gospel, for which I am an ambassador
in a chain†; that therein I may speak freely, as I ought
to speak.

21 But that ye also may know the things concerning me,
what I do‡, Tychicus, a beloved brother and faithful
minister in the Lord, will make known to you all things;
22 whom I have sent unto you for this very purpose, that ye
might know our affairs, and that he might comfort your
hearts.

23 Peace *be* to the brethren, and love and faith, from God
24 the Father, and from the Lord Jesus Christ. Favour‖ *be*
with all those who love our Lord Jesus Christ in incor-
ruption¶. [Amen.]

* Or, subdued, N. m.
† chains, N. See N. m.
‡ Or, how I am, N. m.
‖ The divine favour, Newcome.
¶ "Not adulterating the gospel with false doctrines, as the Judaizers did." Newcome.

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THE

EPISTLE OF SAINT PAUL

TO THE

PHILIPPIANS.

CHAP. I.

PAUL and Timothy, servants of Jesus Christ, to all the holy through Christ Jesus* that are at Philippi, and to
2 the bishops and deacons: favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.
3 I thank my God upon every remembrance of you;
4 always, in every supplication of mine for you all, making
5 *my* supplication with joy, for your kind contribution to the
6 gospel‡, from its first day until now; being confident of this very thing, that he‖, who hath begun a good work in you, will finish *it* until the day of Jesus Christ:
7 as it is right for me to think this of you all, because I have you in my heart, both in my bonds, and in my defence of myself, and *my* confirmation of the gospel, *even* all of you as being joint-contributors to the gift which I
8 have received¶. For God is my witness, how greatly I

* "To all that are holy by means of admission into the Christian covenant." See 1 Cor. i. 2. Newcome.

‡ partaking of the gospel, N. See Wakefield.

‖ Or, that each of you who hath begun a good work will go on, etc. Wakefield.

¶ Compare ch. ii. 25—30; ch. iv. 10—18. See Paley, Hor. Paul. p. 256. "Because I have you in my heart, and because both in my bonds, and in my defence of myself, and *my* confirmation of the gospel. *I have you* all joint-partakers of the favour bestowed on me." N. Dr. Paley observes that the sense of joint-contributors was first given by Mr. Peirce, and he believes that this exposition is now generally assented to.

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long after you all with the tender affection * of Jesus
9 Christ. And this I pray, that your love may abound still
10 more and more in knowledge, and in all judgement, to
the end that ye may discern the things which are excel-
lent; and *I pray* that ye may † be sincere, and without
11 offence, till the day of Christ; being filled with the fruit
of righteousness which *is* by Jesus Christ, to the glory
and praise of God.
12 Now I wish you to understand, brethren, that the things
concerning me have fallen out rather to the further-
13 ance of the gospel; so that my bonds are well-known
to be for the sake of Christ in all the palace, and in all
14 other *places;* and that many of the brethren in the Lord,
growing confident by my bonds, are much more bold to
15 speak the word without fear. Some indeed preach Christ
even through envy and strife; and some also through
16 good-will. ‡ Those *who preach him* from love, *preach*
him knowing that I am appointed for the defence of the
17 gospel: ‡ but those who *preach* from contention, preach
Christ not sincerely, thinking to add affliction to my
18 bonds. What then? notwithstanding, every way, whe-
ther in pretence or in truth, Christ is preached; and
19 herein I do rejoice, yea, and will rejoice. For I know
that this will end in my deliverance through your prayer,
20 and *through* the supply of the spirit of Jesus Christ; ac-
cording to my earnest expectation and hope, that I shall
be put to shame in nothing; but *that*, with all freedom
of speech *in me*, Christ, as always, so now also, will be
magnified in my body, whether *it be* by life or by death.
21 For as concerning me, to live *is* Christ, and to die *is*

* Gr. bowels, N. m.

† See Hallet, vol. i. p. 68. The Primate's version is, "in all judgement, that ye may discern the things that are excellent, so as to be sincere." The margin of the public version reads, "that ye may try things that differ."

‡ "The transposition and reading of these verses rest on very good external authority." Newcome.

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22 gain*. But if *it be given me* to live in the flesh, this
preaching of Christ is the fruit of my labour: yet what I
23 should choose I know not: but I am in a strait between
the two, having a desire to depart, and to be with Christ;
24 for *this would be* very far better: nevertheless to remain
25 still in the flesh *is* more needful for you. And, confident
of this, I know that I shall remain, and shall *even* re-
main with you all, for your furtherance and joy in the
26 faith: that your glorying in Christ Jesus may abound
through me, by my presence with you again.

27 Only let your conduct be worthy† of the gospel of
Christ: that, whether I come and see you, or be absent,
I may learn concerning you that ye stand firmly in one
spirit, striving together with one mind for the belief of
28 the gospel: and in nothing terrified by those who oppose
it‡: which is to them a declaration of destruction‖, but
29 to you of salvation, and that from God. For to you it
hath been graciously given, as concerning Christ¶, not
30 only to believe on him, but also to suffer for him; hav-
ing the same contest which ye saw in me, and now hear
to be in me.**

CH. II. If therefore *there be* any comfort†† in Christ, if any

* The apostle probably thought that the advent of Christ to raise the dead was very near. See 1 Thess. iv. 13–18, and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution: though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection: for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited. And if he had expected that a state of felicity would have immediately succeeded the dissolution of the body, it would have been impossible for him to have declared to the Corinthians, 1 Cor. xv. 17, 18, that if the dead rise not, their faith would be vain, and that all who had fallen asleep in Christ were perished.

† Or, conduct yourselves worthily of, etc. Wakefield. ‡ *your* adversaries: N.

‖ a proof of destruction, N. See Theol. Rep. vol. iv. p. 241.

¶ Or, to be for Christ, i. e. to be devoted to him. Hallet, vol. i. p. 69.

** Some think that ver. 30 is misplaced, and that it ought to be inserted immediately after ver. 27. See Theol. Rep. vol. iv. p. 241.

†† Or, encouragement, Wakefield.

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consolation from love, if any mutual affection*, if any
2 bowels and mercies; fill up my joy, that ye be of the
same mind, having the same love, joined together in
3 soul, of one mind: *doing* nothing through contention,
or vain-glory; but in humility of mind esteeming others
4 better than yourselves: not regarding every man his own
things *only*, but every man the things of others also.
5 [For] let this mind be in you which was in Christ
6 Jesus also: who, being in the form of God†, did not
7 eagerly grasp at the resemblance to God‡: but divested
himself *of it* ||, and took *on him* the form of a servant,
8 and was made in the likeness of men¶; and, when found
in fashion as a man††, humbled himself, and became obe-
9 dient to death, even the death of the cross. Wherefore
God on his part hath very highly exalted him, and of
his favour rewarded him with‡‡ that name which is above
10 every name: that in||| the name of Jesus every knee should

* partaking of the spirit, N. spiritual union, Wakefield.

† "being invested with extraordinary divine powers." Lindsey's Second Address, p. 288.

‡ did not esteem it a prey to be like God, N. The meaning is, he did not make an ostentatious display of his miraculous powers. Or, if it should be translated with the public version, 'he thought it not robbery to be as God,' the sense would be, he did not regard it as an act of injustice to exert upon proper occasions his miraculous powers.

‖ made himself of none account, N. Not that our Lord absolutely relinquished his miraculous powers, but he submitted to indignity and crucifixion, as though he were destitute of power to help himself. See 2 Cor. viii. 9. Being rich, he led a life of poverty. That our Lord's sufferings were perfectly voluntary, and that it was at all times in his power to have delivered himself, see John x. 18; Matth. xxvi. 53.

¶ of common and ordinary mortals. See Mr. Lindsey, ibid. Christ, invested with miraculous powers, was in the form of God; but declining to use them for his own personal advantage, he appeared like any other frail and weak mortal. So Judges xvi. 7. Samson says, 'If they bind me I shall be weak, and be as a man,' i. e. as our translators very properly supply the word, as *another* man. See also ver. 11. 17.

†† Or, "appearing only as an ordinary mortal." Mr. Lindsey.

‡‡ and bestowed on him, N.

||| *Εν τῷ ονοματι*, *at* the name, Newcome. But in his note he cites Archbishop Secker's authority for *in* the name, i. e. all worship shall be offered to the Supreme Being according to the precept and under the authority of Christ. Dr. Jebb renders the preposition, "*to* the name of Jesus; i. e. in acknowledgement of his religion every creature shall bend. For things above the earth, below the earth, etc. mean only that all human creatures shall acknowledge his religion." See Dr. Jebb's note apud Lindsey, ibid. p. 291.

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bow, of *beings* in heaven, and on earth, and under the
11 earth; and that every tongue should confess that Jesus
Christ *is* Lord, to the glory of God the Father.
12 Wherefore, my beloved, as ye have always obeyed,
not as in my presence only, but now much more in mine
absence, work out your own salvation with fear and
13 trembling. For it is God that worketh in you both to
14 will and to do, of *his* good pleasure. Do all things with-
15 out murmurings and disputings; that ye may be blame-
less and harmless, unreproveable children of God, in the
midst of a crooked and perverse generation; among whom
16 do ye shine as lights in the world, holding fast the word
of life; that I may glory in the day of Christ, that I have
not run in vain, nor laboured in vain.
17 Yea, if I be even poured out upon the sacrifice and
public offering of your faith, I joy, and rejoice with you
18 all: and in the same manner do ye also joy, and rejoice
19 with me. But I trust in the Lord Jesus, to send Timothy
shortly unto you, that I may be of good comfort also
20 when I know your affairs. For I have no man like-
minded *with him*, who will sincerely care for your affairs.
21 For all seek their own things, not the things of Christ
22 Jesus. But ye know the proof of him; that, as a child
serveth a father, he hath served with me as to the gospel.
23 I hope therefore to send him forthwith, as soon as I shall
24 see *how* the things concerning me *will end*. But I trust
25 in the Lord, that I myself also shall come shortly. Yet
I thought it necessary to send to you Epaphroditus, my
brother and fellow-labourer and fellow-soldier, and your
26 messenger and minister to my wants. For he greatly
longed after you all, and was full of anguish, because
27 ye had heard that he had been sick. For indeed he was
sick near death: but God had pity on him; and not on
him only, but on me also, lest I should have sorrow upon
28 sorrow. I have sent him therefore the more diligently,
that, when ye see him again, ye may rejoice, and that I
29 may be the less sorrowful. Receive him therefore in the

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30 Lord with all joy; and hold such in reputation: because
for the work of Christ he was near death, having ha-
zarded his life, to fill up what remained behind of your
service toward me.

CH. III. Finally, my brethren, rejoice in the Lord. To write
the same things to you *is* not grievous to me, and is safe
2 for you. Beware of dogs, beware of evil-doers, beware
3 of the concision. For we are the circumcision, who
worship God with *our* spirit, and glory in Christ
4 Jesus, and have no confidence* in the flesh: though I
might have confidence* even in the flesh. If any other
man seem to have confidence* in the flesh, I *have* more:
5 circumcised the eighth day, of the race of Israel, *of* the
tribe of Benjamin, an Hebrew of Hebrews; concerning
6 the law, a Pharisee; concerning zeal, persecuting the
church; concerning the justification which *can arise* by
7 the law, blameless. But what things were gain to me,
8 those I counted loss for the sake of Christ. Yea doubt-
less, and I count that all things are loss for the excellency
of the knowledge of Christ Jesus my Lord: for whom I
have suffered the loss of all things, and count them *as* re-
9 fuse† that I might gain Christ, and might be found in
him, not having mine own justification, which *is* from
the law, but that which *is* through faith in Christ, the
10 justification which is from God because of faith: that I
might know *Christ*, and the power of his resurrection, and
the partaking of his sufferings, being made conformable
11 to his death; if by any means I might come to the resur-
12 rection of the dead. *I say* not that I have already at-
tained, or am already perfected: but I follow after, if
indeed I may apprehend that for which I have been ap-
13 prehended also by Christ‡. Brethren, I count not my-
self to have apprehended: but one thing *I do;* forgetting
those things which are behind, and reaching forth to
14 those things which are before, I press toward the goal,

* trust, N. † dung, N. See N. m. ‡ by Christ Jesus, R. T.

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for the prize of the heavenly calling of God by Christ
15 Jesus. Let us therefore, as many as are perfect men,
think thus: and if in any thing ye think otherwise, God
16 will reveal even this unto you. However, as far as we
have reached, let us walk therein*.
17 Brethren, be joint-imitators of me†, and mark those
18 that walk so as ye have us for an example. For many
walk, of whom I have told you often, and now tell you
even weeping, *that they are* the enemies of the cross of
19 Christ; whose end is destruction, whose God *is their* belly,
and *whose* glory *is* in their shame: who mind earthly
20 things. For our citizenship ‡ is in heaven; whence we
21 look also for *our* Saviour, the Lord Jesus Christ; who
will change our debased body, *that it may be* of like form
with his glorious body, according to the working by
which he is able even to subject all things to himself.
CH. Wherefore, my brethren beloved and greatly desired, my
IV. joy and crown, thus stand firmly in the Lord, my be-
loved.
2 I beseech Euodia, and I beseech Syntyché, to be of
3 the same mind in the Lord. And I entreat thee also,
true companion, help these women, that have laboured
with me in the gospel, with Clement also, and *with* mine
other fellow-labourers, whose names *are* in the book of
life.
4 Rejoice in the Lord always: *and* again I say, Rejoice.
5 Let your mildness‖ be known to all men. The Lord *is*
6 near. Take no anxious thought for any thing; but in
every thing let your requests be made known to God by
7 prayer and supplication and thanksgiving. And that
peace with God, which exceedeth all comprehension,
8 will keep your hearts and minds in Christ Jesus. Finally,

* let us walk by the same rule, let us mind the same thing, R. T.
† Or, Be ye together imitators of me, Wakefield.
‡ Or, right of citizenship, N. m.
‖ reasonableness, Wakefield.

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brethren, whatsoever things are true, whatsoever things *are* grave, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* kind, whatsoever things *are* of good report, if *there be* any virtue, and if *there be*
9 any praise, think on these things. The things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace will be with you.
10 But I have rejoiced in the Lord greatly, that now at length your care of me hath revived; wherein ye were
11 careful also *before*, but wanted opportunity. Not that I speak in respect of want: for I have learned, in what-
12 soever state I am, *therewith* to be content. I know both *how* to be brought low, and I know *how* to abound: always, and in all things, I am instructed both to be full
13 and to be hungry, both to abound and to want: I can
14 do all things through him* who strengtheneth me. However, ye have done well, that ye jointly contributed to
15 relieve my affliction. Now, Philippians, ye also know† that, in the beginning of *my preaching* the gospel, when I was departed ‡ from Macedonia, no church had intercourse with me, as concerning giving and receiving, but
16 ye only: and that ‖ in Thessalonica ye sent, once and
17 a second time also, *relief* to my necessity. Not that I further desire a gift: but I further desire fruit which may
18 abound to your account. But I have every thing, and abound: I am full, having received from Epaphroditus the things *which were sent* from you, an odour of a sweet smell, an acceptable sacrifice, well-pleasing to God.
19 And my God will supply all your wants, according to his
20 riches in glory, through Christ Jesus. Now unto our God, and Father, *be* glory for ever and ever. Amen.

* through Christ, etc. R. T.

† Or, And indeed ye know yourselves, O Philippians, that, etc. Wakefield.

‡ *to you*, when I was departing, N.

‖ for even, N. See Paley, p. 263. The Philippians sent contributions to the apostle, both at Corinth and Thessalonica. See 2 Cor. xi. 8, 9.

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21 Salute every one that is holy through Christ Jesus. The
22 brethren that *are* with me salute you. All the saints salute you; chiefly those *that are* of Cæsar's household[a].
23 The favour of our Lord Jesus Christ *be* with you all. Amen.

[a] Or, family. N. m.

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THE

EPISTLE OF SAINT PAUL

TO THE

COLOSSIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God,
2 and Timothy *our* brother, to the holy and faithful brethren in Christ *that are* at Colossé: favour *be* unto you, and peace, from God our Father.*
3 We give thanks to the God and Father of our Lord
4 Jesus Christ, (praying always for you, since we heard of
5 your faith in Christ Jesus, and of your love to all the saints,) because of the hope which is laid up for you in heaven, of which ye have heard before in the true
6 doctrine† of the gospel‡; which is come to you, as *it is* in all the world also; and bringeth forth fruit, and increaseth; even as it doth among you since the day ye
7 heard *of it*, and knew the favour of God in truth; as ye have learned [also] from Epaphras our beloved fellow-
8 servant, who is for you a faithful minister of Christ; who hath declared also to us your love in *your* spirit.
9 For this cause we also, since the day we heard *it*, cease not to pray for you, and to ask that ye may be filled with

* and from the Lord Jesus Christ, R. T. † Gr. word of truth, N. m.
‡ as it bringeth forth fruit and increaseth in all the world also, even as among you, MSS. N, m.

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the knowledge of *God*'s will, in all spiritual wisdom and
10 understanding; that *ye* may walk in a manner worthy of
the Lord so as to please* him in all things, being fruit-
ful in every good work, and increasing in the knowledge
11 of God; strengthened with all might, according to his
glorious power, unto all patience and endurance with
12 joyfulness; *and* giving thanks to the Father, that hath
made us fit to be partakers of the inheritance of the saints
13 in light†: *and* that hath delivered us from the power of
darkness, and hath translated *us* into the kingdom of his
14 beloved Son‡: by whom we have redemption‖, *even* the
15 forgiveness of *our* sins; *and* who is the image of the in-
16 visible God, the first-born¶ of the whole creation**: for
by him all things were created†† that are in heaven, and
that are on earth, visible and invisible, whether *they be*
thrones, or dominions, or principalities, or powers: all

* Gr. to all pleasing, N. m.

† Or, hath made us fit by the light to be partakers, etc. See Rosenmuller.

‡ Gr. the son of his love, N. m. ‖ redemption through his blood, R. T.

¶ an image, a first-born, Wakefield.

** N. m. every creature, N. The apostle explains his meaning, ver. 18.

†† That the apostle does not here intend the creation of natural substances is evident; for, 1st, He does not say that by him were created heaven and earth, but things in heaven, and things on earth: 2dly, He does not, in descending into detail, specify things themselves, viz. celestial and terrestrial substances, but merely states of things, viz. thrones, dominions, etc. which are only ranks and orders of beings in the rational and moral world: 3dly, It is plain from comparing ver. 15 and ver. 18, that Christ is called the first-born of the whole creation, because he is the first who was raised from the dead to an immortal life: 4thly, The creation of natural objects, the heaven, the earth and sea, and all things therein, when they are plainly and unequivocally mentioned, is uniformly and invariably ascribed to the Father, both in the Old Testament and the New. Hence it follows, that the *creation*, which the apostle here ascribes to Christ, expresses that great change which was introduced into the moral world, and particularly into the relative situation of Jews and gentiles, by the dispensation of the gospel. This is often called *creation*, or *the new creation*, and is usually ascribed to Jesus Christ; who was the great prophet and messenger of the new covenant. See Eph. i. 10; ii. 10—15; iii. 9; iv. 24; Col. iii. 10; 2 Cor. v. 17. This great change the apostle here describes under the symbol of a revolution, introduced by Christ amongst certain ranks and orders of beings, by whom, according to the Jewish demonology, borrowed from the Oriental philosophy, the affairs of states and individuals were superintended and governed. See Mr. Lindsey's Sequel, p. 477, and Wetstein in loc.

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17 these * things were created by him, and for him: and
he is before all things, and by him all these * things
18 subsist: and he is the head of his body, the church: who
is the chief †, the first-born from the dead, that in all
19 things he might be the first ‡. For it hath pleased *the*
20 *Father* to inhabit all fulness by him ||; and, having
made peace through his blood shed on the cross, that by
him he would reconcile all things to himself: by him, *I*
say, whether *they be* things on earth, or things in heaven ¶.
21 And you that were formerly aliens ††, and enemies in *your*
22 mind, by wicked works, yet he hath now reconciled by
his fleshly body, through *his* death, to present you holy,
23 and spotless, and irreproachable in his sight; if ye con-
tinue grounded and steadfast in the faith, and not moved
away from the hope given by the gospel ‡‡ which ye have
heard, *and* which hath been preached to every creature
that *is* under heaven; of which I Paul have been made a
minister.

24 I now rejoice in *my* sufferings for you, and in my turn
fill up that which in my flesh remaineth behind of *my*
afflictions because of Christ, for the sake of his body,
25 which is the church: of which *church* I have been made
a minister, according to the dispensation of God which
hath been given me toward you, that I may fully preach
26 the word of God, *even* the mystery which hath been hid-
den from ages and from generations, but now hath been

* all things, N. See Wakefield. † beginning, N. See N. m.

‡ Or, have the first place, N. m.

|| See Peirce, and Lindsey's Ans. to Robinson, p. 45. The church is the fulness, or the completion of the body of Christ, Eph. i. 23, which God inhabits by his spirit communicated by Christ, Eph. ii. 22. The Primate adopts the public version of this text, "that in him all fulness should dwell."

¶ that is, gentiles or Jews, who were first reconciled to one another, and then to God, by Christ. See Eph. i. 10, and Mr. Locke's note, also Eph. ii. 14—16, and Mr. Peirce's note upon this text.

†† In their heathen state they were ceremonially and morally sinners. They are now ceremonially reconciled, i. e. brought to the profession of christianity that they may be morally purified.

‡‡ Gr. hope of the gospel, N. m.

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27 made manifest to his saints: to whom God hath been
willing to make known what are the glorious riches of
this mystery among the gentiles; which *mystery* is Christ
28 among you, the hope of glory: whom we preach, ad-
monishing every man, and teaching [every man,] with
all wisdom; that we may present every man perfect in
29 Christ*: for which I labour also, and contend according
CH. II. to his working which worketh in me mightily. For I
would that ye knew what earnest care I have for you,
and *for* those at Laodicea, and *for* as many as have not
2 seen my face in the flesh; that their hearts might be com-
forted, they being knit together in love, and to all riches
of the full assurance of *their* understanding, to the know-
3 ledge of the mystery of God‡; in which are hidden all
4 the treasures of wisdom and knowledge. Now I say this,
lest any man should deceive you by persuasive words.
5 For though I be absent in the flesh, yet I am with you
in *my* spirit, rejoicing, and beholding your order, and
6 the steadfastness of your faith in Christ. As ye have there-
fore received Christ Jesus the Lord, *so* walk in him;
7 rooted and built up in him, and established in the faith,
as ye have been taught, abounding [therein] in thanks-
giving.

8 Beware lest any man spoil you through philosophy and
empty deceit, according to the tradition of men, accord-
ing to the elements of the world, and not according to
9 Christ. For in him dwelleth all the fulness of the deity¶
10 bodily: and ye are filled through him, who is the head,

* Christ Jesus, R. T.

‡ of God *the Father and of Christ*, R. T. The manuscripts vary: Griesbach omits the words in Italics. The Primate admits them, but with his usual mark of doubtful authenticity.

¶ Godhead, N. Compare Eph. iii. 19, where Christians are said to be filled with all the fulness of God. "The scholastic word *godhead*," says Mr. Lindsey, "is rejected, because to common readers it countenances the strange notion of a God consisting of three persons." Lindsey's Second Address, p. 283, 284. "All those blessings which proceed from the Godhead, and wherewith we are filled, dwell in Christ, truly and substantially." Peirce in loc.

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11 of all principality and power: through whom ye have
been circumcised also with a circumcision not made by
hands, by putting off the fleshly body* through the cir-
12 cumcision of Christ; having been buried with him in
baptism, in which ye were raised also with *him*, through
faith in the mighty working of God, who raised him from
13 the dead. And to you, being dead in your sins, and *in*
the uncircumcision of your flesh, hath *God* given life to-
gether with *Christ*, having freely pardoned all our† tres-
14 passes; having blotted out the hand-writing of ordinances
which was against us, which was contrary to us, and
15 taken it out of the way, and nailed it to the cross: *and*,
having spoiled principalities and powers‡, he made a
shew of them openly, and triumphed over them by *the*
cross.

16 Let no man therefore condemn you for *your use of*
meats or drinks, or in respect of a feast, or new-moon, or
17 sabbath: which are a shadow of things to come; but the
18 body *is* of Christ. Let no man defraud you of your prize,
in a voluntary humility of mind and worship of angels,
intruding into those things which he hath not seen, rash-
19 ly puffed up by his fleshly mind. And not holding fast
the head, from whom all the body, supplied and con-
nected by joints and bands, increaseth with the increase
of God‖.

20 If¶ ye have died with Christ from the elements of
the world, why, as though living in the world, are
21 ye subject to ordinances; *(such as*, "Do not touch
22 *things*, nor taste, nor handle;" all which things are to be
consumed by *the* use of them;) according to the com-

* the body of the sins of the flesh, R. T. † all your trespasses, R. T.

‡ By his death he put an end to the Mosaic Institution, and superseded the Levitical priesthood and all the splendid offices and rites of the temple service. See Schleusner in verb. Αρχη, and Rosenmuller in loc.

‖ Or, with a great increase. N. m. ¶ If therefore, R. T.

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23 mandments and doctrines of men? Which *ordinances* have indeed a shew of wisdom in will-worship, and humility of mind, and not sparing the body: *yet are* not in any honour, *but serve* to the satisfying of the flesh.

CH. III. If then ye have been raised with Christ, seek those things which are above, where Christ sitteth on the right
2 hand of God. Mind the things above, not the things on
3 the earth. For ye have died, and your life is hidden
4 with Christ in God. When Christ, *who is* your life, shall be manifested, then ye also will be manifested with him in glory.

5 Deaden therefore your members as to the things on earth; *as to* fornication, uncleanness, passion, wicked
6 lusts, and inordinate desire, which is idolatry*; for which things the anger of God cometh on the sons of disobe-
7 dience: in which ye also walked formerly, when ye lived
8 in them. But now do ye also put away all these; anger, wrath, maliciousness, evil-speaking, filthy talking, out of
9 your mouth. Lie not one to another, since ye have put
10 off the old man with his deeds; and have put on the new *man*, that is renewed in knowledge, according to the
11 image of Him who created him: where there is neither gentile nor Jew, circumcision nor uncircumcision; barbarian *nor* Scythian; slave *nor* free: but Christ *is* all
12 things, and *that* among all. Put on therefore, as *the* elect of God, holy, and beloved, bowels of pity, kind-
13 ness, humility of mind, meekness, long-suffering: (forbearing one another, and freely forgiving one another, if any one have a cause of complaint against another:
14 even as Christ freely forgave you, so *do* ye also:) and, besides all these things, *put on* love, which is the bond of
15 perfection. And let the peace of Christ†, preside in your

* See Wakefield. "evil desire and covetousness," N.

† the peace of God, R. T. peace with Christ, N. The peace of Christ is that peace which Christ introduced between Jews and gentiles. See Eph. ii. 14.

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hearts, to which ye have been called also in one body; and be ye thankful.

16 Let the doctrine of Christ dwell in you richly in all wisdom: while ye teach and admonish * one another with psalms, and hymns, and spiritual songs; singing with
17 thankfulness, *and* with your hearts, to God †. And whatsoever ye do in word or deed, *do* all in the name of [the Lord] Jesus, giving thanks to God, even the Father, through him.

18 Wives, submit yourselves to your husbands ‡, as it is
19 fit in the Lord. Husbands, love *your* wives, and be not
20 bitter toward them. Children, obey *your* parents in all
21 things; for this is well-pleasing in the Lord ‖. Fathers, provoke not your children, lest they be discouraged ¶.
22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers, but in
23 singleness of heart, fearing the Lord ††: and whatsoever ye do, perform it heartily, as to the Lord, and not to
24 men; knowing that from the Lord ye will receive the reward of the inheritance: [for] ye serve Christ *as your*
25 Lord. But he that doeth wrong, will be punished for the wrong which he hath done: and there is no respect
CH. of persons. Masters, give to *your* servants that which is
IV. just and equal; knowing that ye also have a Master in heaven.

2 Persevere in prayer, watching therein with thanks-
3 giving; praying at the same time for us also, that God would open to us a door of utterance, to speak the mys-
4 tery of Christ, for which I am even in bonds: that I may
5 make it manifest, as I ought to speak. Walk in wisdom
6 toward those that are without, redeeming the time. Let your discourse *be* always well-pleasing, seasoned with salt, so that ye may know how ye ought to answer every man.

* ye teaching and admonishing, N.
‡ to your own husbands, R. T.
¶ despair. N.
† to the Lord, R. T.
‖ to the Lord, R. T.
†† fearing God. R. T.

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7 All things concerning me Tychicus will declare to you,
who is a beloved brother, and a faithful minister and fel-
8 low-servant in the Lord; whom I have sent to you for
this purpose, that he may know your affairs *, and com-
9 fort your hearts; together with Onesimus, a faithful and
beloved brother, who is one of you. They will make
10 known to you all things which *are done* here. Aristarchus
my fellow-prisoner, and Mark son to the sister of Bar-
nabas, concerning whom ye have received command-
11 ments, (if he come unto you receive him,) and Jesus
called Justus, that are of the circumcision, salute you.
These have been my only fellow-labourers as to the king-
dom of God; and they have been a comfort unto me.
12 Epaphras, who is one of you, a servant of Christ, saluteth
you, always earnestly striving for you in *his* prayers, that
ye may stand perfect and complete in all the will of God.
13 For I bear him witness that he hath a great concern † for
you, and *for* those at Laodicea, and *for* those at Hiera-
14 polis. Luke, the beloved physician, and Demas, salute
15 you. Salute the brethren, that are at Laodicea; and
Nymphas, and the church ‡ which *assembleth* in his house.
16 And when this epistle hath been read among you, cause
that it be read in the church ‡ of the Laodiceans also;
17 and that ye likewise read the *epistle* from Laodicea. And
say to Archippus; "Take heed to the ministry which thou
hast received in the Lord, that thou fully discharge it."
18 The salutation by the hand of me Paul. Remember
my bonds. Favour *be* with you.

* Many good copies read "that ye may know our affairs." See Griesbach.
† great zeal, R. T. ‡ i. e. congregation, N. m.

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THE

FIRST EPISTLE OF SAINT PAUL

TO THE

THESSALONIANS.

CHAP. I.

PAUL, and Silvanus, and Timothy, to the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ; favour *be* to you, and peace, from God our Father, and our Lord Jesus Christ.

2 We give thanks to God always for you all, making
3 mention of you in our prayers, remembering* without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, before our God
4 and Father; knowing, brethren beloved of God, your
5 election † *by him*. For the gospel preached by us came not to you in words only, but in power also, and in the holy spirit, and in full confirmation; as ye know what
6 manner of men we were among you for your sake; and ye became imitators of us, and of the Lord, having received the word amidst much affliction, with joy in the
7 holy spirit: so that ye have been examples to all in
8 Macedonia and Achaia, who believe. For from you the word of the Lord hath sounded forth, not only in

* mentioning, N.

† "that God hath chosen you gentiles to be his peculiar people. 2 Thess. ii. 13." Newcome.

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Macedonia and Achaia; but in every place also your faith toward God hath spread abroad, so that we need
9 not to speak any thing *concerning it*. For they themselves declare of us, what kind of entering in among you we had, and how ye turned to God from idols, to serve
10 the living and true God; and to look for his son from heaven, whom he raised from the dead, *even* Jesus, who delivereth us from the punishment *which is* to come.

CH. II. For yourselves, brethren, know that our entering in
2 among you was not in vain: but *even* after we had before suffered, and had been shamefully treated, as ye know, at Philippi, we had freedom of speech through our God to preach unto you the gospel of God with much
3 earnestness. For our exhortation *was* not of error, nor
4 of uncleanness, nor in guile: but as we were approved of God to be entrusted with the gospel, we so speak, not
5 as pleasing men, but God, who proveth our hearts. For neither at any time used we flattering words, as ye know,
6 nor a pretence of covetousness: (God *is* witness:) nor from men sought we glory, either from you or from others; when we might have used authority, as apostles
7 of Christ: but we were gentle among you, as a nursing-
8 mother* cherisheth her children. Being thus affectionately desirous of you, we are willing to bestow on you, not the gospel of God only, but our own lives also, be-
9 cause ye are become dear to us. For ye remember, brethren, our labour and toil: *how* working night and day, that we might not be burthensome to any of you, we
10 preached to you the gospel of God. Ye *are* witnesses, and God *also*, how holily, and righteously, and unblameably we behaved ourselves among you that believe:
11 as ye know how we exhorted, and comforted, and charged
12 every one of you, as a father *doth* his children, that ye should walk in a manner worthy of God, who calleth you to his glorious kingdom.

* So Wakefield. nurse, N.

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13 For this cause we thank God also without ceasing, that, when ye received the word of God which ye heard from us, ye embraced *it*, not *as* the word of men, but (as it is in truth) the word of God*, which powerfully
14 worketh also in you that believe. For ye, brethren, are become imitators of the churches of God in Judæa, which are in Christ Jesus: for ye also have suffered like things from your own countrymen, even as they *have* from the
15 Jews; who both killed the Lord Jesus, and the prophets†, and have persecuted us, and please not God,
16 and are against all men: forbidding us to speak to the gentiles, that they may be saved: so that *the Jews* ‡ fill up *the measure of* their sins always: for anger hath overtaken them to utter destruction.

17 Now we, brethren, having been bereaved of you for a short time‖, in presence, not in heart, have abundantly
18 endeavoured with great desire to see your face. Wherefore we have been willing to come unto you (even I Paul) both once and again; but Satan ¶ hath hindered
19 us. For what *is*** our hope, or joy, or crown of glorying? *are*†† not even ye in the presence of our Lord
20 Jesus [Christ] at his coming? for ye are *indeed* our glory and *our* joy.

CH. III. Wherefore, being no longer able to bear *our solici-*
2 *tude*, we thought it good to be left at Athens alone; and sent Timothy our brother‡‡, and fellow-worker together with God in the gospel of Christ, to establish you, and
3 to comfort you concerning your faith; that no man should be moved by these *mine* afflictions: for yourselves
4 know that we are appointed to this. For, when we were

* Or "not as a word of men, but (as it truly is) a word of God." See Chandler.
† Their own prophets, R. T. ‡ Symonds. *s.*
‖ Or, at a moment's warning, Wakefield.
¶ "Wicked men, the instruments of Satan," N. Or, in general, any other obstruction.
** *will be*, N. †† *will*, N.
‡‡ our brother, and minister of God, and our fellow-labourer in the gospel, R. T.

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with you, we told you beforehand that we should suffer affliction; even as it hath come to pass, and ye know.
5 For this cause also, being no longer able to bear *my solicitude*, I sent to know your faith; *fearing* lest by some means the tempter had tempted you*, and our labour
6 might be in vain. But now, when Timothy came from you to us, and brought us glad tidings of your faith and love, and that ye have a good remembrance of us al-
7 ways, longing to see us, as we also *do to see* you; for this cause, brethen, we were comforted concerning you
8 in all our affliction and distress, *even* by your faith: for
9 now we live *indeed*, if ye stand firmly in the Lord. For what thanks can we return to God because of you, for all the joy with which we rejoice for your sakes before our
10 God; night and day praying very exceedingly, that we might see your face, and might perfect that which re-
11 maineth behind of your faith? Now may our God and Father himself, and our Lord Jesus Christ†, direct our
12 way to you. And may the Lord make you to increase and abound in love one toward another, and toward all
13 *men*, even as we *do* toward you: that he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus [Christ] with all his saints.

CH. IV. FINALLY then we beseech you, brethren, and exhort *you* by the Lord Jesus, that, as ye have received of us how ye ought to walk, and to please God, ye would
2 abound more and more. For ye know what commandments we gave you by *the authority of* the Lord Jesus.
3 For this is the will of God, *even* your sanctification; that
4 ye abstain from fornication; that every one of you know

* i. e. lest you had suffered some grievous persecution. Or, "lest you should be shaken by the persecutions which I suffer." Newcome.

† The apostle in his missionary labours was under the immediate direction of Christ, who occasionally appeared to him for his guidance and encouragement. See Acts xxii. 17; 2 Cor. xii. 8, 9.

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how to keep his body * in sanctification and honour;
5 (not in the passion of desire, even as the gentiles who
6 know not God;) so as not to go beyond and overreach
his brother in this matter: because the Lord *is* an avenger
of all such, as we have formerly also told you, and tes-
7 tified. For God hath not called us to uncleanness, but
8 to sanctification. He therefore who despiseth, despiseth
not man, but God; who hath also given to us his holy
spirit †.

9 Now as concerning brotherly kindness, ye need not
that I write unto you: for ye yourselves are taught of
10 God to love one another: and indeed ye do this toward
all the brethren that are in all Macedonia. But we be-
seech you, brethren, that ye abound *in love still* more;
11 and that ye earnestly strive to be quiet, and to do your
own business, and to work with your [own] hands, as
12 we *formerly* commanded you; that ye may walk becom-
ingly toward those that are without, and *that* ye may have
need of nothing.

13 Now we would not ‡ have you ignorant, brethren, con-
cerning those that are fallen asleep; that ye grieve not,
14 even as others that have no hope. For if we believe that
Jesus died, and rose again; so also that‖ God, through
Jesus, will bring with him those also that are fallen
15 asleep. For this we say unto you by the word of the
Lord, that we who *shall be* alive ¶, and who *shall* re-

* Gr. vessel, N. m.

† Or, who hath given his holy spirit for our (or, as some copies read, for your) benefit. So Wakefield.

‡ I would not, etc. R. T.

‖ "*Even* so," N. The sense of this verse is: "If we believe, as we do, the death and resurrection of Christ; we have equally just reason to believe that God has power to raise the dead at the last day." N.

¶ "We Christians, who may be considered as one body, church, or people, in whatever age we live." See Deut. xxvi. 6—9. Ps. lxvi. 6. Matt. xxiii. 35. 'ye slew.'" Newcome. This is true; but it is not certain that the apostle might not expect to live till the second appearance of Christ. It appears from the second epistle, that he knew that the day of Christ was not *immediately* approaching, and that great events would antecedently take

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main to the appearance of the Lord, shall not be before
16 those that are fallen asleep. For the Lord himself will
come down from heaven with a shout, with the voice of
the archangel, and with the trumpet of God: and the
17 dead in Christ will rise first: afterward, we who *shall*
be alive, *and* who *shall* remain, shall be caught up to-
gether with them into the clouds *, to meet the Lord in
18 the air: and then we shall ever be with the Lord. Where-
fore comfort ye one another with these words †.

CH. v. But concerning the times and the seasons ‡, brethren,
2 ye have no need that I write unto you. For yourselves
well know that the day of the Lord will come as a thief
3 in the night. When *men* shall say, "Peace and safety;"
then sudden destruction will come upon them, as pangs
upon a woman with child: and they shall not escape.
4 But ye, brethren, are not in darkness, that the *last* day
5 should overtake you as a thief. All ye are sons of light,
and sons of *the* day; we are not of *the* night and of dark-
6 ness. So then let us not sleep, even as others; but let
7 us watch, and be sober. For those that sleep, sleep by
night; and those that are drunken, are drunken by night.
8 But let us, that are of *the* day, be sober; and put on the
breast-plate of faith and love, and, for an helmet, the
9 hope of salvation. For God hath not appointed us to
anger, but to the obtaining of salvation by our Lord Je-
10 sus Christ; who died for us, that, whether we are waking

place. But he might not know how long a period these events would occupy. The times and seasons were reserved by the Father in his own power, Acts i. 7. and Jesus himself was not informed of the exact period when his second advent was to be introduced. Mark xiii. 32.

* "In clouds," as in triumphal chariots. Chandler. Comp. Acts i. 9.

† Observe here, that all the consolation, which the apostle administers to the bereaved and mourning Thessalonians, is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perception and felicity of which their deceased friends were even then in possession. A circumstance which the apostle could hardly have omitted, had the existence of such a state been revealed to him.

‡ the time and the season *of this*, N.

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or sleeping* *at that day*, we may live together with him.
11 Wherefore comfort each other, and edify one another,
even as ye do.
12 Now we beseech you, brethren, to acknowledge those
who labour among you, and preside over you in the
13 Lord, and admonish you; and to esteem them very highly
in love for the sake of their office. Be at peace among
14 yourselves. And we exhort you, brethren, admonish
those that are disorderly, comfort the feeble-minded, sup-
15 port the weak, be long-suffering toward all *men*. See
that none render evil for evil to any *man*; but always
follow that which is good, [both] toward one another
16 and toward all *men*. Rejoice always. Pray without
17 ceasing. For every thing give thanks: for this is the
18 will of God through Christ Jesus concerning you.
19 Quench not the spirit. Despise not prophesyings: but
20 prove all things; hold fast that which is good. Abstain
21 from all appearance of evil. And may the God of peace
22 himself sanctify you wholly: and may your whole spirit,
23 and soul, and body be preserved unblameably to the ap-
pearance of our Lord Jesus Christ. Faithful *is* he who
24 calleth you; and he will also do *this*. Brethren pray for
25 us. Salute all the brethren with a holy kiss. I adjure
26 you by the Lord that this epistle be read to all the [holy]
27 brethren. The favour of our Lord Jesus Christ *be* with
28 you. Amen.

* "whether we wake or sleep at *the last day*," N. "Whether we be alive at the last day, or whether we sleep in death." Ch. iv. 15. 17. Newcome.

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THE

SECOND EPISTLE OF SAINT PAUL

TO THE

THESSALONIANS.

CHAP. I.

PAUL, and Sylvanus, and Timothy, to the church of
the Thessalonians *which is* in God our Father, and *in our*
2 Lord Jesus Christ: favour *be* to you, and peace, from
God our Father, and *from our* Lord Jesus Christ.
3 We ought to thank God always for you, brethren, as
it is fit, that your faith increaseth exceedingly, and *that*
the love of every one of you all toward each other
4 aboundeth: so that we ourselves glory in you among the
churches of God, for your patience and faith in all your
5 persecutions and afflictions which ye endure; *for* a mani-
festation of the just judgement of God, *and* to the end
that ye may be rendered worthy* of the kingdom of God,
6 for which ye even suffer: since *it is* a just thing with
God, to recompense affliction to those who afflict you:
7 but to you that are afflicted, rest with us, when the Lord
Jesus shall be manifested from heaven, with his mighty†
8 angels, in flaming fire, taking vengeance on those that
know not God, and that obey not the gospel of our Lord
9 Jesus [Christ:] and these shall suffer punishment,

* counted worthy, N.

† Gr. the angels of his might. N. m.

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even everlasting destruction, from the face of the Lord,
10 and from the glory of his power*; when he shall come
in that day† to be glorified by his saints, and to be ad-
mired by all those that have believed: (for our testi-
11 mony among you hath been believed.) To which end
we pray also for you always, that our God would render
you worthy of *this* calling, and accomplish with power,
every kind intention of beneficence and work of faith ‡:
12 that the name of our Lord Jesus Christ may be glorified
by you, and ye by him, according to the favour‖ of our
God and of *our* Lord Jesus Christ.

CH. II. Now we beseech you, brethren, concerning the ap-
pearance of our Lord Jesus Christ, and our gathering
2 together unto him, that ye be not easily shaken from
your judgement, or troubled either by *revelation of the*
spirit, or by word, or by epistle, as from us, that the
3 day of the Lord¶ is instantly coming**. Let no man de-
ceive you by any means: for *that day will not come*, un-
less there come a falling away first, and the man of sin
4 be revealed, the son of destruction; who opposeth, and
exalteth himself above every one that is called god, or
the object of worship: so that he sitteth†† in the temple
5 of God, shewing himself to be a god. Remember ye
not that, when I was yet with you, I told you these
6 things? And now ye know what hindereth; to the end
7 that he may be revealed in his own time. For the mys-

* Or, his glorious power. N. m. † that *great* day, N.

‡ See Wakefield. "count you worthy of *this* calling, and accomplish all the gracious pleasure of *his* goodness, and *your* work of faith with power," N.

‖ i. e. gratuitous goodness, N. m. Or, gracious gospel.

¶ the day of Christ, R. T.

** See Chandler. near, N. Nempe hoc anno; nam ἐνέστηκεν dicitur de re præsenti. Rom. viii. 38. 1 Cor. iii. 22. Grotius. The apostle had never affirmed that the second coming of Christ was to take place instantaneously, or that very year, as he knew that some important events were to intervene. But this is by no means inconsistent with the supposition, that he might expect this event to take place before the decease of some who were then living. See the note upon 1 Thess. iv. 15.

†† as God he sitteth, etc. R. T.

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tery of unrighteousness already worketh: only he who
now hindereth* *will hinder*, until he be taken out of the
8 way. And then the unrighteous one will be revealed,
whom the Lord Jesus will consume with the breath of
his mouth, and will destroy with the brightness of his
9 appearance: *even him*, whose appearance is according
to the working of Satan, with all false miracles and
10 signs and wonders†, and with all iniquitous deceit among
those that are lost; because they received not the love of
11 the truth, that they might be saved. And for this cause
God will send them a mighty working of error, that they
12 should believe falsehood; so that all will be condemned
who believe not the truth, but have pleasure in iniquity.
13 But we ought to give thanks always to God for you,
brethren beloved of the Lord, that God from the begin-
ning chose you to salvation, through sanctification of the
14 spirit, and *through* belief of the truth: for which *end*, he
hath called you by the gospel which we preach ‡, to the
obtaining of the glory of our Lord Jesus Christ.
15 So then, brethren, stand firmly, and hold fast the tra-
ditions which ye have been taught, whether by our word
16 or epistle. Now our Lord Jesus Christ himself, and our
God and Father, that hath loved us, and hath given *us*
everlasting comfort and good hope through *his* favour,
17 comfort your hearts, and establish [you‖] in every good
doctrine and work.

CH. III. FINALLY, brethren, pray for us, that the word of
the Lord may have *free* course, and be glorified, even as
2 *it is* among you; and that we may be delivered from un-
3 reasonable and wicked men: for all have not faith. But
the Lord is faithful, who will establish you, and keep
4 you from evil¶. And we have confidence through the

* Or, only there is who now hindereth, until etc. N. m.
† Gr. power and signs and wonders of falsehood, N. m.
‡ Gr. our gospel, N. m. ‖ Or, establish them. MSS.
¶ Or, the evil one, N. m. Syr. reads, "from all evil," Newcome.

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Lord, concerning you, that ye both do, and will do, the
5 things which we command you. And may the Lord direct your hearts to the love of God, and to patient waiting for Christ.

6 Now, we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh irregularly*, and not according to
7 the tradition† which they received‡ from us. For yourselves know how ye ought to imitate us; for we behaved
8 not ourselves in a disorderly way among you: nor did we eat bread from any man for nothing; but worked with labour and toil, night and day, that we might not be
9 burthensome to any of you: not because we have no right; but to make ourselves an example to you, that ye
10 might imitate us. For, when we were with you, this we commanded you, that, if any be not willing to work,
11 neither let him eat. For we hear that there are some that walk among you in a disorderly way, doing no business,
12 but prying into the business of others. Now those that are such we command, and exhort by our Lord Jesus Christ, that they do their own business with quiet, and
13 eat their own bread. But, brethren, be not ye weary in
14 well-doing. And if any man obey not our word by this epistle, mark that man, and keep not company with him,
15 that he may be ashamed. Yet count *him* not as an
16 enemy, but admonish *him* as a brother. Now the Lord of peace himself give you peace ever in every manner‖. The Lord *be* with you all.

17 The salutation by the hand of me Paul; which is *my*
18 token in every epistle: thus I write. The favour of our Lord Jesus Christ *be* with you all. Amen.

* "in a disorderly way," N.
† i. e. doctrine, N. m.
‡ which he received, R. T.
‖ Or, in every place. MSS. N. m.

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THE

FIRST EPISTLE OF SAINT PAUL

TO

TIMOTHY.

CHAP. I.

PAUL, an apostle of Jesus Christ, by the appointment
2 of God our Saviour and Christ Jesus*, our hope, to Timothy *my* own son in the faith; favour, mercy, *and* peace† from God [our] Father, and Christ Jesus our Lord.
3 As I besought thee to remain at Ephesus, when I went into Macedonia, that thou mightest charge some not to
4 teach other doctrines, nor give heed to fables, and endless genealogies, which minister questions rather than
5 the dispensation of God which is by faith ‡; *so do.* Now the end of this charge *to thee* is love out of a pure heart,
6 and of a good conscience, and of faith unfeigned: from *all* which some having erred, have turned aside to vain
7 talk; desiring to be teachers of the law, *yet* not understanding what they say, nor concerning what they strong-

* and the Lord Jesus Christ, R. T. *who is* our hope, N.

† peace *be to him*, N.

‡ This is the reading of all the ancient manuscripts except the Clermont. The meaning is, that idle questions concerning the fabulous genealogies of the Oriental philosophy would rather lead to trifling and endless disputes, than to a practical knowledge of the gospel dispensation. The Primate adopts the received text, and renders the passage "rather than that godly edifying which is by faith."

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8 ly affirm. But we know that the law *is* good, if a man
9 use it as the law requireth; knowing this, that *the* law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murtherers of fathers and murther-
10 ers of mothers, for murtherers of mankind, for fornicators, for those who defile themselves with males, for manstealers, for liars, for perjured persons, and if there be
11 any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed* God
12 which hath been committed to my trust. And I thank Christ Jesus our Lord, who hath given me strength, that he counted me faithful, and put me into the ministry;
13 who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I acted ignorant-
14 ly through unbelief: and the favour† of our Lord was exceedingly abundant, with *that* faith and love which
15 *are* in‡ Christ Jesus. These are true words, and worthy to be received by all, that Christ Jesus came into the world to save sinners; of whom I am a chief *sinner*.
16 However, for this cause I obtained mercy, that in me a chief *sinner* Jesus Christ might shew forth all long-suffering, for an example to those who should hereafter be-
17 lieve on him to everlasting life. Now to the King eternal, immortal, invisible, the only God‖, *be* honour and glory for ever and ever. Amen.
18 This charge I commit unto thee, son Timothy, according to the prophecies which went before concerning thee, that by them thou mightest war a good warfare;
19 holding faith and a good conscience, which some having
20 put away, have made shipwreck as to *their* faith: of whom are Hymenéus and Alexander; whom I have

* happy, N.
† i. e. gratuitous goodness, N. m.
‡ Or, by, N. m.
‖ the only wise God, R. T.

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delivered to Satan*, that they may be taught not to blaspheme.

CH. II. I exhort therefore, first of all, that supplications, prayers, intercessions, *and* giving of thanks, be made for
2 all men; for kings, and for all that are in high station; that we may lead a quiet and peaceable life in all god-
3 liness and gravity. For this *is* good and acceptable in
4 the sight of God our Saviour; who desireth that all men should be saved, and come to the knowledge of the truth.
5 For *there is* one God, *and* one mediator also between God
6 and men, *the* man Christ Jesus; who gave himself a ransom for all†, a *doctrine* to be testified of in *its* proper
7 time; of which I have been appointed a preacher and an apostle, (I speak the truth‡, I speak not falsely,) an instructer of the gentiles in faith and truth.
8 I will therefore that men pray in every place, lifting
9 up holy hands, without anger and disputing: in like manner that women also adorn themselves in decent apparel, with modesty and soberness of mind; not with
10 plaited hair, or gold, or pearls, or costly array: but (which becometh women professing the worship of God)
11 by good works. Let the woman learn in silence, with
12 all subjection. But I suffer not the woman to teach, or to usurp authority over the man; but *command her* to re-
13 main in silence. For Adam was formed first, and Eve
14 afterward: and Adam was not deceived; but the woman,
15 having been deceived, was in the transgression. Notwithstanding, she shall be preserved in‖ child-bearing;

* "That is, he had excommunicated them." Dr. Priestley. See 1 Cor. v. 5. He had expelled them from that community, of which Christ was the head and ruler, to the kingdom of heathenism and darkness, of which Satan was the supposed chief.

† i. e. a means of deliverance from the bondage of the ceremonial law and of heathen idolatry.

‡ I speak the truth in Christ, R. T.

‖ "See διὰ, *in the state of*, Rom. ii. 27; iv. 11. 2 Cor. v. 10. I am apt to consider διὰ τῆς τεκνογονίας as an ancient marginal note; though I do not find any external authority for such a supposition." Newcome.

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if they continue in faith, and love, and holiness, with soberness of mind.

CH. III. These are true words: "If a man wish for the office of a bishop*, he desireth an honourable employment."
2 A bishop* then must be blameless, the husband of one wife†, sober, self-governed, decent, hospitable, apt to
3 teach; not a continuer at wine, not a striker‡; but
4 mild, not contentious, not covetous; one that ruleth his own family well, having his children in subjection with
5 all gravity: (but if a man know not how to rule his own family, how can he take care of the church of God?)
6 Not a new convert, lest he be lifted up with vanity, and
7 fall into *the* condemnation of the accuser‖. Moreover, he must have a good testimony from those that are without: lest he fall into reproach, and the snare of the accuser‖.

8 In like manner the deacons *must be* grave, not double-tongued, not given to much wine, not greedy of base
9 gain: holding the mystery of the faith with a pure con-
10 science. And let these first be proved; then let them use
11 the office of deacon, being *found* irreproachable. In like manner the women¶ *must be* grave, not slanderers, sober,
12 faithful in all things. Let the deacons be husbands of one wife, ruling their children and their own families well.
13 For those that have used the office of a deacon well, acquire to themselves an honourable rank, and great freedom of speech in the faith which *is* in Christ Jesus.

14 I write these things unto thee, hoping to come unto

* Or, an overseer, a superintendant of the church, the same as a presbyter, or elder. See Acts xx. 17. 28.

† "Not guilty of polygamy, or of causeless divorce." Newcome.

‡ The received text here adds, "not given to filthy lucre."

‖ devil, N. "lest he be justly condemned by those who watch for an occasion to calumniate and accuse Christians." Newcome. "Accuser" is the Primate's marginal version. His text is, "*such* condemnation *as that* of the devil."

¶ "Who were deaconesses, Rom. xvi. 1." Newcome.

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15 thee shortly: but if I delay, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, *as* a pillar and support of the truth.

16 And, without controversy, the mystery of godliness is great*: He who was manifested† in the flesh‡ was justified by the spirit‖, seen by messengers¶, preached to the gentiles††, believed on in the world‡‡, received in glory‖‖.

CH. IV. But¶¶ the spirit saith expressly that, in latter times, some will fall away from the faith, giving heed to deceit-
2 ful spirits, and to doctrines concerning demons; through the hypocrisy of those who speak falsehoods, of those
3 whose conscience *is* seared with a hot iron; who forbid to marry, *and command* to abstain from *kinds of* food,

* Or, And the mystery of the true worship is confessedly great. N. m.

† The Primate adopts the received text. "God was manifested." But in the margin he gives the reading retained here; which is also the reading in the text of Griesbach's second edition. This is supported by the Alexandrian and Ephrem MSS. The Vatican is mutilated. The Clermont reads (ὅ) *that which*. Later copies have Θεός, *God*. "*All* the old versions," says Dr. Clarke, (Doct. of Trin. No. 88, 89) "have *who* or *which*. And *all* the ancient fathers, though the copies of many of them have it now in the text itself Θεός, *God*: yet from the tenor of their comments upon it, and from their never citing it in the Arian controversy, it appears that they always read it (ὅς) *who*, or (ὅ) *which*.—*Note*, it must not be judged from the present copies of the text in Nyssen and others, but from their manner of commenting upon the place, how the text was read in their days." Abp. Newcome observes, that if we read (ὅς) *he* who, we have a construction like Mark iv. 25. Luke viii. 18. Rom. viii. 32.

‡ was evidently a real man, a proper human being, and not a man in appearance only, as the Gnostics and Docetæ taught; to whom the apostle seems to allude ch. i. 4; vi. 20. Compare 1 John iv. 2, 3; 2 John, ver. 7.

‖ "declared to be righteous, and the Christ, by the attestation of the holy spirit." Newcome.

¶ "by the apostles, who were his angels or messengers to the world," Benson. "angels," N.

†† "This mystery St. Paul particularly insists on, Eph. iii. 4, 5, 6." Newcome.

‡‡ "Among distant nations, as well as among the Jews." Newcome.

‖‖ "met with a glorious reception," Benson, who refers to Acts xx. 13, 14; xxii. 31. Eph. vi. 15. 2 Tim. iv. 11, in support of this sense of the word ἀναλήμψις. He interprets the apostle's language of the multitudes which in the apostolic age embraced the Christian religion. Newcome renders the clause "taken up into glory," explaining it of the consequences of Christ's ascension.

¶¶ Yet, N.

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which God created to be partaken of with thanksgiving
by those who are believers, and who know this truth*,
4 that every creature of God *is* good, and nothing *is* to be
5 refused, *if it be* received with thanksgiving: for it is
6 sanctified † by the word of God, and by prayer. If thou
tell the brethren these things ‡, thou wilt be a good mi-
nister of Jesus Christ, nourished up in the words of the
faith, and of the ‖ good doctrine to which thou hast at-
tained.

7 But reject profane and old women's fables; and exer-
8 cise thyself to godliness: for bodily exercise profiteth
little; but godliness is profitable for all things ¶, having
promise of the life which now is, and of that which is to
9 come. These are true words, and worthy to be received
10 by all. For on this account we both labour and suffer
reproach, because we trust in the living God, who is a
preserver** of all men, *but* especially of those who be-
11 lieve. These things give in charge and teach.

12 Let no man despise thy youth: but be thou an ex-
ample to the believers, in discourse, in behaviour, in
13 love, in faith, in purity††. Till I come, give attention
14 to reading, to exhortation, to teaching. Neglect not the
gift that is in thee, which was given thee by prophecy,
15 with the putting on of the hands of the elders. Meditate
on these things; give thyself wholly to them; that thy
16 progress may appear to all: take heed to thyself, and to
thy teaching; continue in them: for *by* doing this thou
wilt save both thyself, and those that hear thee.

CH. V. Rebuke not an elder, but exhort *him* as a father;

* know the truth. For, etc. N. See Wakefield and Macknight.

† i. e. made lawful by a divine warrant.

‡ Or, "suggest these things to the brethren," N. m. Or, "laying these things before the brethren."

‖ that, N.

¶ Or, bodily exercise is profitable for a short *time only*, but godliness is profitable for all *time*, etc. See Wakefield and Rosenmuller.

** *the* Saviour, N. See Macknight. †† Or, in chastity.

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2 *and* the younger men as brethren: the elder women as
mothers; the younger, as sisters, with all purity*.
3 Support† widows that are widows indeed. But if any
4 widow have children or grand-children, let them learn
in the first place to treat their own family piously, and
to requite their progenitors; for this is acceptable before
5 God. Now she that is a widow indeed, and left alone,
hopeth in God, and continueth in supplications and
6 prayers night and day: but she who rioteth in pleasure,
7 is dead while she liveth. These things also give in charge;
8 that they may be blameless. But if any provide not for
his own, and especially for those of his own household,
he denieth‡ the faith, and is worse than an unbeliever.
9 Let not a widow be taken into the number‖ *of deaconesses* under sixty years old, having been the wife of
10 one husband, well reported of for good works; if she
have brought up children, if she have lodged strangers, if
she have washed the feet of the saints, if she have relieved the afflicted, if she have diligently followed every
11 good work. But reject younger widows; for when they
grow weary of the restraints of Christ, they desire to
12 marry; *and* are blameable, because they have laid aside
13 their first resolution¶: and at the same time they learn to
be idle also, going about from house to house; and not idle
only, but tattlers also, and busy-bodies, speaking what
14 they ought not. I will therefore that the younger *widows*
marry, bear children, guide their family, give no oc-
15 casion to the adversary of speaking reproachfully. For
16 some** have already turned aside after Satan. If any
man or woman who believeth have widows, let such re-

* Or, chastity. † Gr. Honour. ‡ Or, he hath denied.

‖ Or, Let not a widow be registered, i. e. to be supported at the publick expense. But the other is more probable. See Benson.

¶ See Wakefield. The Primate's version is, "But reject *the* younger widows; for when they become inordinate against Christ, they desire to marry; having condemnation, because they have cast off their first faith."

** some *women*, N. To turn aside after Satan is to apostatize from the Christian faith. See chap. i. 20.

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lieve them, and let not the church be burthened; that it may relieve those who are widows indeed.

17 Let the elders who preside well, be counted worthy of double reward*; especially those who labour in the word†
18 and *in* teaching: for the scripture saith, "Thou shalt not muzzle the ox that is treading out the corn." And, "The
19 labourer *is* worthy of his hire." Against an elder receive not an accusation, but before two or three witnesses.
20 Those who sin rebuke before all, that others also may
21 fear. I charge *thee* in the presence of God, and of [the Lord] Jesus Christ, and of the chosen messengers‡, that thou observe these things without prejudice‖, doing nothing by partiality.

22 Put *thine* hands hastily on no man; and partake not in
23 the sins of others. Keep thyself pure. (Drink no longer water; but use a little wine, because of thy stomach and
24 thy frequent infirmities.) The sins of some men are manifest beforehand, going before to judgement¶; but some
25 *men* they follow after. In like manner, the good works also *of some* are manifest before hand; and those *works* that are otherwise cannot be hidden.

CH. VI. Let as many servants as are under the yoke, count their own masters worthy of all honour; that the name
2 of God, and *his* doctrine, be not evil-spoken of. And let not those that have believing masters despise *them*, because they are brethren: but let them serve the more

* Gr. honour. † in preaching, Macknight.

‡ chosen messengers, i. e. the apostles of Christ, who were chosen to bear testimony to his resurrection. Acts i. 2. q. d. I charge you as in the presence of God your creator and judge, of Christ your master and chief, and of the apostles of Jesus, whose example you are to follow, etc. Abp. Newcome, with the public version, renders the words, "the elect angels," and some suppose an allusion to the court of heaven, as analogous to the Persian court. See Benson and Priestley. But the former interpretation best suits the connexion. If it be objected that Timothy was not actually in the presence of the apostles, it may be replied, that the apostle's language does not necessarily imply this. Nor can it be proved that he was in the presence of the elect angels, whoever may be the persons intended.

‖ preferring one man before another, N. See Wakefield.

¶ Or, leading before to a judgement.

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willingly, because those who partake of the benefit are believing and beloved. These things teach and exhort.
3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to the doctrine which
4 is according to godliness, he is lifted up with vanity, knowing nothing, but doting about questions and strifes of words; whence cometh envy, contention, evil-speak-
5 ings, wicked surmisings, perverse disputings among men of corrupt minds, and destitute of the truth, supposing
6 that godliness is gain: [from such withdraw thyself.] But
7 godliness with contentment is great gain. For we brought nothing into *this* world; *and it is* certain that we
8 can carry nothing out. And, having food and raiment,
9 let us be content with these. But they that would be rich, fall into temptation and a snare, and *into* many foolish* and hurtful desires, which drown men in† de-
10 struction and perdition. For the love of money is the root of all evil: which while some covet, they have erred from the faith, and have pierced themselves through with many sorrows.
11 But, O man of God, do thou flee these things; and follow after righteousness, godliness, faith, love, patience,
12 meekness. Contend the good contest of faith; lay hold on everlasting life, to which thou hast been called, and hast confessed a good confession‡ before many witnesses.
13 I charge thee in the sight of God, who giveth life to all, and *in the sight* of Christ Jesus, who before Pontius Pi-
14 late witnessed a good confession, that thou keep *this* commandment, *so as to be* without spot, *and* unrebuke-
15 able, till the appearance of our Lord Jesus Christ; which in its proper time He will shew, *who is* the blessed‖ and only Potentate, the King of kings, and Lord of lords;
16 who only hath immortality, dwelling in *that* light which

* inconsiderate, N. † Or, plunge men into, Macknight.
‡ Or, and with respect to which thou madest the honourable confession.
‖ happy, N.

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none can approach to*; whom no man hath seen, or can see: to whom *be* everlasting honour and dominion. Amen.

17 Charge the rich in this world†, not to be high-minded, nor to trust in uncertain riches, but in the living God,
18 who richly giveth us all things to enjoy; to do good, to be rich in good works, ready to distribute, willing to
19 bestow; treasuring up for themselves a good foundation against the time to come, that they may lay hold on the true life.

20 O Timothy, keep that *doctrine* which is committed to thy trust, avoiding profane emptiness of speech‡, and op-
21 positions of knowledge falsely so called‖: which some professing, have erred concerning the faith. *The* favour *of God be* with thee. [Amen.]

* Or, in light inaccessible.
† Or, in the present age, i. e. under the gospel dispensation.
‡ Or, and empty words. N. m.
‖ "See Col. ii. 8; i. 6, 7." Newcome.

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THE

SECOND EPISTLE OF SAINT PAUL

TO

TIMOTHY.

CHAP. I.

PAUL, an apostle of Jesus Christ, by the will of God,
2 as to the promise of life which is by Christ Jesus, to Timothy *my* beloved son, favour, mercy, *and* peace* from God *our* Father†, and Christ Jesus our Lord.
3 I thank God, whom I serve as *my* forefathers did with a pure conscience, that without ceasing I make mention
4 of thee in my prayers night and day; longing to see thee, being mindful of thy tears, that I may be filled with
5 joy; *and* calling to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Loïs, and *in* thy mother Eunicè; and I am persuaded that *it dwelleth* in thee also.
6 Wherefore I remind thee that thou stir up‡ the free gift of God, which is in thee by the putting on of my
7 hands. For God hath not given us a spirit‖ of fear, but
8 of power, and of love, and of prudence. Be not therefore ashamed of the testimony concerning our Lord, or of me a prisoner because of him: but suffer affliction to-

* peace *be to him*, N. † the Father, N. ‡ Or, kindle up. ‖ the spirit, N.

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gether with the gospel, according to the power *given thee*
9 of God; who hath saved us*, and called *us* with a holy calling, not according to our works, but according to his own purpose, and *that* favour which was bestowed on us in Christ Jesus†, before the ancient dispensations;
10 but *which* hath now been made manifest by the appearance of our Saviour Jesus Christ, who hath abolished death, and hath brought life and incorruption to light, by the
11 gospel: of‡ which I have been appointed a preacher,
12 and an apostle, and a teacher of the gentiles. For which cause I suffer also these things: nevertheless I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which he hath committed to me‖ against that day¶.
13 Hold fast the form of sound words, which thou hast heard from me, together with that faith and love†† which
14 *are* in‡‡ Christ Jesus. That good doctrine, which is committed to thy trust, keep‖‖ through the holy spirit which dwelleth in us.
15 Thou knowest this, that all those who are in Asia have turned away from me; of whom are Phygellus and Her-
16 mogenes. The Lord shew mercy to the household of Onesiphorus: for he often refreshed me, and was not
17 ashamed of my chain; but, when he was in Rome, sought
18 for me very diligently, and found *me*. The Lord grant unto him that he may find mercy from the Lord in that

* i. e. has rescued us from the yoke of the law, or from the bondage of heathen idolatry.

† through Christ Jesus, N. ‡ Gr. as concerning, N. m.

‖ i. e. the gospel. See ver. 14; 1 Tim. v. 20, which are the only places in which the same word occurs. The apostle triumphed in the thought, that, though he was persecuted, and soon to fall a sacrifice to the fury of his enemies, the gospel which was intrusted to him would not perish with him, but would be preserved by the power of God to the end of time. See Slichtingius in loc. The Primate renders the clause, "he is able to keep what I have committed to him."

¶ that *great* day, N.

†† Or, A form of sound words which thou heardest from me, hold fast in faith and love.

‡‡ Or, by, N. m. ‖‖ Or, the honourable trust committed to thee, keep, etc.

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day *. And in how many things he ministered to me at Ephesus, thou knowest very well.

CH. II. Thou therefore, my son, be strong in the favour † 2 which is by Christ Jesus. And the things which thou hast heard from me amidst many witnesses, these commit to faithful men, who will be able to teach others also. 3 Wherefore suffer thou hardships, as a good soldier of 4 Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who 5 hath chosen him to be a soldier. And if a man contend also *in the games*, he is not crowned unless he contend 6 according to the laws. The husbandman must first labour, 7 and then partake of the fruits. Consider what I say; 8 and the Lord give thee understanding in all things. Remember Jesus Christ of the race of David, who was raised from the dead ‡, according to the gospel which I 9 preach: for which I suffer hardships, unto bonds, as an 10 evil-doer: but the word of God is not bound. Wherefore I endure all things for the sake of the chosen ‖, that they also may obtain the salvation which is through Christ 11 Jesus, with everlasting glory. These are true words: for if we have died with him, we shall live also with *him*: 12 if we suffer, we shall reign also with *him*: if we deny 13 *him*, he also will deny us: if we be faithless, *yet* he continueth faithful: he cannot deny himself.

14 Of these things put *men* in remembrance, charging *them* before the Lord that they contend not about words, to no 15 profit, *but* to the subversion ¶ of the hearers. Study to present thyself before God approved *by him*, a workman who needeth not to be ashamed, rightly dividing the word 16 of truth. But avoid profane emptiness of speech: for 17 they *that use it* will increase to more ungodliness: and their speech will eat as *doth* a gangrene: of whom are

* that *great* day. N. † the favour *of God*, N. Or, the gracious gospel.
‡ Or, Remember that Jesus Christ hath been raised, etc.
‖ The Primate supplies the word "*gentiles*." ¶ subverting, N.

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18 Hymenéus and Philetus: who have erred concerning the
truth, saying that the resurrection is already past; and
19 overthrow the faith of some. Nevertheless the firm foundation of God standeth, having this inscription, "The Lord knoweth those that are his." And, "Let every one who nameth the name of the Lord* depart from ini-
20 quity." But in a great house there are not only vessels of gold, and of silver, but of wood also, and of earth;
21 and some to honour, and some to dishonour. If a man therefore cleanse himself thoroughly from these things, he will be a vessel to honour, sanctified, [and] fit for the
22 master's use, *and* prepared to every good work. Flee also youthful desires: but follow righteousness, faith†, love, peace, together with those who call on the Lord‡
23 out of a pure heart. But foolish and unlearned ques-
24 tions avoid, knowing that they beget contentions. And the servant of the Lord must not contend; but *must* be
25 gentle to all *men*, apt to teach, forbearing‖, with meekness instructing those that oppose themselves; if by any means God may give them repentance to the acknowledgment
26 of the truth: and they who have been taken captive by the accuser¶ may recover themselves out of his snare, to the will of God.

CH. III. But know this, that in the last days difficult times will
2 come. For men will be lovers of their own selves, lovers of wealth, boasters, proud, blasphemers, disobedient to
3 parents, unthankful, unholy, without natural affection,
4 covenant-breakers, false accusers, incontinent, fierce,
5 haters of good men, treacherous, rash, vain, lovers of pleasure more than lovers of God; having a form of god-

* of Christ, R. T. † Or, faithfulness, N. m.

‡ Mr. Wakefield translates, "who call themselves by the name of the Lord with a pure heart." This is favoured by the Armenian and Coptic versions. See Griesbach.

‖ patient of wrong, Wakefield.

¶ that is, they who through fear of calumny and persecution have apostatized from the Christian faith. 1 Tim. iii. 6, 7. 11. See Simpson on the Existence of the Devil, p. 147: "taken captive by the devil," N.

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liness, but denying its power: from such also turn away.
6 For of such are those that enter into families, and lead
captive weak women laden with sins, led away by many
7 *evil* desires, ever learning, and never able to come to the
8 knowledge of the truth. Now as Jannes and Jambres
withstood Moses, so these also withstand the truth: men
9 of corrupt minds, reprobate concerning the faith. But
they will not proceed far: for their folly will be manifest
to all *men*, as that of the others also was.
10 But thou hast fully known my doctrine, manner of
11 life, purpose, faith*, long-suffering, love, patience, per-
secutions, sufferings; what things befel me at Antioch,
at Iconium, at Lystra, what persecutions I endured: but
12 out of all the Lord delivered me. Yea, and all that would
live religiously in Christ Jesus, will suffer persecution:
13 and evil men and seducers will grow worse and worse,
14 deceiving and being deceived. But continue thou in the
things which thou hast learned, and hast been assured of,
15 knowing from whom thou hast learned *them*; and that
from a child thou hast known the holy scriptures, which
are able to make thee wise unto salvation, through† the
16 faith which *is* in Christ Jesus. All scripture given by
inspiration of God‡ *is* profitable for teaching, for re-
proof, for correction, for instruction in righteousness:
17 that the man of God may be perfect, perfectly fitted to
all good works.

CH. IV. I charge *thee* [therefore] before God, and *before* Jesus
Christ‖ who will hereafter judge the living and the dead
2 at his¶ appearance and his kingdom; preach the word;
be urgent in season, out of season; confute, rebuke, ex-
3 hort, with all long-suffering and teaching. For the time

* Or, faithfulness, N. m. † Or, by faith in Christ Jesus. N. m.

‡ All scripture is given by inspiration of God, and is profitable, etc. N. But in his note the Primate observes, that, "Some render, All scripture, given by inspiration of God, is profitable, etc. So Syr., the three Arabic versions, Vulg., Grotius, the English Bible of 1549, etc. Thus it is not defined what scripture was divinely inspired."

‖ the Lord Jesus Christ, R. T. ¶ Or, and by his appearance, MSS. N. m.

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will come when *men* will not endure sound teaching; but
will heap to themselves teachers according to their own
4 *evil* desires, having itching ears; and will turn away *their*
5 ears from the truth, and will be turned to fables. But
watch thou in all things, suffer hardships, do the work of
of an evangelist, fulfil thy ministry.

6 For I am now ready to be poured out, and the time of
7 my departure is near. I have maintained* the good con-
test, I have finished *my* course, I have kept the faith.
8 *As for* what remaineth, a crown of righteousness is laid
up for me, with which the Lord, the righteous Judge,
will reward me† at that day‡: and not me only, but all
those likewise who love his appearance.

9 Endeavour to come unto me speedily. For Demas hath
10 forsaken me, having loved this present world, and is de-
parted to Thessalonica; Crescens to Galatia, Titus to
11 Dalmatia. Luke only is with me. Take Mark, and
bring him with thee: for he is profitable to me for the
12 ministry. Now Tychicus I have sent to Ephesus. The
13 cloke which I left at Troas with Carpus, when thou
comest, bring *with thee;* and the books, *but* especially
14 the parchments. Alexander the coppersmith hath done
me much evil: the Lord will reward him according to his
15 works. Of whom beware thou also; for he hath greatly
16 withstood our words. At my first defence none was with
me, but all forsook me: may it not be laid to their charge.
17 But the Lord stood with me, and strengthened me: that
by me the preaching *of his gospel* may be fully known, and
that all the gentiles may hear: and I was delivered out
18 of the mouth of the lion. And the Lord will deliver me
from every evil work, and will preserve *me* to his hea-
venly kingdom: to whom *be* glory for ever and ever,
Amen.

* So Newcome's margin. In the the text "contended a good contest."
† which the Lord will give, N. ‡ *great* day: N.

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19 Salute Prisca and Aquila, and the household of Onesi-
20 phorus. Erastus remained at Corinth: and Trophimus
21 I left sick at Miletus. Endeavour to come before win-
ter. Eubulus, and Pudens, and Linus, and Claudia,
22 and all the brethren, salute thee. The Lord Jesus Christ
be with thy spirit. *The* favour *of God be* with you.
[Amen.]

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THE

EPISTLE OF SAINT PAUL

TO

TITUS.

CHAP. I.

PAUL, a servant of God, and an apostle of Jesus Christ,
(as to the faith of God's elect, and the acknowledgment
2 of the truth which is according to godliness; in hope of
everlasting life, which God, who cannot lie, promised
3 before the ancient dispensations; and in due time hath
manifested his word through that preaching which hath
been committed unto me, according to the appointment
4 of God our Saviour;) to Titus, *my* own son as to the
common faith*: favour, mercy, *and* peace† from God the
Father, and the Lord Jesus Christ our Saviour.
5 For this cause I left thee in Crete, that thou mightest
set right the things which are wanted, and appoint elders
6 in every city, as I directed thee: if any one be irreproach-
able, the husband of one wife, having believing children,
who are not under accusation of dissoluteness, or disobe-
7 dient. For the bishop‡ must be irreproachable, as the
steward of God; not self-willed, not soon angry, not a

* Or, my true son according to *our* common faith. † peace *be to him*, N.
‡ a bishop, N. Or, a superintendant, the same as a presbyter or elder. See ver. 5, and Acts xx. 17. 28.

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continuer at the wine, not a striker, not greedy of base
8 gains*; but a lover of hospitality, a lover of good men,
9 self-governed†, just, holy, temperate; holding fast the true word as he hath been taught, that he may be able both to exhort by sound doctrine‡, and to confute the gainsayers.

10 For many are disobedient, vain-talkers, and deceivers,
11 especially those of the circumcision: whose mouths must be stopped, who subvert whole families, teaching things
12 which they ought not, for the sake of base gain. One of themselves, a poet‖ of their own, hath said, "The
13 Cretans are always liars, evil beasts, idle gluttons¶." This witness is true: wherefore reprove them sharply, that they
14 may be sound in the faith; not giving heed to Jewish fables, and commandments of men who turn away from
15 the truth. To the pure all things *are* pure: but to those that are defiled, and unbelieving, nothing *is* pure; but
16 even their mind and conscience are defiled. They profess to know God: but in *their* works they deny *him*, being abominable, and disobedient, and to every good work reprobate.

CH. II. But speak thou the things which become sound doc-
2 trine; that the aged men be sober, grave, self-governed**;
3 sound in faith, in love, in patience: that the aged women in like manner *be* in behaviour as becometh holy persons, not false accusers††, not enslaved‡‡ to much wine,
4 teachers of good things; that they may instruct the young
5 women to love their husbands, to love their children, *to be* self-governed**, chaste, keepers at home, good, submissive to their own husbands, that the word of God be
6 not evil spoken of. In like manner exhort the young
7 men to be self-governed: in all things shewing thyself a pattern of good works; in doctrine *shewing* uncorrupt-

* filthy lucre, N. See ver. 11. † Or, discreet.
‡ Or, by wholesome teaching. ‖ Gr, prophet, N. m. ¶ slow gluttons, N.
** Or, discreet; †† Gr. devils. ‡‡ Or, addicted, N. m.

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8 ness, gravity, sound speech which cannot be condemned;
that he who is of the contrary *part* may be ashamed,
9 having no evil thing to say of us*. *Exhort* servants to
submit themselves to their own masters, *and* to please
10 *them* well in all things, not contradicting, not thieving†,
but shewing all good fidelity; that they may adorn the
doctrine of God our Saviour in all things.
11 For the favour ‡ of God hath appeared, which bringeth
12 salvation to all men, teaching us that we should deny
ungodliness and worldly desires, and live soberly, and
righteously, and religiously, in this present world ‖;
13 looking for the happy *end of our* hope¶, and the glorious
appearance of the great God, and of our Saviour Jesus
14 Christ; who gave himself for us, that he might redeem**
us from all iniquity, and purify to himself a peculiar
15 people, zealous of good works. These things speak, and
exhort, and reprove with all authority. Let no man de-
spise thee.

CH. III. Put *men* in mind to be subject to principalities and
powers, to obey magistrates, to be ready to every good
2 work, to speak evil of no man, not to be contentious, *but*
3 gentle, shewing all meekness to all men. For we our-
selves also were formerly unwise, disobedient, deceived,
slaves to various desires†† and pleasures, living in mali-
4 ciousness and envy, odious, *and* hating one another. But
when the kindness of God our Saviour and *his* love to-
5 ward man appeared; he saved us ‡‡, not by works of
justification ‖‖ which we did, but according to his mer-

* of you, R. T. † Or, embezzling,
‡ Or, gracious gospel, N. m. ‖ Or, this present age, or life.
¶ Or, our blessed hope, N. m. ** Or, deliver. †† many *evil* desires, N.
‡‡ he delivered us from our heathen state, and introduced us to the privileges of the gospel.
‖‖ not by submission to the Mosaic ritual. The apostle treats this subject at large in the Epistles to the Romans and the Galatians. See Rom. iii. 28; v. 1.

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cy, by the washing of regeneration*, and the renova-
6 tion of the holy spirit†; which he shed on us richly,
7 through Jesus Christ our Saviour; that, having been justified through his favour, we might become heirs as
8 to the hope of everlasting life. These are true words, and these things I will that thou strongly affirm; *so* that those who have believed in God may be careful to maintain good works‡. These are the things which are good
9 and profitable among men. But avoid foolish questions, and genealogies, and contentions, and strifes about the
10 law; for they are unprofitable and vain. Reject‖ a fomenter of divisions¶, after the first and second ad-
11 monition; knowing that such an one is perverted, and sinneth, being self-condemned.
12 When I shall send to thee Artemas, or Tychicus, endeavour to come unto me to Nicopolis: for I have de-
13 termined to winter there. Diligently conduct on their way Zenas the *former* teacher of the law, and Apollos;
14 that nothing may be wanted by them. And let our *disciples* also learn to maintain good works for necessary
15 uses; that they be not unfruitful. All that are with me salute thee. Salute those who love us in the faith. *The* favour *of God be* with you all.

* that is, by Christian baptism, by which the convert publicly professes faith in Christ, and becomes entitled to the privileges of the gospel covenant, and is, as it were, born into a new world.

† that is, by the gifts of the holy spirit, which prove that the believer is really introduced into this new covenant, and admitted into the family of God. See Rom. viii. 16. "renewing *of our minds* through the holy spirit." N.

‡ Or, may study to be foremost in good works. Wakefield.

‖ Or, have no company with. Lindsey's Hist. View, p. 132. fuge, Schleusner. See Rosenmuller.

¶ an heretic, N. See Wakefield. 1 Cor. xi. 19. Rom. xvi. 17.

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THE

EPISTLE OF ST. PAUL.

TO

PHILEMON.

PAUL, a prisoner for Christ Jesus, and Timothy *our* brother, to Philemon our beloved, and *our* fellow-la-
2 bourer, and to *our* beloved Apphia, and to Archippus our fellow-soldier, and to the church* in thy house:
3 favour *be* to you and peace from God our father, and *from* the Lord Jesus Christ.
4 I thank my God, making mention of thee always in
5 my prayers, (hearing of thy faith and love, which thou
6 hast toward the Lord Jesus, and to all the saints,) that thy partaking of the faith may become effectual, in the knowledge of every good thing which is among us† as
7 concerning Christ [Jesus]. For we have great joy and comfort on account of thy love, because the minds‡ of the saints are refreshed by thee, brother.
8 Wherefore, though I have much freedom of speech in
9 Christ to enjoin thee what is fit; yet because of *my* love, I rather beseech *thee*, as Paul‖ the aged, and now a pri-
10 soner also for Jesus Christ, I beseech thee, for my son¶

* the church *which assembleth*, N. in the margin, congregation.
† among you, R. T. ‡ So Wakefield. Gr. bowels, N.
‖ Or, in the character of Paul, N. m.
¶ I beseech thee, *I say*, for my son Onesimus, whom, etc. N.

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11 whom I have begotten in [my] bonds, Onesimus: who
formerly *was* unprofitable to thee, but *is* now profitable
12 to thee and to me: whom I have sent again: do thou
13 therefore receive him, that is, myself*: whom I was
willing to retain with me, that in thy stead he might
14 have ministered to me in *my* bonds for the gospel: but
without thy consent I would do nothing: that thy benefit
15 might not be as it were of necessity, but willingly. For
perhaps he therefore departed for a time, that thou might-
16 est receive him for ever; no longer as a servant†, but *as*
above a servant†, a beloved brother: especially *so* to me;
but how much more to thee, both in the flesh and in the
17 Lord? If therefore thou consider me *as thy* companion‡,
18 receive him as myself. But if he have wronged thee *in*
any thing, or owe *thee any thing*, put that to my ac-
19 count: I Paul have written *it* with my own hand, I will
repay *it*: however, I do not say to thee that‖ thou owest
20 to me even thy own self. Yes, brother, let me have
joy of thee in the Lord: refresh my feelings¶ in Christ**.
21 Having confidence in thy compliance††, I have *thus* writ-
ten to thee, knowing that thou wilt do even more than I
22 say. At the same time also prepare me a lodging; for I
trust that through your prayers I shall be graciously
given unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus, Mark,
24 Aristarchus, Demas, Luke, my fellow-labourers, salute
25 thee. The favour of our Lord Jesus Christ *be* with your
spirit.

* my own bowels, N. and Gr.
† i. e. slave, N. m.
‡ Or, "as a friend," or, "as a sharer with thee in what thou hast."
‖ Or, not to say unto thee that. N. m.
¶ Wakefield, bowels, N. and Gr.
** in the Lord. R. T.
†† Or, In confident expectation of thy compliance.

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THE

EPISTLE

TO

THE HEBREWS.

CHAP. I.

GOD who, in several parts, and in several manners,
2 formerly spake to *our* fathers by the prophets, in these
last days hath spoken to us by *his* Son, whom he hath
appointed heir of all things, for whom also he constituted
3 the ages *: who, being a ray of his brightness, and an
image of his perfections †, and ruling all things by his
powerful word ‡, when he had by himself made a cleans-
ing of [our] sins ||, sat down on the right hand of the
4 Majesty ¶ on high; having been made so much greater
than those messengers ††, as he hath obtained ‡‡ a more
excellent name than they.

* δι' ὃ, *for whom.* For this sense of διὰ, with a genitive, see Grotius in loc. Schleusner in verb. and Mr. Lindsey's Second Address, p. 297. Αἰῶνες, ages, "This word," says Dr. Sykes (in loc.) "does not signify the heavens and earth, and all things in them, but it means properly ages, or certain periods of time:" the Antediluvian, the Patriarchal, the Mosaic ages or dispensations. These were all intended to prepare the way for the age or dispensation of the Messiah. Abp. Newcome adopts the common translation, "by whom he made the worlds also."

† So Wakefield. "who, being *the* brightness of *his* glory, and *the* express image of his person," N.

‡ ruling and directing all things in the new dispensation, by authority derived from the Father. Gr. "the word of his power."

‖ when he had made a cleansing of our sins by *the sacrifice of* himself, N. But the judicious reader will observe that the words in Italics are not in the original. Cleansing of sin is bringing us out of an unholy into an holy state.

¶ the *divine* Majesty, N.

†† i. e. the prophets, who are mentioned in the first verse. See Wakefield. the angels, N.

‡‡ Gr. inherited, N. m.

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5 For to which of those messengers * spake *God* at any
time, "Thou art my Son, this day I have adopted
thee †?" and again, "I will be to him a Father, and he
6 shall be to me a Son?" And when *God* bringeth again ‡
the Firstborn into the world, he saith, "And let all the
7 messengers of God pay homage to him ‖." And of these
messengers *the scripture* saith ¶, "Who maketh the winds
his messengers ††; and flames of lightning his ministers."
8 But to the Son *he saith*, "God is thy throne ‡‡ for ever
and ever; a sceptre of rectitude *is* the sceptre of thy king-
9 dom: thou hast loved righteousness, and hated iniquity:
therefore God, *even* thy God, hath anointed thee with
10 the oil of gladness above thy companions ‖‖. And,
"Thou, Lord, in the beginning didst lay the founda-
tion of the earth: and the heavens are the works of thy
11 hands: they will perish; but Thou wilt remain ¶¶: and
12 they all will grow old as *doth* a garment; and like a
vesture thou wilt fold them up, and they will be changed;
but Thou art the same, and thy years will not fail **."
13 But to which of those messengers ‖‖‖ said he at any time,
"Sit thou on my right hand, until I make thine enemies

* the angels, N. See ver. 4. † begotten thee, Gr. and N.

‡ i. e. after his resurrection, by which he became the first-born from the dead, Col. i. 18, Rev. i. 5. See Peirce and Newcome.

‖ i. e. Let all the prophets and messengers of God acknowledge him as their superior. "Let all the angels of God worship him." N. cited from Deut. xxxii. 43. LXX. where it is spoken of the Hebrew nation, and therefore cannot be understood of religious worship. See Sykes on Heb. i. 6.

¶ So Wakefield. And of the angels he saith, N.

†† So N. m. angels, N.

‡‡ Wakefield, Lindsey. "Thy throne, O God, *is*," etc. N. "God is the support of thy throne," Sykes.

‖‖ N. m. fellows, N. t. All who like him were messengers from God to men.

¶¶ remainest, N.

** This is a quotation from Psalm cii. 25. The immutability of God is here declared as a pledge of the immutability of the kingdom of Christ. "To shew (says Mr. Emlyn, Works, vol. ii. p. 340,) how able his God, who had anointed him, was to make good and maintain what he had granted him, a durable kingdom for ever and ever." See Mr. Lindsey's Sequel, p. 488.

‖‖‖ the angels, N.

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14 thy footstool?" Are they not all servants*, sent forth to serve the future heirs of salvation †?

CH. II. For this cause we ought to give the more earnest attention to the things which we have heard, lest at any
2 time we let *them* escape *us*. For if the words *which were* spoken by messengers ‡ were steadfast, and every transgression and disobedience received a just recompense of
3 punishment; how shall we escape, if we have neglected so great salvation, which began to be spoken by the Lord, *and* was confirmed to us by those that heard *him*;
4 God bearing witness at the same time ||, by signs and wonders and various mighty works, and distributions of the holy spirit, according to his own will?

5 For¶ *God* hath not subjected to angels the succeeding
6 age**, of which we speak. But *David* hath somewhere testified, saying, "What is man, that thou art mindful of him? or the son of man, that thou regardest him?

* Gr. and N. ministering spirits. The word *spirit* is a Hebraism to express a person's self, v. g. 1 Cor. ii. 11. the spirit of a man is a man, is a man himself: the spirit of God is God himself. 2 Tim. iv. 22. The Lord Jesus Christ be with thy spirit, i. e. with thee. Here the former prophets are called ministering spirits, i. e. they were ministers or servants, whereas Christ appeared under the character of a Son.

† So Wakefield. those who will be heirs of salvation, N. Rather, those who were about to be heirs of salvation, i. e. the former prophets were appointed for the encouragement and the confirmation of the faith of those, who were at a future time to be delivered by Christ from the yoke of the law, or from the bondage of idolatry and vice.

‡ i. e. by former prophets and teachers, in contradistinction to the Messiah, who is called a son, and appointed a ruler. Angels, N.

|| Or, "God bearing joint-witness," viz. with the apostles, etc.

¶ Or, "moreover," as introducing a collateral argument or fact. The writer having already proved that Christ was superior to angels, viz. to all preceding prophets and messengers from God, now proceeds, through the remainder of this chapter, to prove that he is in his nature inferior to angels considered as beings of an order superior to mankind, for that the nature of his commission required that he should be a proper human being. It is no objection that he uses the word angel in a different sense without giving notice of the change. This incorrectness of style is not uncommon in the sacred writers, and the author has before availed himself of the ambiguity of the word angel, ch. i. 7. For the use of γαρ as a connecting and not an illative particle, see Matt. i. 18. James i. 7. Heb. ii. 8.

** Or, "future world," Gr. "that future dispensation," Wakefield. Isaiah ix. 6. the Messiah is predicted as the Father of the age to come. See Sykes.

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7 Thou madest him a little lower than the angels; *but* thou
8 hast crowned him with glory and honour*, thou hast subjected all things under his feet." Now in that he hath subjected all things to him, he hath left nothing *that is* not subjected to him. But now we do not see all things
9 subjected to him. But we see Jesus for the suffering of death crowned with glory and honour, who was made a little lower than the angels †, that, by the favour ‡ of God, he might taste death for every man ||.

10 For it became Him for whom *are* all things, and by whom *are* all things, *in* bringing many sons to glory, to make the author of their salvation ¶ perfect through suf-
11 ferings. For both *Christ* that sanctifieth, and those that are sanctified, *are* all of one *Father:* for which cause
12 *Christ* is not ashamed to call them brethren; saying, "I will declare thy name to my brethren; in the midst of
13 the congregation I will praise thee." And again, "I will put my trust in him." And again, "Behold, I,
14 and the children whom God hath given me." Since then the children are partakers of flesh and blood, *Christ* himself also in like manner partook of them**; that through

* "and hast set him over the works of thy hands." R. T. and N. in brackets. This clause is wanting in the Vatican, Clermont, and other manuscripts of note, and is left out in Griesbach's text. This passage is cited from the eighth Psalm, and can therefore be applied to Christ only by way of accommodation. The apostle Paul reasons upon the same passage in a similar manner, 1 Cor. xv. 25—27, which is a presumptive proof that the epistle to the Hebrews was either written by him, or by some person, perhaps Barnabas, or Luke, who was an associate with him, and familiarly acquainted with the apostle's style of thinking and reasoning.

† Or, "who was a little inferior to angels," i. e. by nature, like other men, and not by the voluntary assumption of a human form. See ver. 7.

‡ i. e. gratuitous goodness, N. m.

|| To taste death for every man is to die for the benefit of all mankind, Jew and gentile. Sykes. All were admissible into that new covenant, of which the death of Christ was the ratification.

¶ Or, to make the leader of their salvation, who is conducting many sons to glory.

** As the children were human beings, so their deliverer was a being of the same rank, and not an angel, or superior spirit. The words might be rendered, 'Since then the children partook in common of flesh and blood, he also completely shared in the same.'

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death he might destroy him who hath the power of
15 death, that is, the devil *; and might deliver those who,
through fear of death, were all their lifetime subject to
16 slavery. For indeed *Christ* helpeth not angels †; but he
17 helpeth the seed of Abraham. Wherefore it behoved him
to be like ‡ his brethren in all things; that he might be a
compassionate and faithful high-priest in things *relating*
to God, to make reconciliation for the sins of the people ‖.
18 For in that he himself hath suffered, having been tempted,
he is able to assist those that are tempted.

CH. III. Wherefore, holy brethren, partakers of a heavenly
calling ¶, consider the Apostle and High-Priest of our
2 profession ††, Jesus; who was faithful to him that ap-
pointed him, as Moses also *was faithful* in all the house-
3 hold *of God* ‡‡. For this *person* was counted worthy of
more glory than Moses, inasmuch as he who framed the
4 household hath more honour than the household. (For
every household is framed by some one; but he who
5 framed all things, *is* God.) And Moses indeed *was* faith-
ful as a servant, in all the household *of God* §§; for a
testimony to those things which were to be spoken after-
6 ward: but Christ, as a Son, over the household *of God* §§;

* the idolatrous and persecuting power. The death of Christ introduced a dispensation which, by gradually putting an end to heathenism and idolatry, and establishing the doctrine of a future life, abolished the power of death, and raised man above the fear of dissolution. See 2 Tim. i. 10, and Wetstein in loc.

† Or, "For truly it," i. e. the fear of death, or death itself, "doth not lay hold of" or seize on "angels, but of the seed of Abraham it doth lay hold." See Theol. Rep. vol. v. p. 164.

‡ to be made like, N. "It was right for him in all things to be like unto his brethren." Wakefield.

‖ The expression is remarkable: εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας, not to propitiate God, but to propitiate the sins of the people. The meaning probably is, q. d. to remove all legal obstructions and disqualifications, so that those, who were excluded as *sinners* from the privileges of the old covenant, might be admitted to the benefits of the new dispensation, and might be called and made *holy*. See Theol. Rep. ibid.

¶ the heavenly calling, N.

†† Christ, R. T. and N. in brackets. See Griesbach.

‡‡ See Wakefield. "the household committed to him," N. Gr. "in all his household."

§§ See ver. 2.

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whose household we are, if we keep the confidence and the glorying of *our* hope firm to the end.

7 Wherefore, as the holy spirit saith, "To-day, if ye
8 shall hear his voice, harden not your hearts, as in the
9 provocation*, in the day of trial† in the desert: where
your fathers‡ tried me, proved me, and saw my works
10 forty years: wherefore I was grieved with that genera-
tion, and said, 'They always err in heart‖; and they
11 have not known my ways:' upon which I sware in my
12 anger, 'They shall not enter into my rest:'" *so likewise* take heed, brethren, lest there be in any of you an evil heart of unbelief, in falling away from the living God:
13 but exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness
14 of sin. For we are made partakers of Christ, if we retain
15 the beginning of our confidence firm to the end; while it is said, "To-day, if ye shall hear his voice, harden not
16 your hearts, as in the provocation¶." For some, when they had heard, provoked††: however, not all who came
17 out of Egypt under Moses. But with whom was *God* grieved forty years? *was it* not with those who sinned,
18 whose carcasses fell in the desert? And to whom did he swear that they should not enter into his rest, but to those
19 who believed not? So we see that they could not enter in, because of unbelief.

CH. IV. Let us fear therefore, lest, a promise being left of entering into his rest‡‡, any of you should appear to come
2 short of it. For unto us glad tidings have been proclaimed, as well as unto them; but the word which they heard did not profit them, not being mixed with faith in those
3 that heard *it*. For we that have believed enter into rest‖‖,

* provocation *of me*, N. † the day of trying *me*, N.
‡ when your fathers, N. ‖ err in *their* hearts, N.
¶ See ver. 8. †† provoked *God*: N. ‡‡ *God's* rest, N.
‖‖ The writer here represents the state of things under the gospel dispensation as a sabbath, which we enter upon and solemnize by faith in Christ. "*Shall* enter into rest," N. The public version is more correct, "do enter into rest."

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as *God* saith; "So I sware in my anger, 'They shall not enter into my rest:'" although *his* works were finished
4 from the foundation of the world. For *Moses* somewhere speaketh thus of the seventh *day*, "And God rest-
5 ed on the seventh day from all his works." And in this *place it is said* again, "They shall not enter into my rest."
6 Since therefore it remaineth that some *must* enter therein, and those to whom glad tidings were first proclaimed en-
7 tered not in because of unbelief; *God* again limiteth a certain day, saying by David, "To-day," after so long a time, as it is said, "To-day if ye shall hear his voice,
8 harden not your hearts." For if Joshua had given them rest, then *God* would not afterward have spoken of an-
9 other day. There remaineth therefore a keeping of rest
10 to the people of God. For he that hath entered into *God's* rest, hath rested also from his own works, as God *did*
11 from his. Let us earnestly endeavour*, therefore, to enter into that rest; lest any man fall after the same example
12 of unbelief. For the word of God *is* lively† and powerful, and sharper than any two-edged sword, and pierceth even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and
13 intentions of the heart: nor is there any creature that is not manifest before it: but all things *are* naked and opened to the eyes of Him with whom we have to do ‡.
14 Having therefore a great High-priest, that hath passed into the heavens ||, Jesus the Son of God, let us hold fast
15 *our* profession. For we have not an High-priest who cannot have compassion for our infirmities; but one who was tempted¶ in all things like ourselves, *though* without
16 sin. Let us therefore come with confidence to the throne of favour, that we may obtain mercy, and receive favour
CH. V. for seasonable help. For every high-priest taken from

* Let us endeavour, N. See Wakefield.
† Or, animated.
‡ Or, to whom we must give account. N. m.
|| through the heavens, Wakefield.
¶ Or, tried, N. m.

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among men, is appointed for men in things *relating* to
2 God, that he may offer gifts and sacrifices for sins; being
one who can be mildly affected toward the ignorant, and
those that wander out of the way; since he himself also
3 is compassed with infirmity. And because of this *infir-
mity* he ought, as for the people, so for himself also, to
offer *sacrifices* for sins*.
4 And no man taketh this honour to himself, but he that
5 is called of God, as *was* Aaron. So Christ also glorified
not himself to be made a High-priest; but *God* who said
unto him, "Thou art my Son, to-day I have adopted†
6 thee:" as *God* saith also in another *psalm*, "Thou *art* a
priest for ever, according to the order of Melchisedec."
7 And *Christ*, when, in the days of his flesh, he had offered
up prayers and supplications with *a* strong cry, and *with*
tears, to him that was able to save him from death, and
8 was heard for his godly reverence ‡, though he was a Son,
yet learned obedience by the things which he suffered;
9 and, having been made perfect, became the author of
10 eternal salvation to all that obey him; having been called
by || God a High-priest according to the order of Mel-
11 chisedec: of whom we have many things to say, and hard
to be explained, since ye are dull of hearing.
12 For whereas, by this time, ye ought to be teachers, ye
have need that one teach you again which *are* the first
elements of the oracles of God; and are become such as
13 have need of milk, and not of strong food. For every
one who partaketh of milk *is* unskilled in the doctrine
14 of justification: for he is a babe: but strong food be-
longeth to perfect men¶, *even* to those who, by use**,
have their senses exercised to the discernment both of
good and evil.

* In what sense Christ is said to offer a sacrifice for sin for himself is explained in the note upon chap. vii. 27.

† begotten thee, N. and Gr. ‡ Or, and was delivered from fear.

|| called of God, N. ¶ Or, full-grown men. ** by reason of use, N.

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CH. VI. Wherefore let us leave discoursing on the principles
of the doctrine of Christ, and go on to perfection; not
laying again the foundation of repentance from dead
2 works, and of faith toward God, of the doctrine of bap-
tisms, and of putting on of hands, and of *the* resurrec-
3 tion of the dead, and of *the* everlasting judgement: and
this will we do, if God permit.
4 For *it is* impossible* to renew those unto repentance
who have been once enlightened, and have tasted the
heavenly gift, and have been made partakers of the holy
5 spirit, and have tasted the good word of God, and the
6 mighty works of the succeeding age †, and *yet* have fallen
away; since they again crucify to themselves the son of
7 God, and expose *him* to public shame. For the land
which drinketh ‡ in the rain that often cometh upon it,
and produceth herbage‖ useful to those for whom it is
8 tilled, receiveth blessing from God: but that which bear-
eth thorns and briars *is* rejected, and *is* near being cursed:
whose end *is* to be burned.
9 But, beloved, we are persuaded better things of you,
and things which belong to salvation, though we thus
10 speak. For God *is* not unjust, *so as* to forget your work
and the love ¶ which ye have shewn toward his name, in
that ye have ministered to *the wants of* the saints, and *still*
11 minister. But we desire that every one of you shew the
same earnestness, to the full assurance of *your* hope unto
12 the end: that ye be not slothful, but imitators of those
who through faith and patience inherit the promises.
13 For when God made *his* promise to Abraham, because he
14 could swear by no greater, he sware by himself, saying,

* "It is highly difficult. Compare Mark x. 23. 27. It is impossible, because whatever could be said or done to that end had been said and done already." Le Clerc on Hammond. Newcome.

† Or, of the age that was to come. "The miraculous powers of the Christian dispensation." Ch. ii. 5. Newcome.

‡ hath drunk, N.

‖ bringeth forth herbs, N.

¶ and labour of love, B. T.

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"Assuredly I will greatly bless thee, and I will greatly
15 multiply thee." And accordingly*, when *Abraham* had
16 waited patiently, he obtained the promise. For men indeed swear by one *that is* greater: and an oath for con-
17 firmation *is* to them an end of all gain-saying. In which *matter* God, being more abundantly willing to shew unto the heirs of the promise the unchangeableness of his
18 counsel, interposed by an oath: that by two unchangeable things, in which *it was* impossible for God to speak falsely, we may have† strong comfort, who have fled for
19 refuge to lay hold on the hope set before us; which *hope* we have as a sure and steadfast anchor of the soul, and *as*
20 entering into *the part* within the veil; whither *our* forerunner hath entered for us, *even* Jesus, made a high-priest for ever, according to the order of Melchisedec.

CH. VII. For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the
2 slaughter of the kings, and blessed him, to whom even Abraham gave a tenth *part* of all *the spoils*, first being by interpretation king of righteousness, and then king of
3 Salem also, which is, king of peace, without *recorded* father, without *recorded* mother, without pedigree‡, having neither beginning of days nor end of life‖, but
4 resembling the son of God, continueth perpetually. Now consider how great this man *was*, to whom even the
5 patriarch Abraham gave a tenth *part* of the spoils. And indeed those that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take

* afterward, N. † might have, N. ‡ N. m. genealogy. N.

‖ Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers. See his note. The short account of Melchisedec is contained in Genesis xiv. The writer runs a parallel between Melchisedec and Christ. Melchisedec was a priest, though not of a priestly family: of the termination of his priesthood we have no account: he was a king as well as a priest; and of an order superior to Aaron, who virtually paid tithes to Melchisedec in his ancestor Abraham. In all these respects Melchisedec is a type of Christ, who is a priest after the order of Melchisedec, and not after the order of Aaron.

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tithes from the people according to the law, that is, from their own brethren, though these are descendants of
6 Abraham*: but he whose pedigree is not from *the same stock with* them, received tithes from Abraham, and
7 blessed him that had the promises. Now, without all
8 contradiction, the less is blessed by the greater. And here men who die receive tithes; but there he *received*
9 *them*, of whom it is witnessed that he liveth. And, if I may so speak, Levi also, who receiveth tithes, payed
10 tithes by Abraham. For he was yet unborn†, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law ‡,) what further need *was there* that another priest should rise according to the order of Melchisedec, and that he should
12 not be called according to the order of Aaron? For, the priesthood being changed, there is ‖ of necessity a change
13 of the law also. Now¶ he of whom these things are spoken belongeth to another tribe, of which no man
14 gave attendance at the altar. For *it is* manifest that our Lord sprang out of Judah**; of which tribe Moses spake
15 nothing concerning *the* priesthood. And it is still far more evident; because another priest ariseth according
16 to the likeness of Melchisedec, who became *such*††, not according to the law of a carnal commandment, but ac-
17 cording to the power of an endless life: for *the scripture*‡‡ witnesseth, "Thou *art* a priest for ever, according
18 to the order of Melchisedec." For indeed there is a disannulling of the former commandment, because of its
19 weakness and unprofitableness. For the law made nothing

* their brethren, though these come out of the loins of Abraham, N.
† So Wakefield. He was then in the loins of his father, Gr. and N.
‡ Or, for concerning it, the people received a law. See Peirce.
‖ there is made, N. ¶ For, Gr. N. See Wakefield.
** For it *was* plain of old that our Lord was to spring, etc. Wakefield.
†† Or, if after the likeness of Melchisedec there arise another priest who has become such, etc. ‡‡ *God*, N.

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perfect; but *it was* the bringing in of a better hope*, by
20 which we draw near to God. And inasmuch as *he became*
21 *a priest* not without an oath; (for those were made
priests without an oath; but this with an oath, by him
who said to him, "The Lord sware, and will not re-
pent, 'Thou *art* a priest for ever, according to the or-
22 der of Melchisedec;'") by so much was Jesus made the
23 surety of a better covenant. And they indeed were many
priests, because they were not suffered to continue, by
24 reason of death: but this person, because he continueth
for ever, hath a priesthood which passeth not from one
25 to another. Wherefore he is able to save also in the
fullest degree those who come to God by him, since he
26 ever liveth to interpose for them†. For such a high-
priest became us, *who is* holy, harmless, undefiled, se-
parated from sinners, and made higher than the heavens;
27 who needeth not, as the high-priests, daily to offer up
sacrifice, first for his own sins, *and* then for those of the
people: for this he did once *for all*, when he offered up
28 himself ‡. For the law appointeth men high-priests that

* Or, but the introduction of a better hope did, or will do so.

† "to make intercession for them." N. See Sykes. "To officiate, to discharge the office of a high-priest in their behalf," Comm. and Essays, vol. ii. p. 265. The word ἐντυγχάνω, is of very general import. It signifies interposing in any way, either for or against another. It is applied to *Christ* only twice in the New Testament, here and Rom. viii. 34. There is no reason to limit the sense to intercession, or praying for, or against another. "The perpetual intercession of Christ here noted," says Mr. Lindsey, (Seq. p. 88. note) "may, perhaps, be the continual operation and effect of his miracles and doctrine in the world, by which men are brought to believe in God by him, and to be saved." Perhaps it may mean that Christ in his exalted state is exerting his powers in some unknown way for the benefit of his church. This text gives no countenance to the custom of offering prayers to God through the intercession of Christ. The only remaining places in which the word ἐντυγχάνω occurs in the New Testament are Acts xxvii. 24. Rom. viii. 27; xi. 2.

‡ *This he did*, i. e. offer up sacrifice, first, for his own sins. But Christ in a moral sense was sinless. See ver. 26, and ch. iv. 15. His sins therefore were merely ceremonial, that is, being a descendant of the house of Judah, ver. 14, he was, as to the priesthood, in an unconsecrated state. And as Aaron was consecrated to his priestly office by the blood of animal sacrifices, so Christ was consecrated to his nobler office by the sacrifice of himself. This way of representing the death of Christ was adapted to conciliate

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have infirmity; but the word of the oath, which *was* after the law, *appointeth* the Son, who is made perfect for ever.

CH. VIII. Now the sum of what has been said *is this:* We have such a high-priest, as sitteth on the right hand of 2 the throne of the Majesty* in the heavens; a minister of the most Holy Place, and of the true tabernacle, which 3 the Lord pitched, and not man. For every high-priest is appointed to offer gifts and sacrifices: wherefore *it is* necessary that this *High-priest* also have somewhat to 4 offer. For if he were on earth he would not be a priest; since there are priests that offer gifts according to the law: 5 who serve to the example and shadow of heavenly things, as Moses was instructed of God when he was about to make the tabernacle: for, "See," saith *God*, "*that* thou make all things according to the pattern which was shewn 6 thee on the mount." But now *our High-priest*† obtained a more excellent ministry, by how much he is *the* mediator of a better covenant, which is established‡ on 7 better promises. For if that first *covenant* had been faultless, then no place would have been sought for *the* se- 8 cond. For, finding fault with those things‖, *God* saith,

the prejudices of the Hebrew Christians. Moreover, as the posterity of Aaron were successively removed by death, ver. 23, successive priests were consecrated by successive sacrifices; but Christ lives for ever, and has no successor. Also, priests under the law were subject to infirmity, and might desecrate themselves by ceremonial pollution, ver. 28; it was necessary, therefore, that they should be re-consecrated by the daily sacrifice. But Christ being incapable of ceremonial pollution, his one sacrifice was sufficient. He is now perfect for ever. But in the same sense in which Christ offered up a sacrifice for his *own* sins, in that very sense did he offer himself a sacrifice for the sins of the *people*. That is, not to appease the wrath of God for moral offences, which is an idea quite remote from the author's mind, and foreign to his argument; but, to consecrate believers, and to bring them out of an unholy into a holy state, by a figurative application of the blood of Christ, as the Israelites were formerly purified and made ceremonially holy by the real sprinkling of the blood of animal victims. See ch. ix. 11—28. These observations must be carried in mind by the reader of this epistle, in order to understand the writer's language and doctrine in the ninth and tenth chapters concerning the priesthood of Christ. See Grotius and Crellius in loc. and in ch. v. ver. 3.

* the *divine* Majesty, N.

† Or, Christ, S. 7. N. m.

‡ whose law hath been established, Wakefield.

‖ Or, with them, i. e. the Jews.

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"Behold, the days are coming*, saith the Lord, when
I will make† a new covenant with the house of Israel,
9 and with the house of Judah: not according to the co-
venant which I made with their fathers, in the day when
I took them by the hand to lead them out of the land of
Egypt: when they continued not in my covenant, and I
10 regarded them not, saith the Lord: for this *is* the cove-
nant which I will make with the house of Israel after those
days, saith the Lord: I will put my laws into their mind,
and will write them on their hearts; and I will be to
11 them a God, and they shall be to me a people. And they
shall not teach every man his *fellow*-citizen‡, and every
man his brother, saying, 'Know the Lord:' for all shall
12 know me, from the least of them to the greatest. For I
will be merciful to their unrighteousness, and their sins
13 and their iniquities I will remember no more." In that
God saith, "A new *covenant*," he hath declared the former
void‖. Now that which is declared void¶ and groweth
old, *is* ready to disappear.

CH. IX. Now the first *covenant*** also had ordinances of wor-
2 ship, and a worldly sanctuary. For the first tabernacle
was prepared††, which is called Holy; in which *was* the
3 candlestick, and the table, and the shew-bread‡‡. And,
behind the second veil, the tabernacle which is called *the*
4 Holy of Holies: having the golden censer, and the ark
of the covenant covered all over‖‖ with gold, in which
was the golden pot that had the manna, and Aaron's rod
5 that budded, and the tables of the covenant: and above
which were¶¶ the cherubim of glory, shadowing the
mercy-seat: of which things we cannot at present speak
6 particularly. Now these things having been thus pre-

* the days come, N.
† Or, complete, or execute. See Wakefield.
‡ his neighbour, R. T.
‖ he maketh the first old, N. See Schleusner.
¶ decayeth, N.
** the first tabernacle, R. T.
†† Or, the outer division of the tabernacle was fitted up. See Newcome's note.
‡‡ Or, the setting forth of loaves.
‖‖ Wakefield. overlaid round about, N.
¶¶ "above *in the tabernacle were*," etc. N.

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pared, the priests enter always into the first tabernacle*,
7 performing the services *of God*: but into the second the
high-priest alone *entereth* once every year, not without
blood, which he offereth for himself, and *for* the sins of
8 ignorance of the people †: the holy spirit signifying this,
that the way into the most Holy Place is not yet laid open,
9 while the first tabernacle yet standeth ‡: which *tabernacle*
is a figure for the present time, in which gifts and sa-
crifices are offered, which cannot make him that worship-
10 peth perfect as concerning *his* conscience; *consisting* only
in meats and drinks, and different washings, and carnal
ordinances, imposed till the time of reformation.
11 But Christ, a high-priest of the future good things,
being come, entered once for all into the most Holy
Place‖, through the greater and more perfect tabernacle,
not made by hands; that is, not of this *present* building;
12 nor by the blood of goats and calves, but by his own
13 blood; having obtained ¶ an everlasting redemption. For
if the blood of bulls and of goats, and the ashes of a
heifer, sprinkling the unclean, sanctify to the cleansing of
14 the flesh; how much more shall the blood of Christ, who
through the everlasting spirit †† offered himself spotless to
God, cleanse your conscience from dead works ‡‡, that
15 ye may serve the living God? And for this cause *Christ*
is *the* mediator of *the* new covenant; that, death having

* Or, the outer tabernacle. † So Macknight. the errors of the people, N.

‡ Or, while the outer tabernacle is still standing.

‖ But Christ having become a high-priest of future good things, entered once into the most Holy Place, N.

¶ having obtained *for us*, N.

†† who offered himself with a spotless mind unto God, Wakefield, who, with the Ethiopic, leaves out *αιωνιου*, "everlasting." The Clermont and some other copies read *αγιου*, the holy spirit; which is supported by the Coptic and the Vulgate versions. The phrase "everlasting spirit," is very unusual: but if admitted as genuine, it must signify that Christ offered himself by divine appointment.

‡‡ i. e. release you from the condemning sentence of the law. Dead works are those, the non-performance of which exposes the delinquents to legal condemnation. See ch. vi. 1.

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taken place for the redemption of the transgressions under the first covenant*, those who are called might re-
16 ceive the promise of the everlasting inheritance. For where a covenant *is*, there is a necessity for the death of
17 that which establisheth the covenant†. For a covenant is firm over *the* dead: whereas it is of no force while that
18 which establishes the covenant‡ liveth. Wherefore neither
19 was the first *covenant* confirmed without blood. For when Moses had spoken to all the people every commandment according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and
20 sprinkled both the book and all the people, saying, "This *is* the blood of the covenant which God hath enjoined
21 unto you." Moreover, in like manner he sprinkled with blood the tabernacle also, and all the vessels of the mi-
22 nistry. And, according to the law, almost all things are cleansed with blood; and without *the* shedding of blood
23 there is no remission‖. *It was* therefore necessary that the patterns of things in the heavens should be cleansed by these *things;* but the heavenly things themselves¶, with
24 better sacrifices than these. For Christ hath not entered into the Holy Place made with hands, which answereth to the true one; but into heaven itself, now to appear
25 in the presence of God for us: nor *was it necessary* that

* The Primate has supplied the words *by his death*, which are not necessary. See Wakefield.

† That is, of the victim by which the covenant is ratified. See Wakefield and Doddridge. The Primate's version is, "there is a necessity that the death of the covenanter should be brought in." Theol. Repos. vol. i. p. 215, 216; vol. iv. p. 139—152.

‡ "when the covenanter," N. See ver. 16.

‖ Observe here, that even inanimate things, the books, the tabernacle, the vessels, etc. are, represented as in a sinful state till they obtain remission by the shedding of blood: i. e. they are ceremonially impure and unholy till they are ceremonially consecrated. See ch. vii. 27, note.

¶ The *patterns* of heavenly things are things under the legal dispensation; heavenly things *themselves* are things under the Christian dispensation, of which the former was a type. The writer alludes to the celestial pattern shewn to Moses in the Mount, ch. viii. 5, which he here represents as the true tabernacle; of which Jesus is the high-priest, and in which he is gone to officiate.

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he should offer himself often*, as the high-priest entereth into the most Holy Place every year with *the* blood of
26 others; (for then he must have suffered often since the foundation of the world;) but now he hath been manifested once, at the end of the ages†, to put away sin‡ by
27 the sacrifice of himself. And as it is appointed unto men
28 to die once, and after this the judgement; so Christ also was offered once, to bear away the sins‖ of many; and to those who wait for him¶ he will appear a second time, without a sin offering††, to salvation.

CH. X. For the law having a shadow of future good things, *and* not the very image of the things, can never make those who come to *the altar* perfect by the same sacrifices
2 which are offered year by year continually. For then would they not have ceased to be offered? because the worshippers once cleansed would have had no more con-
3 sciousness of sins. But in those *sacrifices there is* a re-
4 membrance *made* of sins every year: for *it is* impossible‡‡ that the blood of bulls and of goats should take away sins.
5 Wherefore, when *Christ* cometh into the world, he saith, "Sacrifice and offering thou wouldest not; but a
6 body thou hast prepared me. In burnt-offerings and
7 *sacrifices* for sin thou hadst no pleasure. Then I said, 'Behold, I come (in the volume of the book‖‖ it is writ-
8 ten of me) to do thy will, O God.'" Above he saith¶¶, sacrifice, and offering, and burnt-offerings, and *sacrifices*

* See ch. vii. 27, note.

† i. e. dispensations. N. m.

‡ Or, for a removal of sin.

‖ to bear the sins, N. to cause the forgiveness of them. See Newcome's note.

¶ Or, to those who are waiting for him to salvation.

†† In what sense the death of Christ is a sin-offering,—See ch. vii. 27. note.

‡‡ That is, legally impossible; for the law limited the efficacy of these sacrifices to one year. After which, new sacrifices were to be offered upon the annual day of atonement for sins of ignorance only, which, however free from moral turpitude, would exclude from the benefit of the Mosaic covenant, if not cancelled by the appointed sacrifices. See ch. ix. 7.

‖‖ the *holy* book, N. "In a volume of a book," Gr.

¶¶ Or, saying before.

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for sin, thou wouldest not, and hadst no pleasure *in them*;"
(namely those which are offered according to the law;)
9 then he saith *, "Behold, I come to do thy will †." He
taketh away the first, that he may establish the second.
10 By which will we have been sanctified, through the offering of the body of Jesus Christ once *for all* ‡.
11 And every priest standeth ministering daily, and offering frequently the same sacrifices, which can never take
12 away sins ‖: but this person ¶, after he had offered one sacrifice for sins, is for ever seated at the right hand of
13 God; waiting after this †† till his enemies be made his
14 footstool. For by one offering he hath made perfect for
15 ever those that are sanctified ‡‡. Of which the holy spirit also is a witness to us: for, after having said before,
16 "This *is* the covenant which I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds ‖‖ I will write them;" it then
17 saith ¶¶, "and their sins and iniquities I will remember
18 no more." Now where remission of these *is, there is* no more *any* offering for sin †††.
19 WHEREFORE brethren, having confidence to enter into

* Or, he then said, or added. † thy will, O God. R. T.

‡ The one sacrifice of Christ, a victim of the highest value, so consecrates all who by faith in him enter into the Christian covenant, that they can never exclude themselves from its benefits by sins of ignorance; so as to need another sacrifice to re-instate them. They are sanctified by the offering of Christ once for all. See ch. ix. 7.

‖ that is, sins of ignorance, ix. 7. The sacrifices of the law could not take away sin, as their efficacy was limited to a year. See ver. 4.

¶ Or, but he, or, this priest. †† Or, thenceforth.

‡‡ See ver. 10. Believers are so far consecrated by this great sacrifice, that they can never forfeit their privileges by sins of ignorance. The writer labours to reconcile the Hebrews to a suffering Messiah, by these bold figurative representations of the efficacy of his death. "Our Lord," says Mr. Lindsey (Sequel, p. 88), "*never called himself a high-priest*, nor is he so styled by any of the *writers of the New Testament*, except the author of this epistle; whence we may conclude, that neither Christ nor the evangelists esteemed this to be any real part of his character, or needful to be attended to by his followers."

‖‖ Or, on their minds. ¶¶ *God then saith*, N.

††† "The author here finishes the *argumentative* part of his epistle, in which he illustrates and proves the excellence of the New Covenant when compared with the Old. The *practical* part follows." Newcome.

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20 the most holy place through the blood of Jesus, by
a new and living way which he hath consecrated for us
21 through the veil*, (that is, his flesh;) and *having* a
22 high-priest over the household of God; let us come near
with a true heart, in full assurance of faith, having *our*
hearts sprinkled from an evil conscience, and *our* body
23 washed with pure water: let us hold fast the steady pro-
fession of our hope; (for he *is* faithful that hath pro-
24 mised:) and let us consider one another, that we may
25 provoke *each other* to love and to good works: not for-
saking the assembling of ourselves together †, as the
manner ‡ of some *is*; but exhorting to *it*: and so much
the more, as ye see the day approaching.

26 For if we sin wilfully, after we have received the
knowledge of the truth, there no longer remaineth *any*
27 sacrifice for sins ‖: but a certain fearful looking for of
judgement *remaineth*; and *that* fiery indignation which
28 will devour ¶ the adversaries. He who despised the law
of Moses, died** without mercy, under two or three wit-
29 nesses. Of how much greater punishment, think ye,
will he be deemed worthy, who hath trodden under foot
the son of God, and hath counted the blood of the cove-
nant, by which he was sanctified, an unholy thing, and
30 hath injuriously treated the spirit of favour††? For we
know him that hath said, "Vengeance *belongeth* to me:

* "through the blood of Jesus; that new and life-giving way, which he hath first prepared for us *by passing* through the veil." N. See Wakefield. As the high-priest entered into the most holy place through the veil, so believers are introduced into the Christian covenant through the flesh, i. e. the person, or, in other words, by the instruction, the example, and the death of Christ. See Sykes.

† our association in *the gospel*, Wakefield. ‡ Or, the custom.

‖ See ch. vi. 4—6. The meaning is, that for wilful apostacy there is no hope; because, having resisted the strongest evidence, even that of miracles themselves, it is hardly possible that they should be reclaimed. See Newcome's note.

¶ Or, which is about to devour.

** Whose breaketh a law of Moses dieth, Wakefield.

†† Or, offered an indignity to. "Shewn contempt of the holy spirit, gratuitously shed on Christians." Newcome.

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I will recompense ;" saith the Lord. And again, " The
31 Lord will avenge his people*." *It is* a fearful thing to
32 fall into the hands of the living God. But call to remembrance the former days, in which, after ye were en-
33 lightened, ye endured a great contest of sufferings ; partly, while ye were made a spectacle by reproaches and afflictions ; and partly, while ye became sharers † with
34 those who were so treated. For ye had compassion for those who were in bonds ‡, and took joyfully the spoiling of your goods ; knowing that ye have for yourselves
35 a better and an enduring substance ‖. Cast not away therefore your confidence, which will have great recom-
36 pense of reward. For ye have need of patience ; that, after ye have done the will of God, ye may receive *his*
37 promise. For yet a very little while, and " he that is to come will come, and will not delay."
38 Now, " the just by faith shall live ¶ : but if he draw
39 back, my** soul will have no pleasure in him." But we are not of those who draw back to destruction ; but of those who have faith to their own salvation ††.

CH. XI. Now faith is a confidence in things hoped for, a con-
2 viction of things not seen. For by it those of old time
3 obtained a good witness. By faith, we understand that the ages were so ordered by the word of God, that the

* Or, will judge his people. † *compassionate* sharers, N.

‡ on me, in my bonds, R. T. Or, for ye even suffered with those who were in bonds.

‖ in the heavens. R. T. and N ; who marks them as doubtful. They are wanting in the Alexandrian and Clermont MSS. and in the Coptic, Ethiopic, and Vulgate versions : and are omitted by Mr. Wakefield.

¶ " the just shall live by faith : N. Hab. ii. 3, 4. See Rom. i. 17. They who by faith are brought into a justified state, i. e. who are admitted into the Christian covenant, become entitled to the promise of life.

** i. e. I will have, N. m.

†† N. m. " to the saving of the soul," Gr. and N. t. " To *the* deliverance of *our* lives," Wakefield. Faith under the new covenant is the condition of salvation, or of deliverance from the condemning sentence of the first covenant, and placing believers in a justified state (See ver. 38 ;) and giving them a title to the privileges of the new covenant.

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present state of things arose not from what did then ap-
4 pear*. By faith, Abel offered to God a more excellent sacrifice than Cain; by which *Abel* obtained witness that he was righteous, God witnessing of his gifts: and by it
5 he, though dead, still speaketh†. By faith, Enoch was translated, that he might not see death; and was not found, because God had translated him: for before his
6 translation he had this witness, that he pleased God. But without faith *it is* impossible to please *him:* for he who cometh to God must believe that *God* exists, and *that he*
7 is a rewarder of those who diligently seek him. By faith, Noah, having been warned of God concerning things not then seen, moved with godly reverence, made ready an ark for preserving‡ his household: by which he condemned the world, and became heir of the justification
8 which is by faith. By faith, Abraham obeyed, when he was called to depart into the place || which he was afterward to receive for an inheritance; and departed, not
9 knowing whither he went. By faith, he sojourned in the land of promise, as *in* a foreign *land;* and dwelt in tents with Isaac and Jacob, the joint-heirs of the same pro-
10 mise: for he was waiting for¶ that city which hath foun-
11 dations; whose framer and builder†† *is* God. By faith, Sarah herself also gained strength to conceive‡‡, even when she was past age, because she thought him faithful

* See Wakefield and Sykes, who observes that αἰωνες properly signifies *ages*, or *periods of time*, and that there is no instance in the New Testament where more than this seems to be meant by the word. Sykes's note on Heb. i. 3. In the present instance the author's meaning is, that "it was so contrived that Christ's coming into the world, which we see, was brought about by means which could not be seen." Sykes's note in loc. and Rosenmuller. The Primate takes the words in the popular sense. His version is, "By faith, we understand that the worlds were framed by the word of God; so that the things which are seen were not made of things which appeared."

† "But some read λαλειται, 'he is still spoken of.'" Newcome's note. Or, "speaketh of himself." Wakefield.

‡ to the preservation of, N.

|| into a place, N. ¶ looked for, N.

†† Or, builder and ruler. See Macknight. ‡‡ and brought forth, even, etc. R. T.

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12 that had promised. Wherefore even from one *, and him
too become *as* dead, sprang *as many* as the stars of hea-
ven in multitude, and as the innumerable sand which is
13 by the sea-shore. All these died in faith, not having re-
ceived the promises, but having seen them afar off, and
having hailed *them* †, and having confessed that they were
14 strangers and foreigners on the earth ‡. For those who
speak such things, plainly declare that they are seeking ||
15 *their* country. And indeed if they had borne in mind that
country whence they came out, they might have had op-
16 portunity of returning to it ¶: but now they desire a
better *country*, that is, a heavenly. Wherefore God is
not ashamed to be called their God: because he hath pre-
17 pared for them a city. By faith, Abraham, when he was
18 tried, offered up Isaac; and he that had received the
promises offered up his only *son* **; *with reference* ††
to whom it was said, "In Isaac shall thy seed be called:"
19 having concluded that God was able to raise up *Isaac*
even from the dead; whence he had also in a manner ‡‡
20 received him. By faith, Isaac blessed Jacob, and Esau,
21 concerning things to come. By faith, Jacob, when he
was dying, blessed both the sons of Joseph; and wor-
22 shipped |||, *leaning* on the top of his staff. By faith, Joseph,
when he was ending his life, mentioned the departure of
the sons of Israel *from Egypt*; and gave commandment
23 concerning his bones. By faith, Moses, when he was born,
was hidden three months by his parents, because they saw
that he was a goodly child: and they feared not the king's
24 commandment. By faith, Moses, when he grew up ¶¶,
25 refused to be called *the* son of Pharaoh's daughter; choos-

* of one, N.

† and having been persuaded of them, and having hailed them, R. T.

‡ Or, strangers and pilgrims in the land. Wakefield. || sought, N.

¶ to return, N. ** only-begotten *son*, Gr. and N. †† *even he*, N.

‡‡ "By Isaac's miraculous birth Abraham had, as it were, received him from the dead." Newcome.

||| worshipped *God*, N. ¶¶ Or, after he was grown up.

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ing* rather to suffer cruel treatment with the people of God, than to enjoy the pleasures of sin for a short time;
26 and esteeming† such reproach as the anointed *of God* ‡ endured greater riches than the treasures of Egypt: for
27 he had respect to the recompense of the reward. By faith he left Egypt, and feared not the wrath of the king: for
28 he remained firm, as seeing Him that is invisible. By faith, he kept the passover, and the sprinkling of the blood; that he who destroyed the first-born might not
29 touch them. By faith, *the Israelites* passed through the Red sea as on dry *land:* which the Egyptians attempted
30 to do, and were drowned. By faith, the walls of Jericho fell down, after they had been compassed about *for* seven
31 days. By faith, the harlot Rahab did not perish with those who believed not, when she had received the spies with peace.
32 And why do I still go on? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah; of David also, and of Samuel, and of the
33 prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of
34 lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in war, turned to flight the armies of other
35 nations. Women received their dead by a resurrection *to this life:* but others were tortured, and did not accept deliverance, that they might obtain a better resurrection.
36 And others had trial of scoffs and scourgings; and of
37 bonds also and imprisonment: they were stoned, they

* and chose, N. † esteemed, N.

‡ Gr. the reproach of Christ, or, of the anointed. The Israelites are called *Christs*, or anointed, i. e. a chosen and favoured people, Psalm cv. 15. Hab. iii. 13. "The meaning is," says Dr. Sykes in loc., "that Moses looked upon the contempt and indignity which he underwent on account of his professing himself a Jew, as much preferable to all the riches and honours of Egypt." See also Whitby in loc. Dr. Newcome's version is, "such reproach as Christ endured;" which is also the interpretation of Photius, Crellius, and Mr. Lindsey, Sequel, p. 278.

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were sawn asunder, they were pierced with stakes, they were slain with the sword: they went about in sheep-skins *and* in goat-skins, destitute, afflicted, cruelly treat-
38 ed, (of whom the world was not worthy,) wandering in deserts, and in mountains, and in dens and caves of the
39 earth. And all these, though they obtained a good wit-
40 ness through faith, *yet* received not the promise: God having provided a better *thing* for us, that they might not be made perfect without us*.

CH. XII. Wherefore since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and the sin which easily entangleth us, and let us run with
2 patience the race which is set before us, looking to Jesus the leader on to faith and its perfecter; who, for the joy which was set before him, endured the cross, and despised *its* shame, and is seated at the right hand of the
3 throne of God. For consider him that endured such opposition of sinners to himself, lest ye be wearied, and faint in your minds.

4 Ye have not yet resisted to blood, contending against
5 sin: and ye have forgotten the exhortation which speaketh to you as to sons, "My son, despise not the chastening of the Lord, nor faint when thou art rebuked by him:
6 for whom the Lord loveth he correcteth, and scourgeth
7 every son whom he receiveth." If ye endure chastisement, God dealeth with you as with sons: for what son
8 is he whom *his* father chasteneth not? But if ye be without chastisement, of which all *others* are partakers, then
9 ye are spurious, and not *lawful* sons†. Have we then had fathers of our flesh, who corrected us, and we gave *them* reverence: *and* shall not we much rather be in sub-
10 jection to the Father of spirits, and live? For they indeed chastened *us* during a few days, as *it* seemed *fit* to them:

* that these promises might not be performed before our days. Wakefield.
† See Wakefield. bastards and not sons. N.

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but He for our profit, that we might be partakers of his
11 holiness. Now no chastisement seemeth for the present
to be joyous, but grievous: nevertheless afterward it yield-
eth the peaceable fruit of righteousness to those who have
been* exercised by it.
12 Wherefore lift up the hands which hang down, and
13 *strengthen* the feeble knees; and make straight paths for
your feet, that what is lame be not turned out of the way,
14 but rather be healed. Follow peace with all *men;*
and the holiness†, without which no man shall see the
15 Lord: looking diligently lest any man fall short of the
favour of God; lest any root of bitterness springing up
16 trouble *you*, and by it many be defiled; lest there *be* any
fornicator, or ‡ *any* profane person, as Esau, who for one
17 meal sold his birthright. For ye know that afterward,
when he desired to inherit the blessing, he was rejected:
for he found no place for change of mind *in Isaac,*
18 though he earnestly sought it with tears. For ye are not
come near to the mount which might be touched‖, and
which burned with fire, nor to blackness, and darkness,
19 and tempest, and to the blast of the trumpet, and to the
sound of words¶; which *sound* those that heard, entreated
that the word should not be spoken to them any more:
20 (for they could not bear what was commanded; "If
even a beast touch the mountain, it shall be stoned**;"
21 and so terrible was the sight, *that* Moses said, "I ex-
22 ceedingly fear and tremble:") but ye are come near††
to mount Sion ‡‡, and to the city of the living God,

* that are, N. † and holiness, N. ‡ *lest there be any,* N.

‖ "To Sinai, the earthly material mountain; in opposition to the heavenly one, mentioned ver. 22." Newcome.

¶ *God's* words. N.

** "or thrust through with a dart," R. T.

†† The writer describes a state present, not future: the state of believers under the gospel, as opposed to Israelites under the law, not the state of the virtuous in heaven.

‡‡ It is foretold by the prophets, that the law of the Messiah shall proceed from Mount Sion. Isaiah ii. 2, 3; xxviii. 16. The writer is not representing the happy state of the virtuous in heaven, but the superior privileges of the Christian dispensation, as con-

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the heavenly Jerusalem*, and to myriads of messengers
23 *from God* †, to the general assembly and congregation
of the first-born ‡ that are enrolled in heaven ‖, and
to God the judge of all, and to righteous men that are
24 made perfect¶, and to Jesus the mediator of the new
covenant, and to the blood of sprinkling, which speaketh
a better thing** than *that of* Abel.
25 See that ye refuse not *God* who speaketh ††. For if
those escaped not who refused him when he uttered oracles
on earth, much less *shall* we *escape*, if we reject him

trasted with that of Moses. "We that are the peculiar people of God," says Dr. Sykes (in his note upon the text), "are not brought to a dreadful mountain, where we could not hear the word spoken for storm, and tempest, and thunder, and fire, as it was at Sinai: but we receive our law from Sion, which we may ascend ourselves without the terror which Moses felt."

* The Christian church, figuratively represented by the city of God, the heavenly Jerusalem.

† A myriad is ten thousand: it is used proverbially for an indefinitely large number. The Primate's version is, "to very great numbers of angels," which is commonly interpreted of celestial spirits. But as the writer is evidently describing the Christian church and dispensation, as contrasted with the Mosaic, the connexion requires that the word angels should be understood, as in chap. i., of prophets and messengers from God. And the writer may well be supposed to allude to the abundant effusion of the holy spirit in the apostolic age; by which multitudes were divinely qualified, as messengers from God, to teach and to confirm the doctrine of the gospel.

‡ "Not where others are to officiate for you, as the Levites for the first-born, but where all are numbered as the people of God; and where you may all sacrifice yourselves." Sykes.

‖ "Among the citizens of heaven. The image of a city, ver. 22, is continued." Newcome.

¶ The spirits of righteous men, Gr. and N. but the spirits of men are men themselves. See 1 Cor. ii. 11. Gal. iv. 18. 2 Tim. iv. 22; and it seemed better to omit the word in the translation, because it leads the English reader to suppose that the writer is discoursing of disembodied spirits, when he evidently means men living in the world. Righteous or just men, are men who are brought into a justified state by believing in Jesus as the Messiah: and they are said to be perfect because they are consecrated by a sacrifice, which needs no repetition. Ch. x. 1. The law could not make the comers thereto perfect, but, ver. 14, by one offering Christ has for ever perfected them that are sanctified.

** better things. R. T.

†† "See that ye refuse not him who speaketh." Gr. and N. That God is the speaker intended is evident from the quotation from Hag. ii. 6, 7. See Peirce in loc. God spoke on *earth*, when he delivered the law upon Mount Sinai: he now speaks *from heaven*, by the gifts of the holy spirit. 1 Pet. i. 12. See Lindsey's Seq. p. 356.

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26 speaking from heaven: whose voice then shook the earth:
but now he hath promised, saying, "Yet once more I
27 shake not only the earth, but also the heaven *." Now
this *expression*, "Yet once more," signifieth the removing of the things shaken, as of things which are made,
28 that the things which are not shaken may remain. Wherefore, since we receive a kingdom which cannot be shaken,
let us hold fast favour †, by which we may serve God
29 acceptably with reverence and godly fear. For even our
God ‡ *is* a consuming fire.

CH. XIII. Let brotherly kindness continue. Be not forgetful
2 of hospitality: for by this some have unknowingly en-
3 tertained angels ||. Remember those that are in bonds,
as if bound with them; *and* those that are cruelly treated,
4 as being yourselves also in the body. Marriage *is* honourable ¶ among all, and the bed undefiled ††: but for-
5 nicators and adulterers God will judge. *Let your* manner ‡‡ *of life be* without covetousness. *Be* content with
such things as ye have: for *God* himself hath said, "I
6 will never leave thee, nor utterly forsake thee ||||." So
that we may boldly say, "The Lord *is* mine helper, and
7 I will not fear what man can do unto me." Remember
those who preside over you, who ¶¶ spake to you the word
of God: whose faith follow, considering the end of *their*
behaviour †††.

8 Jesus Christ ‡‡‡ *is* the same yesterday, and to-day, and

* The shaking of heaven and earth denotes convulsions in the political and moral world; and, as the writer explains it, the abolition of the Jewish dispensation, to make way for the everlasting kingdom of the Messiah. See Acts ii. 19, 20. "I shake not the earth only, but heaven also." N.

† The gospel with its benefits, Newcome. Or, let us give thanks, etc.

‡ For our God, N.

|| "See Gen. xviii. xix. So, among you, hospitality may be attended with unexpected pleasure and reward." Newcome.

¶ Or, Let marriage be honourable, etc. Wakefield.

†† the bed *is*, etc. N.

‡‡ Or, conduct, N. m.

|||| nor forsake thee. N. See Wakefield.

¶¶ Or, your rulers, or leaders, or guides, who, N. m.

††† The issue of their course of life. Wakefield.

‡‡‡ "The evangelical doctrine, as delivered by Christ and his apostles." Newcome.

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9 for ever*. Be not carried aside† by various and strange doctrines: for *it is* a good thing that the heart be strengthened by the gracious gospel‡, not by meats, which have not profited those that have attended to
10 them‖. We have an altar of which they have no right to
11 eat who serve the tabernacle. For the bodies of those beasts the blood of which *shed* for sin is brought into the sanctuary by the high-priest¶, are burned without the
12 camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.
13 (Let us therefore go out unto him without the camp,
14 bearing his reproach††: for here have we no con-
15 tinuing city, but we seek one to come.) By him therefore let us offer up *the* sacrifice of praise to God continually, that is, the fruit of *our* lips which render thanks
16 to his name‡‡. But to do good, and to distribute, forget not: for with such sacrifices God is well pleased.
17 Obey those who preside over you‖‖, and submit yourselves: for they watch for your benefit¶¶, as those who must give account: that they may do it with joy, and not
18 with grief: for this *would be* unprofitable to you. Pray for us: for we trust that we have a good conscience, de-
19 siring to behave ourselves well in all things. But I more especially beseech *you* to do this, that I may be shortly restored to you.
20 Now the God of peace, who brought back††† from the dead our Lord Jesus, *who is* the great shepherd of the

* Or, Jesus Christ, the same yesterday and to-day, *will* also *be the same* for ever.
† carried about, R. T.
‡ Gr. favour, N. m.
‖ Gr. in which those that have walked have not been profited. N. m.
¶ whose blood is brought into the sanctuary by the high-priest for sin, N.
†† bearing *the cross*. his reproach: N.
‡‡ the fruit of lips which confess his name. Wakefield.
‖‖ Or, your leaders, or guides, N. m.
¶¶ Gr. "in behalf of your souls," which is equivalent to "in your behalf." Newcome.
††† Or, who raised. S. 41. N. m.

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21 sheep by the blood* of the everlasting covenant †, make
you perfect in every good work, that ye may do his will;
working in you that which is well-pleasing in his sight,
through Jesus Christ: to whom ‡ *be* glory for ever [and
ever.] Amen.

22 Now I beseech you, brethren, suffer the word of ex-
hortation: for I have written a letter to you in few words.
23 Know that our brother Timothy is set at liberty: with
24 whom, if he come shortly, I will see you. Salute all
those who preside over you ||, and all the saints. They
25 of Italy salute you. *The* favour *of God be* with you all.
Amen ¶.

* "By shedding his blood, to ratify that covenant which will never be annulled. Ch. viii. 13." Newcome.

† who brought from the dead that shepherd of the sheep, *become* great by the blood of an everlasting covenant, *even* our Lord Jesus Christ. Wakefield.

‡ i. e. to the God of peace. || Or, your leaders, or guides. N. m.

¶ The epistle to the Hebrews is the first of those books which are distinguished by Eusebius, as having been disputed in the primitive ages of Christianity, and which, therefore, are not to be received as of equal authority with the rest. This epistle, however, which contains many important observations and many wholesome truths, mingled, indeed, with some far-fetched analogies and inaccurate reasonings, was probably written before the destruction of Jerusalem and the temple, for it contains no allusion to those calamitous events. But by whom it was written is uncertain. Origen says, that no one can tell who was the author of it. It has been ascribed to Paul, to Barnabas, to Luke, and to Timothy: but if Origen, the most learned and inquisitive writer in the third century, could not discover the author, it is in vain for us to attempt it; and we must be content to remain in ignorance.

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THE

EPISTLE GENERAL

OF

JAMES.

CHAP. I.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into various
3 trials *; knowing that the proof of your faith worketh
4 patience. And let patience have its perfect work: that ye may be perfect and entire, wanting nothing.

5 Now if any of you want wisdom, let him ask *of* God, who giveth to all *men* liberally, and upbraideth not; and
6 it shall be given him. But let him ask in † faith, nothing doubting. For he that doubteth is like a wave of
7 the sea, moved by the wind and tossed about. And let not that man think that he will receive any thing from
8 the Lord: *he is* a man of a divided mind, unsteady in all his ways.

9 Now let the brother of low degree glory in that he is
10 exalted; but the rich, in that he is made low: for as
11 the flower of the herb he will pass away. For the sun is *no sooner* risen with a burning heat, but it withereth the herb, and its flower falleth, and the beauty of its appearance perisheth: so the rich man also will fade in his ways.

12 Happy *is* the man that endureth trial ‡: for, when he

* N. m. temptations, N. t. † Or, with, N. m. ‡ N. m. temptation, N. t.

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hath been proved, he will receive the crown of life,
which the Lord hath promised to those who love him.
13 Let no man say, when he is tempted, "I am tempted of
God:" for God cannot be tempted by evils, nor doth he
14 tempt any man. But every man is tempted, when he is
15 ensnared and allured by his own *evil* desire. Then when
desire hath conceived, it beareth sin: and sin, when it
16 is finished, bringeth forth death. Do not err, my be-
17 loved brethren. Every good gift, and every perfect be-
nefit, is from above, and cometh down from the Father
of lights, with whom is no variableness, nor shadow of
18 turning. Of his own will he regenerated* us by the
word of truth, that we might be a kind of first-fruits of
his creatures.

19 Wherefore, my beloved brethren, let every man be
20 swift to hear, slow to speak, slow to anger: for the
anger of man worketh not the righteousness of God †.

21 Wherefore lay aside all defilement, and abundance of
wickedness, and receive with meekness the word im-
22 planted *in you*, which is able to save you ‡. But be ye
doers of the word; and not hearers only, deceiving your
23 own selves. For if any one be a hearer of the word, and
not a doer, he is like a man beholding his natural face
24 in a mirror: for he beholdeth himself, and goeth away,
and immediately forgetteth what manner of man he was.
25 But whoever looketh into the perfect law of freedom,
and continueth *in it*, this man, being not a forgetful
hearer, but a doer || of the work *commanded*, will be
happy in his deed.

26 If any man ¶ seem to be religious, and bridle not his
tongue, but deceive his own heart, this man's religion *is*
27 vain. The religion *which is* pure and undefiled before
our God and Father, is this; to take care of orphans and

* begat, N. † Or, the righteousness which God requireth. N. m.
‡ N. m. your souls, Gr. and N. t. || Or, an active doer, Wakefield.
¶ any man among you, R. T. and N. with doubt.

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widows in their affliction, *and* to keep one's-self unspotted from the world.

CH. II. MY brethren, hold not the faith of our Lord Jesus
2 Christ, *the Lord* of glory*, with respect of persons. For if there come into your assembly a man with a gold ring in gorgeous apparel, and there come in also a poor man
3 in vile apparel; and ye regard him who weareth the gorgeous apparel, and say [to him], "Sit thou here in a good place;" and say to the poor man, "Stand thou
4 there," or, "Sit here under my footstool;" have ye not then been partial among yourselves, and have ye not be-
5 come judges whose thoughts are evil? Hearken, my beloved brethren: hath not God chosen the poor of the world *to be* rich in faith, and heirs of the kingdom which
6 he hath promised to those who love him? But ye have dishonoured the poor *man*. Do not the rich oppress
7 you, and draw you before the judgement-seats? Do not they blaspheme that honourable name by which ye are
8 called? Now if ye fulfil the royal law according to the scripture, "Thou shalt love thy neighbour as *thyself*,"
9 ye do well: but if ye have respect of persons, ye commit
10 sin, and are convicted by the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of *shewing disrespect to* all†.
11 For he who said, "Do not commit adultery," said also, "Do not commit murther." Now if thou commit no adultery, and yet commit murther, thou becomest a
12 transgressor of the law. So speak ye, and so act, as those
13 who will be judged by the law of freedom. For he shall have pitiless judgement, that hath shewn no pity: *but* pity glorieth over judgement.

14 WHAT *doth it* profit, my brethren, if a man say that he hath faith, and have not works? can faith save him?

* Or, hold not your glorious belief in the Lord Jesus Christ, Wakefield.

† See Bell on the Lord's Supper, p. 101, 102. This indeed is all the writer could mean. Comp. 1 Cor. xi. 27. "He is liable to *the punishment of offending in* all." N.

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15 Now if a brother or sister be naked, and destitute of daily
16 food; and one of you say unto them, "Depart in peace, be ye warmed, and be ye filled;" but ye give them not those things which are necessary for the body; what *doth*
17 *it* profit? Thus faith also, if it have not works, is dead
18 by itself. Yea, a man will say, "Thou hast faith, and I have works: shew me thy faith without* thy works,
19 and I will shew thee my faith by my works." Thou believest that God is one†: thou doest well: the demons‡
20 also believe, and tremble. But art thou willing to know,
21 O vain man, that faith without works is dead? Was not our father Abraham justified by works, when he offered
22 up his son Isaac on the altar? Dost thou see that faith wrought with his works; and *that* faith was made perfect
23 by works? and *that* the scripture was fulfilled which saith, "Abraham believed God, and it was counted to him for righteousness:" and he was called the Friend of
24 God? Do ye see‖ that a man is justified by works¶, and
25 not by faith only? In like manner was not Rahab the harlot also justified by works, when she received the mes-
26 sengers, and sent them out another way? For as the body without the spirit†† is dead, so faith without works is dead also.

CH. III. 1 My brethren, be not many teachers; knowing that
2 we shall receive a greater condemnation. For in many things we all offend: if any offend not in word, he *is* a

* by thy works, MSS. † that there is one God: N.

‡ human ghosts:—Mr. Farmer supposes an allusion to Job xxvi. 5, which he renders, "the giants, or the ghosts of the dead, tremble under the waters together with their host." He adds, that St. James doth not appear to be delivering any new doctrine concerning demons, but rather to be arguing with the persons to whom he writes it, on their own principles. Farmer on demoniacs, p. 211—216. 1st edition.

‖ See, therefore, R. T.

¶ "So as to receive God's continued and final favour. St. Paul's justification, Rom. iii. 28. v. 1. etc. etc. is admission into the gospel-covenant. St. James declares that such as are admitted into that covenant must perfect their faith by works, ver. 22, in order to be finally justified." Newcome.

†† Or, breath, N. m.

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3 perfect man, *and* able to bridle the whole body also. Be-
hold, we put bits in the mouths of horses, that they may
4 obey us: and we turn about their whole body. Behold,
ships also, which are so great, and are driven by fierce
winds, *yet* are turned about by a very small helm, whi-
5 thersoever the pilot chooseth. Thus the tongue also is a
little member, and boasteth great things. Behold, how
6 great a pile doth a little fire kindle! And the tongue *is* a
fire, a world of iniquity*: [so] is the tongue among
our members, *that* it defileth the whole body, and setteth
on fire the course of nature†; and *is itself* set on fire by
7 hell. For every kind of beasts, and of birds, and of
creeping things, and of things in the sea, is subdued,
8 and hath been subdued, by mankind. But the tongue
no man can subdue: *it is* an evil not to be restrained, full
9 of deadly poison. Therewith we bless *our* God and Fa-
ther; and therewith we curse men, that are made after
10 the likeness of God. Out of the same mouth proceed
blessing and cursing. My brethren, these things ought
11 not so to be. Doth a spring send forth out of the same
12 place sweet and bitter *water?* Can a fig-tree, my brethren,
bear olives? or a vine, figs? So neither can that *spring*
which is salt yield sweet water‡.
13 Who *is* wise and knowing among you? Let him shew
by his works a good behaviour, with meekness of wis-
14 dom. But if ye have bitter envy and strife in your heart,
boast not yourselves, and speak not falsely concerning
15 the truth. This wisdom cometh not down from above;
16 but *is* earthly, animal, demoniacal||. For where envy
and strife *are*, there disturbance *is*, and every evil work.
17 But the wisdom which is from above, is first pure, then
peaceable, gentle, easy to be entreated, full of pity and

* the tongue is a spark, the varnisher of injustice: Wakefield.
† Gr. the wheel. "Setteth on fire the wheel of life." Wakefield.
‡ no fountain can yield both salt water and fresh. R. T.
|| q. d. inspired by evil spirits.

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of good fruits, without partiality, [and] without hypo-
18 crisy. And the fruit of righteousness is sown in peace
by those who make peace*.

CH. IV. Whence *come* contests† and fightings among you?
come they not hence, from your *desires of* pleasure‡
2 which war in your members? Ye desire, and have not:
ye kill, and earnestly covet||, and cannot obtain: ye
fight and contend; yet ye have not, because ye ask not.
3 Ye ask, and receive not; because ye ask amiss, that ye
4 may consume it on your pleasures. Ye adulterers and
adulteresses, know ye not that friendship with the world
is enmity with God? Whosoever therefore would be a
5 friend to the world, is an enemy to God. Do ye think
that the scripture speaketh in vain? Doth the spirit that
6 dwelleth in us stir up to envy? Nay, it bestoweth more
abundant favour. Wherefore it is said, "God resisteth
7 the proud, but bestoweth favour on the humble." Sub-
mit yourselves therefore to God: resist the devil¶, and
8 he will flee from you: draw near to God, and he will
draw near to you. Cleanse *your* hands, ye sinners; and
9 purify *your* hearts, ye men of divided minds: be afflicted,
and mourn, and weep: let your laughter be turned to
10 mourning, and *your* joy to heaviness: humble yourselves
in the sight of the Lord, and he will exalt you.

11 Speak not evil one of another, brethren. He that
speaketh evil of *his* brother, and judgeth his brother,
speaketh evil of *the* law, and judgeth *the* law: but if thou
judge *the* law, thou art not a doer of *the* law, but a judge
12 *of it*. There is one law-giver and judge, who is able to
save and to destroy. Who art thou that judgest another?

13 Come now, ye who say, "To-day or to-morrow let us
go†† into such a city, and continue there a year, and

* is sown for the makers of peace. Wakefield. † Or, wars, N. m.
‡ Or, sensual desires, N. m. || Or, and envy, N. m.
¶ q. d. every temptation to evil, whether from without or from within.
†† we will go, R. T.

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14 traffic, and acquire gain:" ye who know not what *will*
be on the morrow. For what *is* your life? It is even a
vapour, which appeareth for a little time, and then va-
15 nisheth away*. Whereas ye ought to say, "If the Lord
16 will, and we live, then let us† do this, or that." But
now ye glory in your boasting words‡: all such glorying
17 is evil. To him therefore it is sin, who knoweth how to
do what is right, and doeth it not.

CH. v. Come now, ye rich men, weep and lament for your
2 miseries which are coming upon you. Your store is cor-
3 rupted, and your garments are moth-eaten. Your gold
and silver is rusted; and the rust of them will be for a
testimony against you, and will eat your flesh like fire‖.
4 Ye have heaped up treasure in the last days. Behold,
the hire of the labourers that have reaped your fields,
which is unjustly kept back by you, crieth *against you*:
and the cries of the reapers have entered into the ears of
5 the Lord of hosts. Ye have lived delicately on the earth,
and have rioted in pleasure: ye have nourished your
6 hearts¶, as *it were* in *the* day of slaughter††. Ye have
condemned, ye have killed, the Righteous One, who
did not resist you.

7 Be patient therefore, brethren, until the appearance
of the Lord. Behold, the husbandman waiteth for the
precious fruit of the earth, and is patient for it, until it
8 receive the early and latter rain. Be ye also patient;
establish your hearts; for the appearance of the Lord
9 draweth near. Murmur not against each other‡‡, bre-
thren, lest ye be judged‖‖: behold, the judge standeth

* disappeareth. N. † Or, then we will, Wetstein.
‡ Or, presumptuous speeches: Or, presumption: N. m.
‖ Or, your flesh. Ye have treasured up as it were fire in etc. N. m. See Wakefield.
¶ i. e. yourselves. So ver. 8. N. m.
†† ye have regaled your hearts as in a day of sacrifice. Wakefield.
‡‡ So Wakefield. Grieve not for one another, N. who explains it, Lament not heavily for the calamities of one another. This, he observes, is well connected with the preceding and following verses.
‖‖ condemned, R. T. and N. See Griesbach.

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10 before the door. My brethren, take the prophets, that
have spoken in the name of the Lord, for an example of
11 suffering affliction, and of patience. Behold, we pro-
nounce those happy that endure patiently. Ye have
heard of the patience of Job, and have seen what the
Lord did in the end*; for the Lord is of tender mercy,
and full of compassion.

12 But above all things, my brethren, swear not, neither
by the heaven, nor by the earth, nor by any other oath:
but let your yes be yes; and *your* no, no; lest ye fall
under condemnation.

13 Doth any among you suffer affliction? Let him pray.
14 Is any cheerful? Let him sing praise† to God. Is any
sick among you? Let him call to him the elders of the
church; and, when they have anointed him with oil,
15 let them pray over him in the name of the Lord: and the
prayer of faith will preserve the sick person‡, and the Lord
will raise him up; and although he have committed sins,
16 they will be forgiven him. Confess *your* offences to one
another, and pray for one another, that ye may be heal-
ed. The fervent‖ prayer of a righteous man availeth
17 much. Elijah was a man of like infirmities with us; and
he prayed earnestly that it might not rain, and it rained
18 not on the land *for* three years and six months: and he
prayed again, and the heaven gave rain, and the earth
brought forth its produce.

19 Brethren, if any of you err from the truth, and one
20 turn him back *to it;* let him know, that he who turneth
a sinner back from the error of his way, saveth a soul¶
from death, and covereth *his* multitude of sins.††

* Gr. the end of the Lord: N. m. † Or, hymns, N. m.
‡ The writer here alludes to the miraculous power of the apostolic age.
‖ Or, inwrought, i. e. inspired. ¶ i. e. a man, a person, N. m.
†† This excellent epistle is one of those the genuineness of which was disputed in the primitive church. But it is not unworthy of the apostle to whom it is generally ascribed.

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THE

FIRST EPISTLE GENERAL,

OF

PETER.

CHAP. I.

PETER, an apostle of Jesus Christ, to the sojourners scattered throughout Pontus, Galatia, Cappadocia, Asia,
2 and Bithynia; elect*, according to the foreknowledge of God the Father, through the sanctification of the spirit, to obedience, and *to the* sprinkling of the blood of Jesus Christ: favour and peace be multiplied to you.
3 Blessed *be* the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath begotten us again to a lively hope by the resurrection of Jesus
4 Christ from the dead; *even* to an inheritance incorruptible, and undefiled, and unfading†, reserved in heaven
5 for you, who are kept by the power of God, through *your* faith, to salvation ready to be revealed in the last
6 time: wherein ye greatly rejoice, though now for a short time (if need be) ye be grieved by various trials;
7 that the proof of your faith, which is *a* much more precious *proof* than that of gold, which perisheth though proved by fire, may be found to praise, and honour, and
8 glory, at the manifestation of Jesus Christ; whom, though ye have not known him, ye love; in whom,

* i. e. chosen, N. m.
† to an incorruptible, and undefiled, and unfading inheritance, N.

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though now ye see *him* not, yet believing, ye rejoice with
9 gladness unspeakable, and full of glory; being to re-
ceive the end of your faith, *even* the salvation of *your*
10 souls*. Of which salvation the prophets, who prophesied
concerning the favour *of God which was to come* unto
11 you, inquired and searched diligently; searching what
time, or what kind of time, the spirit of Christ † which
was in them signified, when it witnessed beforehand the
sufferings of Christ, and the glories which were to fol-
12 low: to whom it was revealed, that they ministered not
to themselves, but to you ‡, the things which have now
been told you, by those, that have preached the gospel to
you through the holy spirit sent down from heaven;
which things *the* angels desire to look into‖.
13 Wherefore gird up the loins of your mind, be sober,
and fully hope for the gracious gift *which will* be given
14 you at the manifestation of Jesus Christ; as obedient
children¶, not fashioning yourselves according to *your*
15 former desires in your ignorance: but according as he
that hath called you, is holy, be ye also holy in all *your*
16 behaviour: because it is written, "Be ye holy; for I am
17 holy." And if ye call on the Father, who without re-
spect of persons judgeth according to every one's work,
18 pass the time of your sojourning here in fear: knowing
that ye were not redeemed** with corruptible things, *as*
with silver and gold, from your vain behaviour delivered
19 down by your fathers; but with the precious blood of
20 Christ, as of a spotless and unblemished lamb: who was

* i. e. yourselves. N. m.

† i. e. the spirit which prophesied concerning Christ. See Lindsey's Seq. p. 281.

‡ us, N. and R. T.

‖ Perhaps the meaning of the apostle may be, that the messengers who are now employed to promulgate this glorious doctrine, cannot fully comprehend its import, and are desirous of improving their acquaintance with it. See Eph. iii. 18, 19.

¶ Gr. children of obedience.

** i. e. delivered from your former state of heathenism, prejudice, and vice, by the gospel; which was ratified with the blood of Christ.

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foreknown* indeed before the foundation of the world,
21 but was manifested in these last times for your sake, who
by him believe in God that raised him from the dead,
and gave him glory; so that your faith and hope are in
22 God. Having *therefore* purified your souls by obeying
the truth [through the spirit] to unfeigned brotherly-
kindness, *see that ye* love one another with a pure heart
23 fervently; having been born again, not from corruptible
seed but from incorruptible, by that word of God which
24 liveth and remaineth †. For "all flesh *is* as the herb,
and all its glory ‡ as the flower of the herb: the herb
25 withereth, and its flower falleth off: but the word of the
Lord remaineth for ever:" and this is the word which is
preached to you by the gospel.

CH. II. Wherefore lay aside all maliciousness, and all guile,
and hypocrisies, and envies, and all evil-speakings, and,
2 as new-born babes, earnestly desire the sincere spiritual
3 milk, that ye may grow thereby to salvation: since ye
4 have tasted that the Lord *is* kind. Coming to whom *as*
to a living stone, rejected indeed by men, but elect *and*
5 honourable with God, ye also as living stones, being
built up, are a spiritual temple, *and* an holy priesthood
to offer up spiritual sacrifices, acceptable to God by Je-
6 sus Christ. Wherefore it is contained in the scripture,
"Behold, I lay in Sion a chief corner-stone, elect, ho-
nourable: and he that believeth on him || shall not be
7 ashamed." To you therefore who believe, *he is* honour-
able ¶: but to those who disbelieve, "that stone which
the builders rejected, is become the head of the corner,"
8 and "a stone of stumbling, and a rock of offence," *even*
to those who stumble at the word; disbelieving *that* to
9 which they were even appointed. But ye *are* an elect
generation, a royal priesthood, a holy nation, a pur-

* Or, fore-appointed, N. m.
† for ever. N. and R. T.
‡ all the glory of man, R. T.
|| Or, therein, N. m.
¶ Or, is the honour.

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chased people; that ye may shew forth the virtues of
him who hath called you out of darkness into his wonder-
10 ful light: who in time past *were* not a people*, but *are*
now *the* people of God: who had not obtained mercy,
but now have obtained mercy.
11 Beloved, I beseech *you* as strangers and sojourners, to
abstain from carnal desires, which war against the soul;
12 having your behaviour good among the gentiles: that,
in whatsoever they speak against you as evil-doers, be-
cause of *your* good works which they have seen, they
13 may glorify God in the day of visitation. Submit your-
selves therefore to every appointment of man for the sake
14 of the Lord: whether *it be* to the king, as supreme; or
to governors, as to them that are sent by him for the pu-
nishment of those who do evil, and for the praise of
15 those who do well. For so is the will of God, that *by*
well-doing ye put to silence the ignorance of inconsi-
16 derate men: as free, and not using *your* freedom for a
17 cloke of wickedness, but as *the* servants of God. Ho-
nour all *men:* love the brotherhood: fear God: honour
the king.
18 Servants†, *be* subject to *your* masters with all fear;
not only to the good and gentle, but also to the froward.
19 For this *is* well-pleasing‡, if a man for conscience toward
20 God endure grief, suffering wrongfully. For what glory
is it, if, when ye are beaten for your faults, ye shall bear
it patiently? But if, when ye do well and suffer, ye shall
21 bear it patiently, this *is* well-pleasing to God. For to
this ye were called‖: because even Christ suffered for
you, leaving you an example, that ye should follow his
22 steps: who did no sin, nor was guile found in his mouth;

* "This language is applicable to gentiles only. See also ch. i. 18. iv. 3." Newcome.

† Gr. Domestics, N. m.

‡ Or, worthy of reward.—Luke vi. 33. Wakefield. N. m.

‖ ye have been called: N.

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23 who, when he was reviled, reviled not again; when he
suffered, threatened not; but committed *himself* to him
24 that judgeth righteously: and himself bare our sins in his
own body on the cross*, that we should die to sins, and
live to righteousness: by whose stripes ye have been
25 healed. For ye were as sheep going astray; but ye are
now turned to the shepherd and guardian† of your souls.

CH. III. In like manner, ye wives, *be* subject to your own
husbands; that, if any believe not the word, they also,
without *preaching* the word, may be won by the beha-
2 viour of *their* wives; having seen your chaste behaviour
3 *joined* with reverence. Let not whose ornament be that
outward one, of plaiting the hair, and of wearing gold,
4 or of putting on apparel; but *let it be* the hidden person
of the heart, in the incorruptible *ornament* of a meek and
quiet spirit, which‡ in the sight of God is of great price.
5 For thus the holy women also, who trusted in God, for-
merly adorned themselves, being subject to their own
6 husbands; as Sarah obeyed Abraham, calling him *her*
lord||: and ye are her children while ye do well, and
are not moved with any terror.

7 In like manner, ye husbands, dwell together *with your
wives* according to prudence, giving honour to the wo-
man as to the more infirm person¶, and as being joint-
heirs *with her* of the gift of life; that your prayers be not
hindered.

8 Finally, *be* all of the same mind, *be* compassionate, *be*
full of brotherly kindness, *be* tenderly affectioned, *be*
9 humble-minded††: not rendering evil for evil, or reviling
for reviling; but, on the contrary, uttering blessings:
knowing that ye are hereunto called‡‡, that ye may in-

* Gr. tree, N. m. i. e. he removed them and carried them away: so Christ is said, Matt. viii. 17, "to *bear our sicknesses*," when he *healed them* by his miraculous power.
† So N. m. Overseer. N. Or, bishop.
‡ which *spirit*, N.
|| Or, her master: N. m.
¶ Gr. vessel, N. m.
†† be courteous, R. T.
‡‡ Or, for ye are hereunto called, MSS. N. m.

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10 herit a blessing. "For he that wisheth to love life, and
to see good days, let him refrain his tongue from evil;
11 and his lips, that they speak no guile. Let him avoid
evil, and do good; let him seek peace and pursue it.
12 For the eyes of the Lord *are* over the righteous, and his
ears *are open* to their prayers: but the face of the Lord *is*
13 against those who do evil." And who *is* he that will
14 hurt you, if ye be zealous of that which is good*? But
if ye even suffer for the sake of righteousness, happy *are*
ye: and be not struck with fear of them, nor be ye
15 troubled; but sanctify the Lord God in your hearts.
[And] *be* always ready to *make* a defence, with meekness
and reverence, to every man that asketh you a reason of
16 the hope which is in you: having a good conscience;
that, in whatsoever they speak against you as evil-doers,
they may be ashamed, who slanderously accuse your good
17 behaviour in Christ: for *it is* better that ye suffer, if the
will of God be so, when ye do well, than when ye do
18 evil. For even Christ suffered once for sins†, the right-
teous for the unrighteous, that he might bring us to God;
being put to death indeed in the flesh, but restored to life
19 by the spirit: by which, after he was gone, he preached
20 to the spirits in prison‡; who formerly disbelieved ‖,
when the long-suffering of God earnestly waited¶ in the

* Others read, imitators, N. m. See Griesbach.

† Christ suffered for sin, not by bearing the punishment due to sin, but to introduce and ratify a dispensation, by which the idolatrous heathen would be admitted into covenant with God. See Heb. vii. 27, and the note there.

‡ I. e. By the holy spirit, which after his ascension (see ver. 22.) he communicated to his apostles, he preached to spirits, i. e. to persons in prison, to idolatrous heathen, the slaves of ignorance and vice: he thus proclaimed liberty to the captives; Isaiah xlii. 6, 7; xlix. 9. The Primate's version is, "by which also he went and preached to the spirits *now* in prison." See Mr. Lindsey's Sequel, p. 285, 286.

‖ He preached, not to the same individual persons, but to men like them, in the same circumstances, to the race of the gentiles, to the descendants of those who had formerly been disobedient, and refused the call of the spirit in Noah's time. But it was now very different. Many had been obedient. The apostle is contrasting the success of the gospel with the unsuccessfulness of Noah's preaching under the direction of the same spirit of God. Lindsey, ibid. p. 288.

¶ when once the long-suffering of God waited, R. T.

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days of Noah, while the ark was preparing, wherein few
21 (that is, eight) persons were saved by water*. And
what answereth to this, *even* baptism, now saveth us also,
(not the putting away of the filth of the flesh, but the
answer of a good conscience toward God,) by the resur-
22 rection of Jesus Christ; who is gone into heaven, and is
on the right hand of God; messengers and authorities
and powers having been made subject unto him†.

CH. IV. Since therefore Christ hath suffered for us in the
flesh, arm yourselves also with the same mind; (for he
2 that hath suffered in the flesh, hath ceased from sin;) that
ye may not live the rest of *your* time in the flesh, *according*
to the desires of men, but *according* to the will of God.
3 For the time past of *our* life may suffice us to have
wrought the will of the gentiles, when we walked in
lasciviousness, *in evil* desires, *in* excess of wine, *in* revel-
4 lings, *in* banquetings, and *in* wicked‡ idolatries: and
they think it strange || that ye run not with them herein
to the same excess of dissoluteness, speaking evil of *you*:
5 but they will give account to him that is prepared to
6 judge the living and the dead. For the gospel hath been
therefore preached to those also that were dead *in sins*,
that they might be judged according to men in the flesh,
but live according to God in the spirit.

7 Now the end of all things is near: be ye therefore sober,
8 and watch unto prayer. And above all things have fer-
vent love among yourselves: for love covereth a multi-
9 tude of sins. Use hospitality one to another without
10 murmurings. According as every man hath received the
free gift *of the spirit*, *so* minister it one to another, as
11 good stewards of the manifold favour of God. If any

* i. e. the water supporting the ark. Through *the* water. N.

† Christ in his exalted state was empowered to send out messengers and ministers, with authority to preach the gospel, and to furnish them with the gifts and powers of the holy spirit to ensure success. See also Simpson's Essays, p. 364. Angels, N.

‡ Gr. lawless, N. m. || Or, are surprised, N. m.

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man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God supplieth: that God may be glorified in all things through Jesus Christ; to whom belongeth praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange that a fiery persecution* among you cometh to pass for your trial, as though some
13 strange thing befel you: but be glad, inasmuch as ye share the sufferings of Christ; that, when his glory shall be manifested, ye may be glad also with exceeding joy.
14 If ye be reproached for the name of Christ, happy *are ye:* for the spirit of glory, and of power, and of God, resteth upon you. [On their part he is evil-spoken of,
15 but on your part he is glorified†.] For let none of you suffer as a murtherer, or *as* a thief, or *as* an evil-doer, or
16 as a busy meddler in other men's affairs. But if *any man suffer* as a christian, let him not be ashamed; but let
17 him glorify God on this account. For the time *is come* that judgement must begin from the household of God: and if it begin from us, what will the end *be* of those who
18 believe not the gospel of God? And if the righteous be scarcely preserved, where will the ungodly and the sin-
19 ner appear? Wherefore let those also, who suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as to a faithful creator.

CH. v. The elders that are among you I exhort, that am a fellow-elder, and a witness of the sufferings of Christ, and an heir also of the glory which will be manifested;
2 feed the flock of God which *is* among you, being overseers of *it*‡, not by constraint, but willingly; nor for
3 base gain, but with a ready mind; nor as domineering‖ over those allotted to you, but as being examples to the

* Or, be not surprised at the fiery persecution among you, which cometh, etc. ver. 4. N. m.

† "the authenticity of this whole clause is doubtful." Newcome.

‡ taking the care [or charge] of it. S. 74. N. m. ‖ having dominion, N.

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4 flock. And, when the chief Shepherd shall appear, ye
shall receive an unfading crown of glory.
5 Likewise, ye younger, be subject to the elder. Yea,
all *of you* be subject one to another, and be clothed with
humility* : for " God resisteth the proud ; but bestoweth
favour on the humble."
6 Humble yourselves therefore under the mighty hand of
7 God, that he may exalt you in due time : having cast all
your anxiety upon Him, inasmuch as He careth for you.
8 Be sober, be watchful : [because] your adversary the
false accuser † walketh about as a roaring lion, seeking
9 whom he may devour : whom resist, steadfast in the faith ;
knowing that the same sufferings are undergone by your
brethren *who are* in the world.
10 Now the God of all favour, who hath called us to
his everlasting glory by Christ Jesus, prepare, support,
strengthen, stablish *you*, after ye have suffered a short time.
11 To him *be* glory and dominion for ever and ever. Amen.
12 By Silvanus, a faithful brother to you, as I suppose ‡,
I have written in few *words ;* exhorting *you*, and testify-
ing that this is the true gracious gospel of God in which
13 ye stand. The *church which is* at Babylon, elect together
14 with *you*, saluteth you : and *so doth* Mark, my son. Sa-
lute ye one another with a kiss of love. Peace *be* with
you all that are in Christ [Jesus.] Amen.

* humility of mind : N. See Wakefield.
† devil, N. but see Newcome's note. your slanderous adversary, Wakefield.
‡ Or, as I judge.

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THE

SECOND EPISTLE GENERAL

OF

PETER*.

CHAP. I.

SIMON Peter, a servant and an apostle of Jesus Christ, to those that have obtained like precious faith with us, through the justification of our God†, and of our Saviour
2 Jesus Christ: favour and peace be multiplied to you, through the knowledge of God, and of Jesus our Lord;
3 according as his divine power hath given us all things *relating* to life and godliness, through the knowledge of
4 him that hath called us by his glory and virtue‡: by which very great and precious promises are given unto us, that by these ye might be partakers of a divine nature, having escaped the corruption which is in the world
5 through *evil* desire. And, to this end, use all *your* diligence, and add to your faith fortitude, and to fortitude
6 knowledge, and to knowledge temperance, and to tem-

* This epistle is placed by Eusebius amongst those books of the New Testament, the genuineness of which was disputed in the primitive ages. Of these Dr. Lardner says, "they should be allowed to be publicly read in Christian assemblies for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine." Lardner's Hist. of the Apostles, vol. i. ch. ii. Some have thought the first and third chapters genuine, but from the difference of style have doubted of the second.

† "through the method of justifying as provided by our God, etc," Newcome.

‡ Or, glorious virtue. Or, glorious power.

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7 perance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love.
8 For when these things are in you, and abound, they make *you that ye shall* not *be* barren and unfruitful in the
9 knowledge of our Lord Jesus Christ. But he that hath not these things is blind, closing his eyes, and hath forgotten his former purification from his sins*.
10 Wherefore, brethren, more earnestly endeavour to make your calling and election sure: for, if ye do these
11 things, ye will never fall: for thus an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will be richly ministered unto you.
12 Wherefore I will not be negligent to remind you always of these things; though ye know them, and be
13 established in the present truth. Yet I think it right, as long as I am in this tabernacle, to stir you up, by re-
14 minding you; knowing that shortly I must put off *this* my tabernable, even as our Lord Jesus Christ declared to
15 me. So I will endeavour† that ye may always be able, after my decease, to make mention of these things.
16 For we did not follow cunningly devised fables, when we made known to you the power and appearance of the Lord Jesus Christ, but were eye-witnesses of his majesty.
17 For he received from God the Father honour and glory, when such a voice came to him from the excellent glory, "This is my beloved son, in whom I am well-pleased."
18 And this voice we heard, which came from heaven, when we were with him on the holy mountain.
19 We have also the word of prophecy more confirmed; to which ye do well that ye attend, as to a lamp shining in a dark place, until the day dawn, and the day-star rise
20 in your hearts: knowing this first, that no prophecy of
21 scripture giveth its own interpretation‡. For prophecy

* Or, purification from his former sins.

† Or, So I will always endeavour, etc. N. m.

‡ Or, solution. See Wakefield. It is not obvious of itself, but is explained by its accomplishment. Is of private utterance. N.

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came not at any time by the will of man; but holy men of God spake *as they were* moved by the holy spirit.

CH. II [But there were false prophets also among the *Jewish* people; as there will be false teachers also among you, who will privily* bring in destructive heresies †, even denying the sovereign Lord who bought them ‡; bringing on themselves swift destruction. And many will follow their impurities ||; on account of¶ whom the way of truth will be evil-spoken of. And through covetousness they will make a gain of you by their feigned words: but their judgement, long since *foretold*, *now* lingereth not, and their destruction slumbereth not.

For if God spared not the angels who sinned††, but cast *them* down to hell, and delivered *them* up to chains of darkness *to be* reserved for judgement; and spared not the old world, but saved Noah, a preacher of righteousness, the eighth person *preserved*, when he brought the flood on the world of ungodly men; and turned the cities of Sodom and Gomorrah into ashes, and condemned *them* with an *utter* overthrow, making *them* an example to those who should afterward be ungodly; but delivered righteous Lot, *who was* grieved by the impure behaviour of lawless‡‡ men; (for that righteous man, while he dwelt among them seeing and hearing, tormented his righteous soul from day to day with

* Or, craftily, N. m. † Gr. heresies of destruction, N. m.

‡ Dr. Whitby interprets this of God the Father, who only is called Δεσποτης in the New Testament. See Deut. xxxii. 6; 1 Cor. vi. 20; referred to by Whitby. See also Exod. xv. 16. Who provided means for their deliverance from idolatry and vice.

|| their pernicious ways; R. T. ¶ because of, N.

†† Or, if God spared not the messengers who had sinned, i. e. the spies who were sent to explore the land of Canaan, etc. See Simpson's Essays, p. 205, etc. But, if the common interpretation be admitted, it will not establish the popular doctrine concerning fallen angels. For, 1. The epistle itself is of doubtful authority. 2. From the change of style this is the most doubtful portion of the epistle. 3. By those who admit the genuineness of the epistle, this chapter is supposed to have been a quotation from some ancient apocryphal book, and the apostle might not mean to give authority to the doctrine, but to argue with his readers upon known and allowed principles See Sherlock's Diss., and Benson, and Doddridge's Introductions to this epistle. The epistle of Jude is supposed to allude to, or to quote from, the same apocryphal work.

‡‡ N. m. wicked, N.

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9 *their* unlawful deeds;) *then* the Lord knoweth how to deliver those that are godly out of trial, and to reserve those that are unrighteous to the day of judgement to be punish-
10 ed: but chiefly those who walk after the flesh with polluted desires, and despise dominion. Presumptuous, *and* self-
11 willed, they are not afraid to blaspheme dignities: whereas angels, that are greater in power and might*, bring not a blaspheming accusation against them [before the Lord].
12 But these, as brute creatures led by nature, made to be taken and destroyed, blaspheming in things of which they are ignorant, will be destroyed in their corruption of them-
13 selves; and will receive the reward of unrighteousness, accounting† it pleasure to riot in the day-time; blemishes‡ and spots, rioting in their love-feasts, while they banquet
14 with you; having eyes full of adultery, and which cannot cease from sin; alluring the unstable‖; having a heart
15 exercised in covetousness¶; cursed children, who have forsaken the right path, and gone astray, and followed the way of Balaam *the son* of Beor, who loved the reward of
16 unrighteousness, but received a rebuke for his transgression: the dumb beast†† speaking with man's voice, forbad the mad-
17 ness of the prophet. These are *as* wells without water, and *as* clouds driven away by a storm; to whom the blackness
18 of darkness is reserved [for ever]. For when they speak very great swelling *words* of falsehood, they allure, by carnal desires and impurities ‡‡, those that had nearly escaped‖‖
19 from such as live in error. While they promise them freedom, they themselves are the slaves of corruption: for by whatever a man is overcome, by that he is enslaved also.
20 For if, when they have escaped the pollutions of the world through the knowledge of *our* Lord and Saviour Jesus

* See the note on ver. 4. Compare also Jude, ver. 9.
† *as* counting, N.
‡ *as being* blemishes, N.
‖ Gr. unstable souls.
¶ Or, in over-reaching.
†† ass, N. beast of burden, Gr.
‡‡ through the desires of the impure flesh, N.
‖‖ clean escaped. R. T. Public Version.

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Christ, they be again entangled in them, and overcome,
21 their last state is worse than their first. For it had been
better for them not to have known the way of righteous-
ness, than, when they have known *it*, to turn from the holy
22 commandment delivered to them. But it hath happened
to them according to the true proverb, "The dog hath
returned to what himself cast up; and the sow that had
washed herself, to her wallowing in the mire."]

CH. III. This second epistle, beloved, I now write unto you;
in *both* which I stir up your pure understanding by re-
2 minding you; that ye may remember the words formerly
spoken by the holy prophets, and the commandment of
3 us the apostles of *our* Lord and Saviour: knowing this
first, that great scoffers will come in the last days, walk-
4 ing after their own *evil* desires, and saying, "Where is
the promise of his appearance? for, since the fathers fell
asleep, all things continue as *they were* from the beginning
5 of the creation." For of this they are wilfully ignorant,
that the heavens were *made* of old by the word of God,
and the earth *also*, which standeth out of the water and
6 in the water*: which things being so, the world that
then was, having been overflowed with water, was de-
7 stroyed. But the heavens and the earth which are now,
are reserved by his word†, *and* kept for fire against the
day of judgement, and of the destruction of ungodly
8 men. But, beloved, be not ignorant of this one thing;
that one day *is* with the Lord as a thousand years, and a
9 thousand years as one day. The Lord is not slow con-
cerning his promise, as some count slowness; but is long-
suffering toward us‡, not willing that any should perish,
10 but *willing* that all should come to repentance‖. But the

* Or, that of old were heaven and an earth, compacted out of water, and by means of water, by the word of God. See Wakefield.

† by the same word, R. T. ‡ Or, you, MSS.

‖ Or, willing that none should perish, but that etc. N. m.

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day of the Lord will come as a thief*; in which the heavens will pass away with a great noise, and the elements will be greatly heated and dissolved, the earth also
11 and the works on it will be burned up. Since therefore all these things will be dissolved, what kind *of persons*
12 ought ye to be in *all* holy behaviour and godliness; looking for and earnestly desiring† the coming of the day of God, in which the heavens will be set on fire ‡ and will be dissolved, and the elements will be greatly heated and
13 will melt? Nevertheless, according to his promise, we look for new heavens, and a new earth, in which righteousness will dwell.

14 Wherefore, beloved, since ye look for these things, endeavour to be found by him in peace, spotless and un-
15 reproveable: and account *that* the long-suffering of our Lord *is* salvation: as our beloved brother Paul also, according to the wisdom given him, hath written unto
16 you; as in all *his* epistles also, speaking in them of these things: in which *things* some are hard to be understood,

* a thief in the night; R. T.

† "Some point thus—what kind of persons ought ye to be? *Ye ought in all* holy behaviour and godliness to look for and earnestly desire etc." Newcome.

‡ This in a literal sense is impossible, because the heavens are incombustible. Nor is it reasonable to believe that an event so little countenanced by natural appearances as that of the destruction of the earth by a general conflagration, is the subject of a divine prediction. It is well known that in the language of prophecy great political changes and revolutions are foretold under the symbol of terrible convulsions in the natural world. In this language our Lord foretells the approaching desolation of Jerusalem, Matt. xxiv. 29. And in language precisely similar, borrowed indeed from the prophet Joel, the apostle Peter himself, Acts ii. 31, describes the calamities of the Jewish nation which were then impending. It can hardly admit of a doubt that the sublime language of this context is to be interpreted in a similar manner. The 13th verse is a quotation from Isaiah lxv. 17, where the new heavens and the new earth are universally understood to signify the gospel dispensation. Consequently, "the heavens and the earth which are now," ver. 7, must necessarily signify the Jewish dispensation, or the then moral state of the world, which must pass away to make room for the promulgation of the Christian religion. But this revolution cannot take place without producing great changes and convulsions in the political world; which, in prophetic language, is expressed by the heavens being on fire, the elements melting, and the earth with the works on it being burned up.

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which the unlearned and unsteadfast wrest, as *they do* the
17 other scriptures also, to their own destruction. Since
therefore, beloved, ye know *these things* before, beware
lest ye be led away with the error of the wicked, and fall
18 from your own steadfastness. But grow in *the* favour and
knowledge of our Lord and Saviour Jesus Christ. To
him *be* glory, both now and for ever. Amen.

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THE

FIRST EPISTLE GENERAL

OF

JOHN.

CHAP. I.

CONCERNING* the Word of Life†, him, who was from the beginning‡, whom we have heard, whom we have seen with our eyes, whom we have looked upon,
2 and our hands have handled‖; (for the Life¶ was mani-

* This version of the three first verses of this chapter was proposed by the venerable Theophilus Lindsey, in his Second Address to the Students at Oxford and Cambridge, p. 302. It is to the unwearied and successful labours of this pious and learned person, whose life and doctrine have exhibited the most perfect model in modern times of the purity and simplicity of apostolical christianity, in conjunction with those of his able coadjutors, Jebb, Priestley, Wakefield, and others, that the christian world is indebted for that clear and discriminating light which has of late years been diffused over the obscurities of the sacred scriptures, and which promises, at no very distant period, to purify the christian religion from those numerous and enormous corruptions, which have so long disfigured its doctrines and impeded its progress.

† *The Word* of Life, i. e. Jesus Christ, who is called the Word, Luke i. 2; John i. 1; and the Word of God, Rev. xix. 13. He was the divinely inspired teacher of the doctrine of a future life. The attentive reader will observe the resemblance between the introduction to the Epistle and that to the Gospel of John, which mutually illustrate and explain each other, and are a presumptive proof that both were written by the same author.

‡ Not from the beginning of time, but from the beginning of our Saviour's ministry. Lindsey, ibid. p. 303. See John i. 1, 2, and the notes there.

‖ The Primate's version is: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on, and our hands have handled, as concerning the Word of life."

¶ Life, and in the next clause, Everlasting Life.—Christ is so called as the great Teacher of everlasting life.

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fested, and we have seen, and bear witness, and declare
unto you that Everlasting Life which was with the Father,
3 and was manifested unto us;) him whom* we have seen
and heard, we declare unto you †, that ye also may have
fellowship with us; and indeed our fellowship *is* with the
4 Father, and with his son Jesus Christ. And these things
we write unto you, that your joy may be completed ‡.
5 Now this is the declaration which we have heard from
him, and make known unto you; that God is light, and
6 in him is no darkness at all. If we say that we have fel-
lowship with him, and walk in darkness, we speak falsely,
7 and conform not to the truth: but if we walk in the
light, as he is in the light, *God and* we have fellowship
with each other, and the blood of Jesus Christ his Son
8 cleanseth us from all sin. If we say that we have no sin,
9 we deceive ourselves, and the truth is not in us. If we
confess our sins, *God* is faithful and just to forgive ‖
us *our* sins, and to cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make him false,
CH. and his word is not in us. My children, I write these
11. things unto you, that ye may not sin. Yet if any man
sin, we have an advocate with the Father, Jesus Christ
2 the righteous ¶: and he is the propitiation for our sins;
and not for ours only, but also for the whole world **.
3 And we hereby know that we know him, if we keep

* that which, Gr. and Newcome.

† The following is Mr. Wakefield's version: "What was at first, what we heard, what we saw with our eyes, what we observed, and our hands handled, concerning the doctrine of life: (for this Life shewed itself, and we saw it, and bear testimony, and declare unto you this Eternal Life, which was with the Father, and shewed itself unto us); what we saw and heard we declare unto you."

‡ may be full. N. ‖ *God* is *so* faithful and just *as* to forgive, N.

¶ Or, a righteous advocate with the Father, even Jesus Christ. Wakefield. The word παράκλητος, advocate, is of very general import: q. d. Christ is the medium of reconciliation. See Schleusner.

** for *the sins of*, etc. N. ἱλασμος, the act of pacifying an offended party. Schleusner. Christ is a propitiation, as by his gospel he brings sinners to repentance, and thus averts the divine displeasure.

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4 his commandments. He who saith, "I know him,"
and keepeth not his commandments, speaketh falsely, and
5 the truth is not in him. But whosoever keepeth his word,
of a truth the love of God is perfected in him: hereby we
6 know that we are in him. He who saith that he abideth
in him, ought himself so to walk as He walked.
7 Beloved*, I write not a new commandment unto you,
but an old commandment which ye had from the begin-
ning: the old commandment is the word which ye have
8 heard [from the beginning]. Again, a new command-
ment I write unto you: which thing is true in Him and
in you *also:* for the darkness is passed away †, and the
9 true light now shineth. "He who saith that he is
in the light, and hateth his brother, is in darkness until
10 now. He who loveth his brother, abideth in the light,
11 and he hath no cause of stumbling. But he who hateth
his brother, is in darkness, and walketh in darkness, and
knoweth not whither he goeth, because darkness hath
blinded his eyes."
12 I write unto you, *my* children, because your sins are
13 forgiven you on account of his name ‡. [I write unto
you, fathers, because ye have known him *that was* from
the beginning. I write unto you, young men, because
ye have overcome the evil *One* ‖. I write unto you, *my*
14 children, because ye have known the Father.] I write
unto you, fathers, because ye have known him *that was*
from the beginning. I write unto you, young men, be-
cause ye are strong, and the word of God abideth in you,
15 and ye have overcome the evil *One*. Love not the world,
nor the things *which are* in the world. If any man love
16 the world, the love of the Father is not in him; for all
that *is* in the world, (the desire of the flesh, and the

* Brethren, R. T. † Or, is passing away. ‡ through his name. N.
‖ q d. you have subdued vicious habits and inclinations. Or, you have triumphed over persecution.

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desire of the eyes, and the pride of life,) is not of the
17 Father, but is of the world. And the world passeth away,
and the desire of it: but he that doeth the will of God
abideth for ever.
18 *My* children, it is the last time: and as ye have heard
that antichrist will come, *so* even now there are many
antichrists; by which we know that it is the last time.
19 They went out from us, but they were not of us: for if
they had been of us, they would have remained with us:
but *this hath come to pass* to make it manifest that all are
20 not of us*. But ye have an anointing † from the Holy One,
21 and know all things. I write not unto you because ye
know not the truth: but because ye know it, and that no
falsehood is from the truth. Who speaketh falsely, but
he who denieth that Jesus is the Christ? He is antichrist,
23 who denieth the Father and the Son. Whosoever denieth
the Son, hath not the Father: *but* he that acknowledgeth
24 the Son, hath the Father also. Let that [therefore] abide
in you, which ye have heard from the beginning. If that
which ye have heard from the beginning shall abide in
you, ye also will abide in the Son, and in the Father.
25 And this is the promise which he promised us ‡, *even*
26 everlasting life. These things I write unto you concern-
27 ing those who *would* deceive you. But the anointing which
ye have received from him abideth in you, and ye need
not that any one teach you: but as that anointing † teach-
eth you of all things, and is true, and is not falsehood,
28 even as it hath taught you, abide in him. And now, *my*
children, abide in him; that, when he shall be manifested,
we may have confidence, and may not be ashamed before
29 him at his appearance. If ye know that he is righteous,
be assured that every one who doeth righteousness is born
of him.

CH. III. Behold what great love the Father hath bestowed on

* Or, they are made manifest; for all are not of us. Or, *they went out*, that they might be manifested, that all are not of us.

† Or, anointing. ‡ which *the Son* hath promised us, N.

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us, that we should be called children of God: the world therefore knoweth us not, because it knew him not.

2 Beloved, now we are *the* children of God, and it hath not yet been manifested what we shall be: [but] we know that, when he shall be manifested, we shall be like him;
3 for we shall see him as he is. And every man who placeth this hope in him, purifieth himself, *even* as *Christ* is pure.
4 Whosoever committeth sin, transgresseth the law also:
5 for sin is a transgression of the law. And ye know that *Christ* was manifested to take away [our] sins: and in
6 him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, nor known him.
7 *My* children, let no man deceive you. He that doeth
8 righteousness is righteous, as *Christ* is righteous: he who committeth sin, is of the devil*; for the devil hath sinned from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the
9 devil. Whosoever is born of God, doth not commit sin; for his seed abideth in him: and he cannot sin, because
10 he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God; nor he who loveth not
11 his brother. For this is the charge which ye heard from
12 the beginning, that we love one another. Not as Cain, *who* was of that evil *One*, and slew his brother. And why did he slay him? Because his own works were evil,
13 and his brother's righteous. Wonder not, [my] brethren,
14 if the world hate you. We know that we have passed over from death to life, because we love the brethren.
15 He who loveth not [*his* brother] abideth in death. Whosoever hateth his brother is a murtherer: and ye know that no murtherer hath everlasting life abiding in him.
16 Hereby we know love †, because *Christ* laid down his

* not a real, but a hypothetical and fictitious being: the principle of evil personified: the supposed cause of evil. Hence called the evil One. Ch. ii. 13, 14. See Simpson's Essays, p. 152.

† Or, Hereby we have understood what love is.

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life for us: and we ought to lay down *our* lives for the
17 brethren. But whosoever hath the good things of the world, and seeth his brother in need, and shutteth up his bowels *of compassion* from him, how abideth the love of
18 God in him? [My] children, let us not love in word and in
19 tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts be-
20 fore him. For if our heart condemn us, God is greater
21 than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* we have confidence toward
22 God: and whatsoever we ask, we receive of him, because we keep his commandments, and do those things which
23 are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and should love one another as he hath given us com-
24 mandment. And he that keepeth his commandments abideth in Him, and He in him. And hereby we know that he abideth in us, by the spirit which he hath given us.

CH. IV. 1 Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets
2 are gone out into the world. Hereby ye know the spirit of God: every spirit which confesseth that Jesus Christ
3 is come in the flesh*, is of God. And every spirit which confesseth not Jesus†, is not of God. And this is that *spirit* of antichrist, of which ye have heard that it
4 should come; and it is in the world now already. Ye are of God, *my* children, and have overcome them: for he that is in you is greater than he that is in the world.
5 They are of the world: therefore they speak of the world,
6 and the world heareth them. We are of God. He that knoweth God, heareth us: he that is not of God, heareth us not. Hereby we know the spirit of truth, and the spirit of error.

* That is, that Jesus Christ was a real man, in opposition to the Gnostics and Docetæ, who taught that Christ was a man only in appearance. See Dr. Priestley in loc.

† that Jesus Chirist is come in the flesh, R. T.

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7 Beloved, let us love one another: for love is of God:
and every one that loveth is born of God, and knoweth
8 God. He that loveth not, hath not known God; for
9 God is love. Herein the love of God was manifested toward us; that God sent his only-begotten Son into the
10 world, that we might live through him. Herein is love;
not that we loved God, but that He loved us, and sent
11 his Son *to be* a propitiation for our sins*. Beloved, if
12 God so loved us, we also ought to love one another. No
man hath seen God at any time. If we love one another,
God abideth in us, and the love of him is perfected in us.
13 Hereby we know that we abide in him, and He in us,
14 because he hath given us of his spirit. And we have seen,
and we bear witness, that the Father sent the Son *to be*
15 *the* Saviour of the world. Whosoever shall confess that
Jesus is the Son of God, God abideth in him, and he in
16 God. And we have known and believed the love which
God hath to us. God is love; and he that abideth in love,
17 abideth in God, and God in him. Hereby love is perfected among us; to the end that we may have confidence in the day of judgement: because as *He is*, so are
18 we in this world. There is no fear in love; but perfect
love casteth out fear: because fear hath torment: where-
19 fore he that feareth is not made perfect in love. We
20 love [Him,] because He first loved us. If a man say,
"I love God," and hate his brother, he speaketh falsely:
for how can he who loveth not his brother, whom he
21 hath seen, love God †, whom he hath not seen? And we
have this commandment from Him, that he who loveth
God, love his brother also.

CH. v. Whosoever believeth that Jesus is the Christ, is born
of God; and whosoever loveth the Father, loveth the
2 Son also ‡. Hereby we know that we love the children

* i. e. to be the medium of the reconciliation of sinners by his gospel. See ch. ii. 2.
† for he who loveth not his brother, whom he hath seen, how can he love God, N.
‡ and whosoever loveth him that begat, loveth him also that is begotten by him. N. and Gr.

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of God, when we love God, and keep his command-
3 ments; for this is the love of God, that we keep his
commandments: and his commandments are not bur-
4 thensome*; for whatsoever is born of God, overcometh
the world: and this is the victory which overcometh the
5 world, *even* our faith. Who is he that overcometh the
world, but he who believeth that Jesus is the Son of God?
6 This is he who came with water and blood, *even* Jesus
Christ: not with water only, but with water and blood.
And it is the spirit which beareth testimony; for the
8 spirit is truth †. For there are three who bear testimony,
the spirit, and the water, and the blood: and these three
9 agree in one. If we receive the testimony of men, the
testimony of God is greater: for this is the testimony of
10 God, which he hath testified of his Son. He who be-
lieveth on the Son of God, hath the testimony in him-
self: he who believeth not God, maketh him false ‡, be-
cause he believeth not the testimony which God hath
11 testified of his Son. And this is the testimony, that God

* grievous. N.

† The received text reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth." N. B. 1. This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript earlier than the ninth century. 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers; though to prove the doctrine of the Trinity they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. 6. It is first cited by Vigilius Tapaensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged. 7. It has been omitted, as spurious, in many editions of the New Testament since the Reformation:—in the two first of Erasmus, in those of Aldus, Colinæus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII. Edward VI. and Elizabeth, it was printed in small types, or included in brackets: but between the years 1566 and 1580 it began to be printed as it now stands; by whose authority, is not known. See Travis's Letters to Gibbon, and Porson's and Herbert Marsh's to Travis. Also, Griesbach's excellent Dissertation on the Text at the end of his second volume. Abp. Newcome omits the text, and the Bishop of Lincoln expresses his conviction that it is spurious. Elem. of Theol. vol. ii. p. 90, note.

‡ Or, a liar.

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hath given to us everlasting life; and this life is through
12 his Son. He that hath the Son, hath life; *and* he that
13 hath not the Son of God, hath not life. These things I write unto you, that ye may know that ye have everlasting life, who believe in the name of the Son of God *.
14 And this is the confidence which we have in him; that, if we ask any thing according to his will, he heareth us.
15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we ask of him.
16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and shall obtain life for him; for them, *I say*, who sin not unto death †. There is a sin un-
17 to death: I do not say that he shall request for it ‡: all unrighteousness is sin: and there is a sin not unto death.
18 We know that whosoever is born of God sinneth not; but he that is born of God keepeth‖ himself, and the evil
19 *One* toucheth¶ him not. We know that we are of God; and the whole world lieth in subjection to the evil *One* ††.
20 And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true: and we are in Him that is true, through his Son Jesus Christ. This is the true God ‡‡, and everlasting life.
21 *My* children, keep yourselves from idols.

* These things I write unto you who believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God. R. T.

† Sin and disease were considered as so inseparably connected, according to the Jewish philosophy, that, perhaps, the apostle might mean nothing more by the advice which he here gives, than to recommend prayer for the sick where the disease was curable, and to dissuade from unbecoming importunity where the malady was evidently incurable, and fatal. See John ix. 2. 34; Matt. ix. 1–8. See Dr. Priestley in loc.

‡ Or, petition concerning this.

‖ guardeth. S. 74. ¶ hurteth. S. 74.

†† The heathen world is figuratively represented as under the dominion of Satan. Compare 1 Cor. v. 5, and the note there. Lieth in evil. N.

‡‡ q. d. "By Him that is true I mean the true God, and the Giver of everlasting life. See John xii. 50; xvii. 3. Grot. and Whitby's Last Thoughts, 2d edit. p. 86. Or, This is the true God, and *this Jesus Christ is* everlasting life. Ch. i. 2. That οὗτος sometimes refers to the remote antecedent, see Acts ii. 23, 33; vii. 18, 19; 2 John 7." Newcome's Note.

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THE

SECOND EPISTLE

OF

JOHN*.

THE elder to the elect lady and her children, whom I love in truth; (and not I only, but all those likewise
2 who know the truth;) because of the truth which abideth
3 in us, and *which* will be with us for ever: favour, mercy, *and* peace be with you, from God the Father and from [the Lord] Jesus Christ the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found *some* of thy children walking in the truth, according as we have received
5 commandment from the Father. And now I beseech thee, lady, not as writing to thee a new commandment, but that which we had from the beginning, that we love
6 one another. And this is love, that we walk according to his commandments. This is the commandment; as ye have heard from the beginning, to the intent that ye
7 should walk in it. For many deceivers have entered † into the world, who confess not *that* Jesus Christ *is* come in the flesh ‡. Such an one is a deceiver, and an anti-
8 christ. Take heed to yourselves; that we lose not those

* The second and third epistles of John are placed by Eusebius amongst the books whose genuineness had been called in question: but this was probably owing to their brevity, and to their being addressed to particular persons; for, as Dr. Priestley observes, "both the subjects and the language are so much the same with those of the former epistle, that there cannot be a doubt of their having the same author."

† Or, gone forth. MSS.

‡ i. e. that he is not a real man; alluding to the errors of the Docetæ.

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things which we have done, but that we receive a full
9 reward. Whosoever transgresseth, and abideth not in
the doctrine of Christ, hath not God. He that abideth
in the doctrine of Christ, hath both the Father and the
10 Son. If any one come unto you, and bring not this
doctrine, receive him not into *your* house, nor greet him:
11 for he who greeteth him, is a partaker of his evil deeds.
12 Having many things to write unto you, I would not
write with paper and ink: for I hope to come unto you,
13 and speak face to face, that our* joy may be full. The
children of thy elect sister salute thee.

* Or, your, MSS.

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THE

THIRD EPISTLE

OF

JOHN.

THE elder to the beloved Gaius, whom I love in truth.
2 Beloved, I wish that thou mayest prosper in all things,
3 and be in health, *even* as thy soul prospereth: for I rejoiced greatly, when the brethren came and bare testimony of the truth which is in thee, according as thou
4 walkest in truth*. I have no greater joy than *in* these things, to hear that my children walk in truth*.
5 Beloved, thou doest faithfully, whatsoever thou doest
6 to the brethren and to strangers; who have borne testimony of thy love before the church: whom if thou conduct on their journey in a manner worthy of God, thou
7 wilt do well; for† they went forth for the name *of God*,
8 taking nothing from the gentiles. We ought therefore to receive such; that we may be fellow-labourers for *the* truth.
9 I would have written to the church: but Diotrephes, who loveth to have the pre-eminence among them, re-
10 ceiveth us not. Wherefore, if I come, I will call to remembrance his deeds which he doeth, tattling against us with evil words: and, not content herewith, he receiveth not the brethren himself, and forbiddeth those that would,
11 and casteth *them* out of the church. Beloved, imitate not that which is evil, but that which is good. He that

* in *the* truth. N. † because, N.

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doeth good, is of God: *but* he that doeth evil, hath not
12 seen God. Demetrius hath a good testimony from all *men*, and from the truth itself: and we also bear *him* testimony; and ye know that our testimony is true.
13 I had many things to write; yet I will not write to
14 thee with ink and pen: but I hope that I shall shortly see thee, when we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Salute the friends by name.

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THE

GENERAL EPISTLE

OF

JUDE*.

JUDE, a servant of Jesus Christ, and brother of James, to the called *brethren*, who have been sanctified by God the Father †, and preserved *in the faith of* Jesus Christ ‡:
2 mercy, and peace, and love, be multiplied unto you.
3 Beloved, while I gave all diligence to write unto you of the common salvation, it became necessary for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the
4 saints. For some men have crept in privily, who were before, of old, set forth for this condemnation, ungodly men, turning the favour of our God into lasciviousness, and denying the only Sovereign ||, and our Lord Jesus
5 Christ. Now I desire to remind you, who once knew this, that the Lord, having saved *his* people out of the

* This epistle is one of those books the genuineness of which was disputed in the primitive ages, and which therefore, as Dr. Lardner well observes, "ought not to be alleged as affording alone sufficient proof of any doctrine." Grotius ascribes it to a bishop of Jerusalem in the reign of Adrian: but it is commonly believed to have been written by Judas, otherwise called Lebbeus and Thaddeus, the son of Alpheus, the brother of James the less, and first cousin to our Lord. The design of the epistle is to guard its readers against the errors and the crimes of the Gnostics. He is thought to have made quotations from the same apocryphal work which is referred to in the second epistle of Peter; which epistle Dr. Benson conjectures to have been consulted by him while he was writing his own. The epistle of Jude has as little evidence, either external or internal, in its favour, as any book of the New Testament.

† sanctified, i. e. separated or set apart to God. *Brethren that are* sanctified *in the knowledge of* God the Father, N.

‡ Or, by, Or, to Jesus Christ, i. e. who adhere to his doctrine notwithstanding the many corrupters of it. See Newcome's note.

‖ the only Sovereign God, R. T.

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land of Egypt, afterward destroyed those who believed
6 not. And the angels who kept not their first state *, but
left their own habitation, he hath reserved in eternal
chains, under darkness, to the judgement of the great
7 day. *Even* as Sodom and Gomorrha, and the cities about
them which in like manner with them gave themselves
over to uncleanness, and went after abominable desires †,
are set forth for an example, suffering the vengeance of
8 everlasting fire ‡. In like manner also these dreamers
defile the flesh, set at nought dominion, and blaspheme
9 dignities. Yet Michael the archangel, when, contend-
ing with the devil, he disputed about the body of Moses,
durst not bring‖ against him a blaspheming accusation¶,
10 but said, "The Lord rebuke thee." But these blas-
pheme what they understand not: but what they know
naturally, as brute creatures, in these things they cor-
11 rupt themselves. Alas for them! because they have gone
in the way of Cain, and rushed after the error of Balaam
for reward, and destroyed themselves by gainsaying like
12 Korah. These are blemishes in your love-feasts, when
they banquet with you, feeding themselves *without* re-
straint ††: clouds ‡‡ without water, carried aside by winds;
trees whose fruit withereth, barren, twice dead, plucked

* Or, "the messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with perpetual chains under darkness (punished them with judicial blindness of mind) unto the judgement of a great day, i. e. when they were destroyed by a plague." Alluding to the falsehood and punishment of the spies. Numbers xiv. See Simpson's Essays, p. 210. Perhaps, however, the writer may refer to some fanciful account of a fall of angels contained in the apocryphal book which lay before him, without meaning to vouch for that fact any more than for the incident mentioned ver. 9. He might introduce it merely to illustrate his argument. At any rate, a fact so important is not to be admitted upon such precarious evidence.

† Or, followed unnatural passions, Gr. other flesh, N. m.

‡ "Everlasting in its effects; the cities having been finally destroyed." Newcome.

‖ Or, suffered not himself to bring. Did not presume to bring. Wakefield.

¶ "This was probably taken from the apocryphal book before mentioned. We may be instructed by the moral, without admitting the fact. Some suppose a reference to Zech. iii. 1–3." Newcome.

†† N. m. fear: N. ‡‡ *they are as* clouds—*as* trees—*as* waves—*as* stars. N.

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13 up by the roots; raging waves of the sea, foaming out
their own shame; wandering stars, to whom the black-
14 ness of darkness is reserved for ever. Now Enoch, the
seventh from Adam, prophesied to these also, saying*,
"Behold, the Lord cometh with ten thousands of his
15 saints†, to execute judgement upon all, and to convict
all the ungodly [among them] of all their ungodly deeds
which they have committed, and of all the hard *speeches*
16 which ungodly sinners have spoken against him." These
are murmurers, complainers, walking after their own *evil*
desires: and their mouth speaketh very swelling *words*,
and they respect *the* persons *of men* for the sake of gain.
17 But, beloved, remember ye the words ‡ which have been
spoken before by the apostles of our Lord Jesus Christ;
18 how they told you that there should be scoffers in the
19 last time, walking after their own ungodly desires. These
are they who separate, [themselves,] animal, not having
the spirit.

20 But ye, beloved, building up yourselves in your most
21 holy faith, praying through the holy spirit, keep your-
selves in the love of God, looking for the mercy of our
22 Lord Jesus Christ to everlasting life. And on some
23 have pity, making || a difference: and save others [with
fear,] snatching *them* out of the fire; hating even the
vest¶ defiled by the flesh.

24 Now unto him that is able to keep you from falling**,
and to present *you* spotless before his glory with exceed-
25 ing joy; to the only God, our Saviour††, through Jesus

* This is another quotation from some ancient apocryphal book; for the authenticity of which, however, the writer is not to be supposed to vouch. See Dr. Benson in loc.

† Gr. with his holy myriads, N. m.

‡ Or, But *as for* you, beloved, remember the words. See S. 31. N. m.

‖ Or, And some rebuke, making etc. MSS. N. m.

¶ Or, garment.

** free from falling, N.

†† Or, to God alone, our Saviour. To the only wise God, R.T.

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Christ our Lord*, *be* glory and majesty, dominion and power, *as* before all time†, so now, and throughout all ages. Amen.

* The words "through Jesus Christ our Lord" are omitted in the received text and by Newcome. They are introduced in Griesbach, 2d edit., upon the authority of the Alexandrian, Vatican, and Ephraem MSS, and many ancient versions.

† The words "before all time" are wanting in R. T. and N., but introduced by Griesbach, 2d edit., upon the same authorities as in the preceding note. q. d. "As it was in the beginning, is now, and ever shall be."

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THE

REVELATION

OF

ST. JOHN*.

CHAP. I.

THE Revelation of Jesus Christ, which God gave him, that he might shew to his servants things which must shortly come to pass; and he sent and signified *it* by his
2 angel to his servant John: who hath *thus* testified of the word of God, and of the testimony *given* to Jesus Christ,
3 *even* whatever things he saw. Happy *is* he that readeth, and those that hear, the words of this prophecy, and keep the things written in it: for the time is near.
4 John to the seven churches which are in Asia: favour *be* to you, and peace, from *him* that is, and that was, and that is to come; and from the seven spirits which

* The Apocalypse or Revelation of St. John, is one of those books, the genuineness and authority of which, as Eusebius informs us, was, by some, called in question. It has, however, been almost universally received in modern times. As a book of prophecy, the evidence of its divine authority must chiefly rest upon the perceived accomplishment of the predictions which it contains: so that it may be regarded as in a considerable degree independent of external evidence. In this, however, in the estimation of many learned men, it is far from being deficient. Sir Isaac Newton says, (Observ. on Apoc. p. 249,) "I do not find any other book of the New Testament so strongly attested, or commented upon so early as this." Dr. Priestley (Notes, vol. iv. p. 573,) says, he thinks it impossible for any intelligent and candid person to peruse it without being convinced that, "considering the age in which it appeared, none but a person divinely inspired could have written it." See also Mr. Towers's observations and extracts respecting the authenticity of the Apocalypse, in his learned Illustrations of Prophecy, vol. i. ch. iii. Mr. Evanson has even endeavoured to prove that the apostle Paul alludes and thus bears testimony to the authenticity of this book in some of his epistles. See Evanson's Reflections upon the State of Religion, p. 39—42. Some learned men, however, who have even admitted the divine authority of the Apocalypse, have expressed a doubt whether this book was written by John the apostle and evangelist. The arguments of Dionysius, a disciple of Origen, and an eminently learned and pious bishop of Alexandria, in the third century, are contained in a large extract from a

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5 [are] before his throne; and from Jesus Christ *who is* the faithful witness, the first-born from the dead, and the prince of the kings of the earth.

To him that loveth us, and hath washed us from our
6 sins by his own blood, and hath made us a kingdom of priests* to his God and Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he will come with clouds; and every eye will see him, and *those* also who pierced him: and all the tribes of the earth will lament because of him. Even
8 so, Amen. "I am Alpha and Omega," saith the Lord God†, that is, and was, and that is to come, the Almighty.

9 I John, your brother‡ and companion in the affliction, and kingdom, and patience of Jesus Christ, was in the island which is called Patmos, for the word of God,

treatise of Dionysius in the seventh book of Eusebius's Ecclesiastical History. They are thus abridged by Dr. Lardner: "Dionysius's objections are five in number. 1. That the evangelist John has not named himself, either in his gospel or in his catholic epistle, but the writer of the Revelation names himself more than once. 2. That though the writer of the Revelation calls himself John, he has not shewn us that he is the apostle of that name. 3. That the Revelation doth not mention the catholic epistle, nor that epistle the Revelation. 4. That there is a great agreement in sentiment, expression, and manner, between St. John's gospel and epistle, but the Revelation is quite different in all these respects, without any resemblance or similitude. 5. That the Greek of the gospel and epistle is pure and correct, but that of the Revelation has barbarisms and solecisms. Dionysius's own opinion is, that the Revelation was written by some holy and inspired person named John, but who that John was he does not know: he might be John the Elder, said to have resided for some time at Ephesus, in Asia." Dr. Lardner, having examined the arguments of Dionysius at large, and stated the opinions of other learned men, concludes with his usual candour, "I must acknowledge that the Revelation, when compared with the apostle's unquestioned writings, has an unlikeness not easy to be accounted for." Lardner's Works, vol. iii p. 130. The principal authors who have attempted the interpretation of this difficult prophecy are Joseph Mede, Sir Isaac Newton, Waple, Daubuz, Vitringa, Lowman, Bp. Newton. See also Mr. Towers's Illust. of Prophecy, Abp. Newcome's and Dr. Priestley's Notes upon the Scriptures, and Mr. Evanson's Reflections upon the State of Religion in Christendom in the 19th Century.

* kings and priests, R. T. and N. See Griesbach and Wetstein.

† R. T. reads, "I am Alpha and Omega, the beginning and the ending, saith the Lord."

‡ who am also your brother, R. T.

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10 and for *my* testimony to Jesus [Christ.] I was in the
spirit on the Lord's day; and heard behind me a loud
11 voice, as of a trumpet, saying, "What* thou seest,
write in a book, and send *it* to the seven churches †; to
Ephesus, and to Smyrna, and to Pergamus, and to
Thyatira, and to Sardis, and to Philadelphia, and to
12 Laodicea." And I turned to see *whence* the voice *came*
‡ which spake to me: and, when I had turned, I saw
13 seven golden candlesticks‖; and in the midst of the seven
candlesticks, *one* like *the* Son of man, clothed with a gar-
ment down to the feet, and girt about *his* breast with a
14 golden girdle. And his head and *his* hair *were* white, as
white wool, *or* snow: and his eyes *were* as a flame of
15 fire; and his feet like fine brass, as if they had been puri-
fied in a furnace; and his voice as the sound of many
16 waters. And he had in his right hand seven stars: and
out of his mouth went a sharp two-edged sword: and his
17 countenance *was* as the sun shineth in his strength. And,
when I saw him, I fell at his feet as dead. And he put
his right hand upon me, saying [unto me,] "Fear not:
18 I am the first, and the last; and he that lived, and be-
came dead; and, behold, I live for ever and ever, and
19 have the keys of death and of the grave¶. Write there-
fore the things which thou hast seen, and the things
which *now* are, and the things which will be hereafter.
20 *As to* the mystery of the seven stars which thou sawest in
my right hand, and *as to* the seven golden candlesticks;
the seven stars are *the* angels†† of the seven churches, and
the seven candlesticks‡‡ are *the* seven churches.

* I am Alpha and Omega, the first, and the last, and what, etc. R. T. These words are wanting in the Alexandrian and Ephrem MSS. and in the Coptic, Ethiopic, and other versions; and are omitted in the editions of Griesbach and Newcome.

† to the seven churches in Asia; R. T.

‡ So Le Clerc and L'Enfant and Beausobre translate. Or, discover, N. m.

‖ lampstands, N. wherever the word occurs. ¶ Gr. Hades. q. d. the invisible state.

†† Generally understood to be the elders or bishops of the seven churches. The word signifies messengers, which is Mr. Wakefield's translation.

‡‡ which thou sawest, R. T.

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CH. "To the angel* of the church at Ephesus write;
II. 'These things saith he that holdeth the seven stars in his
right hand, that walketh in the midst of the seven golden
2 candlesticks: I know thy works, and thy labour, and
thy patience, and that thou canst not bear those that are
evil: and thou hast tried those who say that they are
3 apostles, and are not; and hast found them false: and
hast patience, and hast borne *much* for the sake of my
4 name, and hast not fainted†. Nevertheless I have *some-
what* against thee, because thou hast let go‡ thy first
5 love. Remember therefore whence thou art fallen, and
repent, and do *thy* first works: or else I will come to
thee [quickly], and will remove thy candlestick out
6 of its place, unless thou repent. But this *praise* thou
hast, that thou hatest the deeds of the Nicolaitans, which
7 I also hate.' He that hath an ear, let him hear what the
spirit saith to the churches. To him that overcometh I
will give to eat of the tree of life which is in the paradise
of my God‖.

8 "And to the angel¶ of the church at Smyrna write;
'These things saith the first and the last, who was dead,
9 and lived *again:* I know thy [works, and] affliction, and
poverty, (yet thou art rich,) and the blasphemy of those
who say that they are Jews, and are not, but *are the* sy-
10 nagogue of Satan††. Fear none of those things which
thou art about to suffer. Behold, the accuser‡‡ is about
to cast some of you into prison, that ye may be proved;
and ye will have affliction *for* ten days. Be thou faithful
11 unto death, and I will give thee the crown of life.' He
that hath an ear, let him hear what the spirit saith to the
churches. He that overcometh shall not be hurt by the
second death.

* Or, messenger.
‡ omitted, N.
¶ Or, messenger.
‡‡ devil, N. See Wakefield.
† thou hast laboured, and hast not fainted. R. T.
‖ in the midst of the paradise of God. R. T.
†† Jewish adversaries to the gospel. See ch. iii. 9.

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12 "And to the angel* of the church at Pergamus write:
'These things saith he that hath the sharp two-edged
13 sword: I know thy works, and where thou dwellest, *even*
where the throne of Satan *is*†: and yet thou holdest fast
my name, and didst not deny faith in me, [even] in those
days wherein Antipas *was* my faithful witness, who was
14 slain among you, where Satan‡ dwelleth. Nevertheless
I have a few things against thee, because thou hast there
such as hold the doctrine of Balaam, who taught Balac
to cast a stumbling-block before the sons of Israel, that
they might eat things offered to idols, and might commit
15 fornication. So hast thou also such as hold the doctrine
16 of the Nicolaitans‖ in like manner. Repent therefore;
or else I will come to thee quickly, and will war against
17 them with the sword of my mouth.' He that hath an
ear, let him hear what the spirit saith to the churches.
To him that overcometh I will give *to eat* of the hidden
manna; and will give him a white stone, and on the
stone a new name written, which no man knoweth but
he who receiveth *it*.

18 "And to the angel¶ of the church at Thyatira write:
'These things saith the Son of God, who hath his eyes
19 as a flame of fire, and whose feet *are* like fine brass; I
know thy works, and thy love, and service, and faith,
and patience, and thy last works, *which are* better than
20 the first. Nevertheless I have *somewhat* against thee‡‡,
because thou sufferest thy wife Jezebel, who calleth her-
self a prophetess, and teacheth and seduceth** my ser-
vants to commit fornication, and eat things offered to
21 idols. And I have given her time to repent; and she
22 will not repent of her fornication. Behold, I *will* cast

* Or, messenger. † The chief seat of opposition and persecution.
‡ The hostile and persecuting power. ‖ which I hate, R. T.
¶ Or, messenger. ‡‡ I have a few things against thee, R. T.
** thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce, etc. R. T.

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her on a bed *of sickness*, and those who commit adultery with her into great affliction, unless they repent of her
23 deeds*. And I will kill her children by the pestilence; and all the churches shall know that I search *the* reins and *the* hearts, and will give unto every one of you ac-
24 cording to your works. But to you I say, *even* to the rest at Thyatira, as many as receive not this doctrine, and as have not known the deep things of Satan, as they
25 speak†; I will put on you none other burthen. But
26 what ye have, hold fast till I come. And he that overcometh, and performeth my works to the end, to him I
27 will give power‡ over the nations; and he shall rule them with a rod of iron; as the vessels of a potter they shall be broken in pieces; even as I have received from my
28 Father. And I will give him the morning-star.' He
29 that hath an ear, let him hear what the spirit saith to the churches.

CH. III. "And to the angel‖ of the church at Sardis write: 'These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the
2 appearance of being alive, and yet art dead. Be watchful, and strengthen the things which remain, which are ready to die¶: for I have not found thy works perfect
3 before my God††. 'Remember therefore how thou hast received and heard, and keep *those things*, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come on
4 thee. Yet thou hast a few persons in Sardis, that have not defiled their garments: and they shall walk with me
5 in white; for they are worthy. He that overcometh shall be clothed in white raiment; and I will by no means

* of their deeds. R. T.

† i. e. the deep things of Satan as they are justly called. Newcome. viz. the mysteries of Gnosticism, which were hostile to the doctrine of Christ, and which were called by the Gnostics, the deep things of God. See Wetstein.

‡ Or, authority. ‖ Or, messenger. ¶ Or, about to die.

†† before God. R. T.

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blot out his name from the book of life, but I will confess his name before my Father, and before his angels.'
6 He that hath an ear, let him hear what the spirit saith to the churches.

7 "And to the angel* of the church at Philadelphia write: 'These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none
8 shutteth, and that shutteth and none openeth: I know thy works: behold, I have set before thee an open door, which none can shut: for thou hast *but* little power, and yet hast kept my word, and hast not denied my name.
9 Behold, I will cause those of the synagogue of Satan† (who say that they are Jews, and are not, but speak falsely, behold, I will make them) to come, and do obeisance before thy feet, and know that I have loved
10 thee. Because thou hast kept my commandment concerning patience, I also will keep thee from the hour of trial, which is about to come on all the world, to try
11 those who dwell upon the earth. I shall come quickly‡: hold fast what thou hast, that no man take thy crown
12 *from thee.* Him that overcometh, I will make a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, of the new Jerusalem, which will come down out of heaven from my God; and *I will*
13 *write upon him* my new name.' He that hath an ear, let him hear what the spirit saith to the churches.

14 "And to the angel‖ of the church at Laodicea write: 'These things saith the Amen††, the faithful and true
15 witness, the chief of the creation of God¶: I know thy

* Or, messenger.

† Satan, the principle of opposition, personified. The synagogue of Satan are Jewish adversaries to the gospel.

‡ Behold, I shall come quickly: R. T. ‖ Or, messenger.

†† the Truth, N.

¶ Or, the beginning of the creation of God. The first born of the new creation, being the first who was raised from the dead. See Col. i. 15, 18.

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works, that thou art neither cold nor hot: I would that
16 thou wert cold or hot. So *then* because thou art luke-
warm, and neither cold nor hot, I will soon cast thee
17 out of my mouth. Because thou sayest, I am rich,
and grown wealthy, and have need of nothing; and
knowest not that thou art wretched, and pitiable, and
18 poor, and blind, and naked; I counsel thee to buy of
me gold purified in the fire, that thou mayest grow
wealthy; and white raiment, that thou mayest be clothed,
and *that* the shame of thy nakedness may not appear:
and to-anoint thine eyes with eye-salve, that thou mayest
19 see. As many as I love, I rebuke and chasten: be zea-
20 lous therefore, and repent. Behold, I stand at the door
and knock: if any one hear my voice, and open the door,
I will come in to him, and will sup with him, and he
21 *shall sup* with me. To him that overcometh I will grant
to sit with me on my throne; *even* as I also overcame, and
22 sit with my father on his throne.' He that hath an ear,
let him hear what the spirit saith to the churches."

CH. IV. AFTER these things I looked, and, behold, a door
was opened in heaven: and the first voice which I heard
was as it were of a trumpet talking with me, *and* saying,
"Come up hither, and I will shew thee things which
2 must be hereafter." And immediately I was in the spirit:
and, behold, a throne was placed in heaven, and *one* sat
3 on the throne*. And he who sat [was] in appearance
like a jasper and a sardius: and a rainbow *was* round

* "We are not to imagine," says Doddridge, "that the person sitting on the throne, [or the Lamb,] or the twenty-four elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist. I think it probable, that all which passed was in the imagination of St. John." This observation is very just and important. The whole scenery of this vision passed in the imagination of St. John; and we can no more argue the real external existence of such beings as angels and devils are commonly conceived to be, from their appearance in this vision, than we can infer the real existence of a lamb with seven eyes, or a dragon with seven heads. All these visionary characters are alike symbolical of the means by which events, whether good or evil, are brought to pass under the direction of divine Providence.

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4 about the throne in appearance like an emerald. And round about the throne *were* twenty-four thrones: and upon the thrones *I saw* twenty-four elders sitting, clothed in white raiment; and on their heads crowns of gold.
5 And out of the throne proceed lightnings, and thunderings, and voices. And seven lamps of fire *were* burning before his throne*; which are the seven spirits of God.
6 And *there was* before the throne as it were a laver† of glass, like crystal: and in the midst of the throne, and round about the throne, *were* four living creatures full of
7 eyes before and behind. And the first living creature *was* like a lion, and the second living creature like a steer, and the third living creature had the face of a man‡, and the fourth living creature *was* like a flying
8 eagle. And the four living creatures had each of them six wings, full of eyes round about and within: and they rest not day and night, saying, "Holy, holy, holy, Lord God Almighty; that was, and is, and is to
9 come." And when those living creatures give glory, and honour, and thanks, to Him who sat on the throne,
10 who liveth for ever and ever, the twenty-four elders fall down before Him who sat on the throne, and worship Him who liveth for ever and ever, and cast their crowns
11 before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and by thy will they were‖, and were created."

CH. v. And I saw in the right hand of him who sat on the throne a book, written within and without, sealed with
2 seven seals. And I saw a strong angel proclaiming with a loud voice, "Who [is] worthy to open the book, and
3 to loose the seals of it?" And none in heaven, or on the earth, or under the earth, was able to open the book,

* the throne, R. T. and N. See Griesbach. † Gr. sea.
‡ a face as a man, R. T. and N. See Griesbach.
‖ Or, are. MSS. and R. T. Or, on account of thy will they exist and were created.

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4 and to look therein. And I wept much because none
was found worthy to open the book*, and to look there-
5 in. Then one of the elders saith to me, "Weep not:
behold, the lion of the tribe of Judah, the root of David,
hath prevailed *so as* to open the book, and the seven seals
6 of it†." And I beheld, [and lo,] in the midst between
the throne and the four living creatures, and in the midst
between the elders, a lamb standing, as if it had been
slain, having seven horns, and seven eyes; which are the
7 seven spirits of God sent forth into all the earth. And
he came and took the ‡ book out of the right hand of him
8 who sat upon the throne. And when he had taken the
book, the four living creatures, and the twenty-four
elders, fell down before the lamb, having every one of
them harps, and golden phials || full of incense ¶, which
9 are the prayers of the saints. And they sang a new song,
saying, "Thou art worthy to take the book, and to open
the seals of it: for thou wast slain, and hast bought us
to God by thy blood, out of every tribe, and language,
10 and people, and nation; and thou hast made them kings
and priests to our God; and they shall reign on the
11 earth††." And I looked, and I heard the voice of many
angels round about the throne, and *round about* the living
creatures *and* the elders; (and the number of them was
ten thousands of ten thousands‡‡, and thousands of thou-
12 sands;) saying with a loud voice, "Worthy is the lamb
that was slain, to receive power, and wealth, and wisdom,
13 and might, and honour, and glory, and blessing." And
every creature that is in heaven, and on the earth, and
under the earth, and those that are on the sea, and all
things that are in them, I heard, saying, "Blessing, and
honour, and glory, and dominion, *be* unto Him that

* to open and to read the book, R. T. † and to loose the seven seals of it. R. T.
‡ took it. MSS. || bowls, N. ¶ So N, m. odours, N.
†† thou hast made us kings etc.: and we shall reign. R. T.
‡‡ Or, myriads of myriads.

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sitteth upon the throne, and unto the lamb, for ever and
14 ever*." And the four living creatures said, "Amen."
And the elders fell down and worshipped†.

CH. VI. And I saw when the lamb opened one of the seven
seals; and I heard, as *it were* the sound of thunder, the
first of the four living creatures saying, "Come and see."
2 And I looked, and, behold, a white horse: and he that
sat thereon had a bow; and a crown was given to him:
and he went forth conquering, and to conquer.
3 And when *the lamb* had opened the second seal, I heard
4 the second living creature saying, "Come‡." And an-
other horse, *that was* red, went forth; and *power* was
given to him who sat thereon to take peace from the
earth, and that *men* should kill one another: and a great
sword was given to him.
5 And when *the lamb* had opened the third seal, I heard
the third living creature saying, "Come‖." [And I
looked,] and, behold, a black horse: and he who sat on
6 him had a pair of balances in his hand. And I heard a
voice in the midst of the four living creatures, saying,
"A small measure of wheat for a denarius, and three
small measures of barley for a denarius: but hurt thou
not the oil and the wine."
7 And when *the lamb* had opened the fourth seal, I
heard the fourth¶ living creature saying, "Come††."
8 [And I looked,] and, behold, a pale horse; and his name

* Gr. ages of ages.

† Him that liveth for ever and ever. R. T. and N. These words are wanting in the best copies. See Griesbach. This homage paid to a symbolical representation of Christ in a visionary scene, by symbolical persons represented as visibly present with him, cannot justify the actual *worship* of Christ, when he is not visible; and is in direct opposition to his own express precept, Luke xi. 1, 2; John iv. 23, 24. Least of all can it be concluded, as Mr. Lindsey well observes, (Sequ. p. 96,) "that *equal* honour and worship are to be given to Christ and to God, from their being thus joined in the same act of worship. Because, if so, it will follow, that equal honour and worship is to be given to David and to God; for it is expressly said (1 Chron. xxix. 20,) that all the congregation bowed down their heads and worshipped the Lord and the king."

‡ Come and see R. T.

‖ Come and see. R. T. and Griesbach.

¶ I heard the voice of the fourth, R. T.

†† Come and see, R. T. and Griesbach.

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who sat thereon *was* Death, and Hades* followeth him. And power† was given him ‡ over the fourth part of the earth, to kill by the sword, and by famine, and by pestilence‖, and by the wild beasts of the earth.

9 And when *the lamb* had opened the fifth seal, I saw under the altar the souls of those that had been slain for the word of God, and for the testimony which they had
10 borne. And they cried with a loud voice, saying, "How long, O sovereign Lord, holy and true, wilt thou not judge and avenge our blood on those who dwell upon the
11 earth?" And a white robe was given¶ to *every one of* them: and they were told to rest yet *for* a time††, till *the number of* their fellow-servants also and *of* their brethren, who were about to be killed as they *were*, should be filled up.

12 And I looked when *the lamb* had opened the sixth seal, and there was‡‡ a great earthquake‖‖; and the sun became black as sackcloth of hair, and the whole moon ‡‡‡
13 became as blood; and the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs when it is shaken by
14 a mighty wind. And the heaven departed, as a parchment when it is rolled together; and every mountain and
15 island were moved out of their places. And the kings of the earth, and the great men, and the commanders, and the rich, and the strong, and every slave, and [every] freeman, hid themselves in the dens and in the rocks of
16 the mountains; and say to the mountains and rocks, "Fall on us, and hide us from the face of Him who sitteth on the throne, and from the anger of the lamb:
17 for the great day of his anger is come; and who is able to stand?

CH. VII. And after these things I saw four angels standing on

* i. e. the unseen world. Or, the grave. N. m. † Or, authority.
‡ given them, R. T. ‖ Gr. death. ¶ white robes were given, R. T.
†† for a little time, R. T. ‡‡ and, behold, there was, etc. R. T.
‖‖ Or, shaking; N. m. ‡‡‡ the moon, R. T.

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the four parts of the earth, restraining the four winds of the earth, that the wind should not blow on the earth,
2 nor on the sea, nor on any tree. And I saw another angel coming up from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, say-
3 ing, " Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their fore-
4 heads." And I heard the number of those who were sealed : *and there were* sealed a hundred *and* forty-four
5 thousand, of all the tribes of the sons of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of
6 Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh
7 were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were
8 sealed twelve thousand. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.
9 After these things I looked, and, behold, a great multitude, which none could number, of all nations, and tribes, and peoples *, and languages, standing before the throne and before the lamb, clothed with white robes,
10 and palm-branches in their hands : and they cry with a loud voice, saying, " *Our* salvation *be ascribed* to our God who sitteth upon the throne, and to the lamb."
11 And all the angels stood round about the throne, and *about* the elders, and *about* the four living creatures, and fell on
12 their faces before the throne, and worshipped God, say-

* people, N.

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ing, "Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be to our God for ever and ever. Amen."

13 And one of the elders spake, saying unto me, "Who are these that are clothed in white robes, and whence
14 came they?" And I said to him, "O my lord, thou knowest." Then he said to me, "These are they who came out of great affliction, and have washed their robes,
15 and made *them* bright, in the blood of the lamb. Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the
16 throne will dwell among them*. They will hunger no more, nor will they thirst any more; nor will the sun
17 strike on them, nor any heat. For the lamb that is toward the midst of the throne will be their shepherd†, and will lead them to living springs of waters: and God will wipe away all tears from their eyes."

CH. VIII. And when *the lamb* had opened the seventh seal, there was silence in heaven about *the space of* half an
2 hour. And I saw the seven angels who stand before
3 God: and to them were given seven trumpets. *And* another angel came and stood at the altar, having a golden censer: and to him was given much incense, that he might offer *it*, with the prayers of all the saints, upon the
4 golden altar which *was* before the throne. And the smoke of the incense went up before God from the hand of the
5 angel, together with the prayers of the saints. And the angel took the censer, and filled it with the fire of the altar, and cast it upon the earth: and there were sounds, and thunderings, and lightnings, and an earthquake.

6 AND the seven angels that had the seven trumpets, pre-
7 pared themselves to sound *them*. The first angel sounded his trumpet, and there was hail and fire mingled with

* over them. N. † So N. m. will feed them, N.

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blood, and they were cast upon the earth: and the third part of the earth was burnt up*, and the third part of the trees was burnt up, and every green herb was burnt up.

8 And the second angel sounded his trumpet; and as it were a great mountain, burning with fire, was cast into
9 the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed.

10 And the third angel sounded his trumpet, and a great star, burning like a lamp, fell from heaven; and it fell upon the third part of the rivers, and upon the springs of
11 waters: and the name of the star was called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded his trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.

13 And I looked, and heard an eagle† flying in mid-heaven, *and* saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, because of the other blasts of the trumpet of the three angels who are about to sound."

CH IX. And the fifth angel sounded his trumpet, and I saw a star fall from heaven to the earth; and to him was
2 given the key of the entrance of the deep pit. And he opened the entrance of the deep pit, and a smoke arose out of the entrance, as the smoke of a great furnace; and

* "the third part of the earth was burnt up." This clause is omitted in R. T. See Griesbach.

† an angel, R. T. eagle is the reading of the Alex. and other approved MSS. and versions. See Griesbach.

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the sun and the air were darkened by the smoke of the
3 entrance. And out of the smoke locusts came upon the
earth; and to them was given power, as the scorpions of
4 the earth have power. And it was commanded them that
they should not hurt the herb of the earth, nor any green
thing, nor any tree; but *only* those men that had not the
5 seal of God on their foreheads. And it was given to *the*
locusts that they should not kill them, but that they should
be tormented five months: and their torment *was* as the
6 torment of a scorpion, when it stingeth a man. And in
those days men will seek death, and will not find it; and
7 will desire to die, and death will flee from them. And
the shapes of the locusts *were* like horses prepared for
war; and on their heads *were* as golden crowns*, and
8 their faces *were* as the faces of men. And they had hair
as the hair of women: and their teeth were as *the teeth* of
9 lions. And they had breast-plates as iron breast-plates;
and the sound of their wings was as the sound of chariots
10 *with* many horses rushing to battle. And they had tails
like scorpions, and stings were in their tails: and their
11 authority† *was* to hurt men five months. *And* they had
a king over them, the angel of the deep pit; whose name
in the Hebrew *tongue* is Abaddon, but in the Greek *tongue*
12 he hath the name Apollyon, *that is*, *The Destroyer*. One
woe is past; behold, two woes more come afterward.
13 And the sixth angel sounded his trumpet; and I heard
a voice from the four horns‡ of the golden altar which
14 *was* before God, saying to the sixth angel that had the
trumpet, "Loose the four angels that are bound at the
15 great river Euphrates." And the four angels were loosed,
who were prepared for an hour, and a day, and a month,
16 and a year, to kill the third part of men. And the num-
ber of the armies of the horsemen *was*‖ twenty-thousands

* crowns like gold, R. T. † power, N.
‡ Or, one voice from the four horns, etc.
‖ Gr. two myriads of myriads.

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17 of ten-thousands : for I heard the number of them. And
afterward I saw the horses in the vision, and those who sat
on them, having breast-plates of fire, and of jacinth, and
of brimstone : and the heads of the horses *were* as the heads
of lions ; and out of their mouths issued fire, and smoke,
18 and brimstone. By these three scourges* the third part of
men was killed, by the fire, and by the smoke, and by the
19 brimstone, which issued out of their mouths. For the
power of the horses† was in their mouth, and in their
tails : for their tails *were* like serpents, and had heads,
20 and with them they hurt. And the rest of the men, who
were not killed by these scourges, repented not of the
works of their hands ; so as not to worship demons ; and
idols of gold, and of silver, and of brass, and of stone,
and of wood, which can neither see, nor hear, nor walk :
21 nor repented they of their murthers, nor of their sorce-
ries, nor of their fornication, nor of their thefts.

CH. X. And I saw another mighty‡ angel coming down from
heaven, arrayed with a cloud : and a rainbow *was* over
his head, and his face *was* as the sun, and his feet as pil-
2 lars of fire : and he had in his hand a little book open :
and he set his right foot upon the sea, and *his* left *foot*
3 upon the land ; and cried with a loud voice, as *when* a
lion roareth : and, when he had cried, seven thunders
4 uttered their voices. And when the seven thunders had
uttered *their voices*, I was about to write : and I heard a
voice from heaven, saying‖, Seal up those things which
5 the seven thunders uttered, and write them not. And the
angel whom I saw standing upon the sea, and upon the
6 land, lifted up his right hand to heaven, and sware by
Him who liveth for ever and ever, who created heaven
and the things which are therein, and the earth and the
things which are therein, and the sea and the things which

* R. T. omits scourges.
† For their power is in their mouth, R. T.
‡ strong, N.
‖ saying to me, R. T.

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7 are therein, that the time would not be yet*; but in the days of the blast of the seventh angel, when he shall sound his trumpet, and the mystery of God hath been finished, as he hath proclaimed the glad tidings to his ser-
8 vants the prophets. And the voice which I heard from heaven spake to me again, and said, "Go, *and* take the little book which is open in the hand of the angel who
9 standeth upon the sea and upon the land." And I went to the angel, desiring him to give me † the little book. Then he saith unto me, "Take *it*, and eat it; and it will make thy belly bitter, but it will be sweet in thy mouth as ho-
10 ney." And I took the little book out of the angel's hand, and ate it: and in my mouth it was sweet as honey; but
11 as soon as I had eaten it, my belly was made bitter. Then he saith unto me, "Thou must again prophesy to many people ‡, and nations, and languages, and kings."

CH. XI. And a reed was given me like a rod: *the angel* saying ¶, "Rise, and measure the temple of God, and the
2 altar, and *compute* those who worship in it. But the court which is without the temple leave out, and measure it not; for it is given to the gentiles: and they *will* tread
3 the holy city under foot forty-two months. And I will grant to my two witnesses that they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth.
4 These are two olive-trees, and two candlesticks††, placed
5 before the Lord of the earth**. And if any one purpose to hurt them, fire will proceed out of their mouth, and will devour their enemies; and if any man purpose to
6 hurt them, he must be killed in this manner. These will have power to shut heaven, that it rain not *in* the days of their prophecy: and they *will* have power over the waters,

* that there should be no longer delay; Wakefield. Ουκετι εσται is the reading of the Alexandrian, Ephrem, and other approved MSS., and adopted by Griesbach. The received text is ὅτι εσται ετι.

† saying to him, Give me, R. T.

‡ Or, concerning many people, etc.

†† lampstands, N.

¶ and the angel stood, saying, R. T.

** the God of the earth. R. T.

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to turn them into blood, and to smite the earth with every
7 scourge, as often as they will. And when they shall have
finished their testimony, the beast which will ascend out
of the deep* will make war against them, and overcome
8 them, and kill them. And their carcasses *will lie* in the
street of the great city, which is called, spiritually, Sodom,
and Egypt, where, indeed†, their lord‡ was crucified.
9 And they of the people, and tribes, and languages, and
nations, will see their carcasses three days and a half,
and will not suffer their carcasses to be put into a tomb.
10 And those who dwell upon the earth will rejoice over
them, and be glad, and send gifts one to another; be-
cause these two prophets tormented those who dwelt on
11 the earth." And after the three days and a half the
breath of life‖ from God, entered into them, and they
stood on their feet; and great fear fell on those who saw
12 them. And I heard¶ a great voice from heaven, saying
unto them, "Come up hither." And they went up to
13 heaven in a cloud; and their enemies beheld them. And
in that hour†† was a great earthquake, and the tenth
part of the city fell, and by the earthquake seven thou-
sand men‡‡ were killed; and the rest were affrighted, and
14 gave glory to the God of heaven. The second woe is
past; behold, the third woe cometh quickly.

15 And the seventh angel sounded his trumpet; and there
were great voices in heaven, saying, "The kingdom of
this world is become|||| *the kingdom* of our Lord, and of
16 his Christ**; who shall reign for ever and ever.‡‡‡" And
the twenty-four elders, who sat before God on their
thrones, fell on their faces, and worshipped God, saying,
17 "We thank thee, O Lord God Almighty, that art and
wast¶¶, because thou hast taken to thee thy great power,

* Gr. abyss. † and where, N. ‡ our Lord, R. T. ‖ spirit of life, N.
¶ they heard, R. T. See Griesbach. †† Gr. at that time.
‡‡ Gr. names of men. |||| the kingdoms of this world are become, R. T.
** Or, anointed. ‡‡‡ Gr. ages of ages. ¶¶ and art to come, R. T.

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18 and hast reigned. And the nations were angry, and thine anger is come, and the time of the dead that they should be judged, and that thou shouldest give a reward to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and shouldest
19 destroy those who destroy the earth." And the temple of God was opened in heaven, and the ark of the covenant of the Lord* was seen in his temple: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CH. XII. Now a great wonder appeared in heaven; a woman clad with the sun, and the moon *was* under her feet, and
2 upon her head a crown of twelve stars: and she was with child, and cried out being in travail, and in great pain
3 to bring forth. And another wonder appeared in heaven; for, behold, a great red dragon, having seven heads and
4 ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bring forth, that, when she
5 brought forth, he might devour her child. And she brought forth a male child, who was to rule all the nations with a rod of iron: and her child was caught up to
6 God, and to his throne. And the woman fled into the desert, where she had a place prepared of God, that she should be fed there a thousand two hundred *and* sixty days.
7 And there was war in heaven: Michael and his angels warred against the dragon; and the dragon warred, and
8 his angels, but they prevailed not, nor was their place
9 found any more in heaven. For the great dragon was cast *out*, that old serpent, called the devil and Satan, who deceiveth the whole world; he was cast *out* upon the
10 earth, and his angels were cast *out* with him†. And I

* the ark of his covenant, R. T. and N. See Griesbach.

† "All this is a visionary scene, presented to the mind of St. John. See the note on ch. iv. ver. 2. The meaning of the allegory seems to be, that, after a contest in

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heard a loud voice saying in heaven, "Now is come salvation, and might, and the kingdom of our God, and the authority* of his Christ: for the accuser of our brethren is cast down, that accused them before our God day
11 and night. But they overcame him by the blood of the lamb, and by the word of their testimony; and they
12 loved not their lives, *but exposed them* to death. Rejoice therefore, ye heavens, and ye that dwell in them. Alas for the earth, and for the sea! † because the devil is come down unto you, having great wrath, knowing that he
13 hath *but* a short time." And when the dragon saw that he was cast *out* upon the earth, he pursued the woman
14 who brought forth the male *child*. And to the woman were given two wings of the great eagle ‡, that she might fly into the desert, to her place, where she is *to be* fed for a time and times and half a time, from before the serpent.
15 And the serpent cast out of his mouth, after the woman, water *as it were* a river, that he might cause her to be
16 carried away by the river. But the earth helped the woman, and the earth opened its mouth, and drank up the
17 river which the dragon cast out of his mouth. And the dragon was angry with the woman, and departed to make war with the rest of her offspring, who kept the commandments of God, and maintained the testimony of Jesus ||.

CH. XIII. Then I stood upon the sand of the sea, and saw a beast rise up out of the sea, having ten horns, and seven heads; and upon his horns ten crowns, and upon his
2 heads names of blasphemy. And the beast which I saw was like a leopard, and his feet were as *those* of a bear, and his mouth as the mouth of a lion: and the dragon

the Roman empire, the champions of the christian cause prevailed; heathenism, or the religion of the empire, was abolished; and the christian emperor Constantine gave a civil establishment to christianity." Newcome.

* power, N. † alas for the inhabitants of the earth, and the sea! R. T.
‡ a great eagle, N. || of Jesus Christ, R. T.

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gave him his own power, and his own throne, and great
3 authority. And *I saw* one of his heads wounded, as it
were, to death; but his deadly stroke was healed: and all
4 the world wondered *and followed* after the beast. And
men worshipped the dragon, because he had given author-
rity to the beast *: and they worshipped the beast, saying,
"Who *is* like the beast? and who is able to make war
5 with him?" And there was given to the beast a mouth
speaking great things, and blasphemies; and authority †
6 was given him [to continue ‡] forty-two months. And
he opened his mouth in blasphemy against God, to blas-
pheme his name, and his tabernacle, and those who
7 dwell in heaven. And it was given him to make war with
the saints, and to overcome them: and authority ‖ was
given him over every tribe, and people, and language,
8 and nation. And all that dwelt on the earth, whose name
was not written from the foundation of the world, in the
book of life of the lamb that was slain, worshipped him.
9 If any man have an ear, let him hear. If any lead into
10 captivity, he shall go into captivity: If any shall kill with
the sword, he must be killed with the sword. Here is
the patience and the faith of the saints
11 And I beheld another beast coming up out of the earth;
and he had two horns like a lamb, but he spake as a
12 dragon. And he exerciseth all the authority ‖ of the first
beast in his presence, and causeth the earth, and those
who dwell in it, to worship the first beast, whose deadly
13 wound was healed. And he doeth great miracles; so
that he maketh fire to come down from heaven on the
14 earth in the presence of men. And he deceiveth those
who dwell on the earth by *means of* those miracles which
it was given him to do in the presence of the beast; say-
ing to those who dwell on the earth, that they should

* which had given authority, R. T. power, N. † power, N.
‡ Or, to act, or to make war. See Griesbach. The MSS. vary. ‖ power, N.

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make an image to the beast which had the wound by a
15 sword and yet lived. And he had power to give life to
the image of the beast, that the image of the beast should
both speak, and cause that as many as would not worship
16 the image of the beast should be killed. And he causeth
all, both small and great, rich and poor, free and slaves,
to receive* *from him* a mark on their right hand, or on
17 their foreheads: [and] that no man might be able to buy
or sell, but he that had the mark; *even* the name of the
18 beast, or the number of his name. Here is wisdom. Let
him that hath understanding count the number of the
beast: for it is the number of a man; and his number *is*
six hundred *and* sixty-six.

CH. XIV. And I looked, and, behold, the lamb stood on
mount Sion, and with him a hundred *and* forty-four thou-
sand persons, having his own name† and his Father's name
2 written on their foreheads. And I heard a sound from
heaven, as the sound of many waters, and as the sound
of a great thunder: and the sound which I heard *was* as
3 *that* of harpers playing on their harps: and they sang as
it were a new song before the throne, and before the four
living creatures, and the elders: and none could learn
that song, but the hundred *and* forty-four thousand, that
4 were bought from the earth. These are they that were
not defiled with women: for they are virgins: these are
they who follow the lamb whithersoever he goeth: these
were bought from among men, *as the* first-fruits to God,
5 and to the lamb. And in their mouth was found no
falsehood: for they are spotless ‡.

6 And I saw another angel flying in mid-heaven, hav-
ing an everlasting gospel || to proclaim unto those who
dwell on the earth, and unto every nation, and tribe, and
7 language, and people, saying with a loud voice, "Fear

* Gr. MSS. that men should give them, N. m. † his own name, omitted in R. T.
‡ was found no guile: for they are spotless before the throne of God. R. T.
|| the everlasting gospel, N.

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God, and give glory to him; for the hour of his judgement is come: and worship Him who made heaven, and
8 earth, and the sea, and *the* springs of waters." And another angel followed, saying, "The great Babylon* is fallen, is fallen; [because] she made all nations drink of
9 the wine of the fury of her fornication†." And another third angel followed them, saying with a loud voice, "If any one worship the beast and his image, and receive the
10 mark of the beast on his forehead, or on his hand; he shall drink of the wine of the fury of God, which is prepared‡ without mixture in the cup of his anger; and he shall be tormented with fire and brimstone in the presence
11 of the holy angels, and in the presence of the lamb: and the smoke of their torment shall go up for ever and ever‖: and they shall have no rest day or night who worship the beast and his image, and if any one receive the mark of
12 his name." Here is the patience of the saints, who keep¶
13 the commandments of God, and faith in Jesus. And I heard a voice from heaven, saying††, "Write: happy *are* the dead who die in the Lord henceforth: Yes, saith the Spirit; they rest from their labours; and their works follow them‡‡."

14 And I looked, and, behold, a white cloud, and upon

* the great city, Babylon, R. T. † Or, of her furious fornication. N. m.

‡ Gr. mixed.

‖ It would be very unreasonable to infer the gloomy doctrine of eternal misery from the loose and figurative language of a prophetic vision, in opposition to the plainest dictates of reason and justice, and to the whole tenor of divine revelation. But if any one is disposed to lay undue stress upon this text, it may be sufficient to remark, that it is not here asserted that the *torment* continues, but that the *smoke* of it ascends for ever and ever. The smoke of a pile in which a criminal has been consumed may continue to ascend long after the wretched victim has ceased to suffer. And a memorial of the punishment which has been inflicted on vice may remain long after vice itself has been utterly exterminated. After all, as the prophecy relates wholly to states of things in the present world, the punishments threatened ought, in all reason, to be understood of temporal punishments, and not of the sufferings of a future life. So in Jude, ver. 7, Sodom and Gomorrha are represented as suffering the vengeance of eternal fire, i. e. of a temporal calamity, a fire which completely destroyed them.

¶ Here are they who keep, R. T. †† saying unto me, R. T.

‡‡ Or, go with them.

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the cloud *one* sitting, like a son of man*, having on his head a golden crown, and in his hand a sharp sickle.
15 And another angel came out of the temple†, crying with a loud voice to him who sat on the cloud, "Put in thy sickle, and reap: for the time is come [for thee] to reap;
16 for the harvest of the earth is ripe." And he that sat on the cloud applied his sickle to the earth; and the earth
17 was reaped. And another angel came out of the temple
18 which *was* in heaven, he also having a sharp sickle. And another angel came out from the altar, who had authority over the fire thereof‡, and called with a loud cry to him that had the sharp sickle, saying, "Put in thy sharp sickle, and cut the clusters of the vine of the earth; for
19 its‖ grapes are fully ripe." And the angel applied his sickle to the earth, and cut off the clusters of the vine of the earth, and cast them¶ into the great wine-press of the
20 wrath of God. And the wine-press was trodden, out of the city; and blood came out of the wine-press up to the bridles of the horses, for the space of a thousand *and* six hundred furlongs.

CH. XV. And I saw another sign in heaven, great and wonderful; seven angels having the seven last scourges: for
2 by them the wrath of God was finished††. And I saw as it were a laver of glass** mingled with fire; and those that had gotten the victory over the beast‡‡, and over his image‖‖, *and* over the number of his name, standing by
3 the laver of glass**, having *the* harps of God. And they sang the song of Moses the servant of God, and the song of the lamb, saying, Great and wonderful *are* thy works, O Lord God Almighty; righteous and true *are* thy ways,
4 O King of the nations¶¶. Who shall not fear [thee,] O

* *the* Son of man, N. † Or, heaven, MSS.
‡ power over fire, N. See Wakefield. ‖ vines of the earth; for their, N.
¶ and cut the vines of the earth, and cast *the clusters*, N. †† filled up, N.
** Or, Sea of chrystal, Wakefield.
‡‡ Or, who were pure from, or uncorrupted by the beast, etc. See Schleusner.
‖‖ R. T. adds, and over his mark.
¶¶ King of Saints, R. T. O King eternal, N. See Griesbach. The MSS. vary.

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Lord, and glorify thy name? for *thou* only *art* holy: for all the nations shall come and worship before thee; for thy righteous acts are made manifest."

5 And after that I looked*, and the temple of the taber-
6 nacle of the testimony in heaven was opened: and the seven angels, who had the seven scourges, came out [of the temple,] clothed in pure white linen, and girded
7 about their breasts with golden girdles. And one of the four living creatures gave the seven angels seven golden phials† full of the wrath of God who liveth for ever and
8 ever‡. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven scourges of the seven
CH. XVI. angels were finished. And I heard a loud voice out of the temple, saying to the seven angels, "Go, and pour out the seven phials of the wrath of God upon the earth."

2 And the first went, and poured out his phial upon the earth; and a bad and noisome ulcer fell upon the men that had the mark of the beast, and *upon* those that worshipped his image.

3 And the second [angel] poured out his phial upon the sea; and it became blood like *that* of a dead man: and every [living] creature died in the sea.

4 And the third *angel*‖ poured out his phial upon the rivers and springs of waters; and they became blood.
5 And I heard the angel of the waters saying; "Thou art righteous¶, that art, and wast, *and that art* holy††, be-
6 cause thou hast thus executed judgement: for they have

* I looked, and behold, R. T.

† bowls, N. φιαλας.—In every instance where this word occurs, the Primate translates it *bowls*.

‡ Gr. ages of ages.

‖ R. T. has angel, where it is wanting in the improved text, and is supplied by the Primate, ver. 4, 8, 10, 12, 17.

¶ Thou art righteous, O Lord, R. T.

†† Or, thou Holy One, N. m. Beza, in one MS. found ὁ ἐσομενος, *who shalt be*; which the public version follows.

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shed the blood of saints and of prophets, and thou hast given them blood to drink: *of which* they are worthy *."
7 And I heard *a voice out of* the altar †, saying, "Yea, Lord God Almighty, true and righteous *are* thy judgements."
8 And the fourth *angel* poured out his phial upon the sun; and it was given him to burn ‡ mankind with fire.
9 And mankind were burned || with great heat; and yet men blasphemed the name of God, that had power over these scourges; and repented not *so as* to give him glory.
10 And the fifth *angel* poured out his phial upon the throne of the beast: and his kingdom became darkened:
11 and *men* gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and their ulcers; and yet repented not of their deeds.
12 And the sixth *angel* poured out his phial upon the great river Euphrates; and its water was dried up, that the
13 way of the kings from the east might be prepared. And I saw three unclean spirits, like frogs, *come* out of the mouth of the dragon, and out of the mouth of the beast,
14 and out of the mouth of the false prophet. For they are spirits¶ of demons, working miracles **, [which go forth] to the kings of the whole world ††, to gather them to the battle of that great day of the Almighty God.
15 ("Behold, I come as a thief. Happy *is* he that watcheth, and keepeth his garments, lest he walk naked, and ex-
16 pose ‡‡ his shame.") And¶¶ *the spirits* gathered the *kings* together into a place, called in the Hebrew tongue Armageddon|||: *that is, the mountain of Megiddo.*
17 And the seventh *angel* poured out his phial into the

* for they are worthy. R. T.
† I heard another out of the altar, R. T
‡ to blast men, N. See Wakefield.
|| men were blasted, N.
¶ the spirits, N.
** Or, making signals, etc.
†† the kings of the earth, and of the whole world, R. T.
‡‡ Wakefield. *men* see, N.
¶¶ See Symonds 11.
||| "That is, the mountain of Megiddo; a city famous for slaughter, Judg. v. 19, 2 Kings ix. 27; for the defeat of King Josiah, 2 Kings xxiii. 29; and for great mourning, Zech. xii. 11." Newcome.

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air; and a loud voice came from the temple [of heaven],
18 *even* from the throne, saying, "It is accomplished." And there were voices, and thunders, and lightnings; and there was a great earthquake, such as had not been since men were upon the earth, so great *and* mighty an earth-
19 quake. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon was remembered before God, so that he gave her the cup
20 of the wine of the fierceness of his anger. And every
21 island fled away; and the mountains were not found. And there fell upon men a great hail out of heaven, *every stone* as it were the weight of a talent: and men blasphemed God because of the scourge of the hail; for the scourge of it was very great.

CH. XVII. Then one of the seven angels, that had the seven phials, came and talked to me, saying*, "Come hither, I will shew thee the judgement of the great harlot, who
2 sitteth upon the many waters; with whom the kings of the earth have committed fornication; and with the wine of whose fornication the inhabitants of the earth have
3 been made drunk." So he carried me away in the spirit into a desert†: and I saw a woman sitting on a scarlet beast, which was full of names of blasphemy, and had
4 seven heads, and ten horns. And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, and had in her hand a golden cup full of abominations and the filthiness of her for-
5 nication; and upon her forehead a name written, MYSTERY, THE GREAT BABYLON, THE MOTHER OF HARLOTS
6 AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses to Jesus: and when I saw her,
7 I wondered with great wonder. And the angel said unto me, "Why didst thou wonder? I will tell thee the my-

* saying to me, R. T. † the desert, N.

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stery of the woman, and of the beast which carrieth her,
8 which hath the seven heads, and the ten horns. The
beast which thou sawest, was, and is not; and is about
to come up out of the deep*, and to go into destruction:
and those who dwell on the earth (whose names were not
written in the book of life from the foundation of the
world) will wonder when they behold the beast, which
9 was, and is not, and will appear again†. Here *is* the
mind which hath wisdom. The seven heads are seven
10 mountains, on which the woman sitteth; and they are
seven kings: five are fallen, [and] one is, *and* the other is
not yet come; and when he doth come, he must con-
11 tinue a short time. And the beast, which was, and is
not, even he is the eighth, and is *as one* of the seven‡,
12 and will go to destruction. And the ten horns, which
thou sawest, are ten kings that have not yet received a
kingdom; but *will* receive authority‖, as kings, at the same
13 time with the beast. These *will* have one mind, and *will*
14 give their authority‖ and strength to the beast. These
will make war with the lamb, and the lamb will over-
come them: for he is Lord of lords, and King of kings;
and those that are with him *are* called, elect, and faith-
15 ful." Then *the angel* saith unto me, "The waters which
thou sawest, where the harlot sitteth, are people, and
16 multitudes, and nations, and languages. And the ten
horns which thou sawest, and the beast¶, will hate the
harlot, and will make her desolate and naked, and will
17 eat her flesh, and burn her with fire. For God hath put
in their hearts to do his will, and to agree, and give their
kingdom to the beast, until the words of God shall be ful-
18 filled. And the woman whom thou sawest, is that great
city which hath dominion over the kings of the earth."

CH. XVIII. And after these things, I saw another angel coming

* Gr. abyss.
† and yet is. R. T.
‡ Or, is after, or succeeds the seven. Comm. and Essays, vol. ii. p. 212.
‖ power, N.
¶ upon the beast, R. T.

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down from heaven, who had great authority*; and the
2 earth was enlightened with his glory. And he cried† with a strong voice, saying, "The great Babylon is fallen, is fallen; and is become a ‡ dwelling-place of demons, and a ‡ haunt of every unclean spirit, and a ‡
3 haunt of every unclean and hateful bird. For all the nations have drunk of the wine of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been
4 made rich through the abundance of her luxury." And I heard another voice from heaven, saying, "Come out of her, my people; that ye be not partakers of her sins,
5 and that ye receive not of her scourges: for her sins have reached to heaven; and God hath remembered her ini-
6 quities. Render to her as she also hath rendered ||; and repay her double, according to her works: in the cup
7 which she hath mixed, mix to her double. By how much she hath glorified herself, and lived luxuriously, so much torment and mourning give her: for she saith in her heart, 'I sit *as* a queen, and am not a widow, and
8 shall not see mourning.' Therefore her scourges shall come in one day, pestilence, and mourning, and famine; and she shall be utterly burnt with fire; for strong *is* the
9 Lord God who hath judged her¶. And the kings of the earth that have committed fornication and lived luxuriously with her, shall bewail her, and lament for her,
10 when they see the smoke of her burning; standing afar off for the fear of her torment, *and* saying, 'Alas, alas, O great city Babylon, O mighty city! for in one hour
11 thy judgement is come.' And the merchants of the earth *shall* weep and mourn over her; for no man buyeth their
12 merchandise any more: the merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all

* power, N. † he cried mightily with a strong voice, R.T. ‡ the, N.
|| rendered to you, R.T. ¶ who judgeth her. R.T.

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sweet-smelling wood *, and all ivory vessels, and all vessels of most precious wood and of brass and of iron and
13 of marble; and cinnamon, and amomum †, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses,
14 and chariots, and slaves, and persons of men ‡. And the fruits which thy soul desired are departed from thee, and all things which were delicate and sumptuous are perished from thee ||, and thou shalt by no means obtain them any
15 more. The merchants of these things, that were made rich by her, shall stand afar off, for the fear of her tor-
16 ment, weeping and mourning, [and] saying, 'Alas, alas, that great city, which was clothed in fine linen, and purple, and scarlet, and adorned with gold, and
17 precious stones, and pearls! For in one hour so great wealth is laid waste.' And every pilot, and every one who saileth to the place¶ and mariners ††, and as many
18 as use the sea, stood afar off, and cried out, when they saw the smoke of her burning, and said, 'What *city was*
19 like this great city!' And they cast dust on their heads, and cried out, weeping and mourning, and said, 'Alas, alas, that great city, whereby all that had ships on the sea were made rich through her costliness! for in one
20 hour she is laid waste.' Rejoice over her, thou heaven, and ye saints and apostles||| and prophets; for God hath avenged you on her."

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, "Thus shall that great city Babylon be thrown down with force, and shall
22 by no means be found any more. And the sound of harpers, and of musicians, and of pipers, and of trumpeters, shall by no means be heard any more in thee;

* Or, aromatic. Gr. thyine, N. m.
† 'amomum,' omitted in R. T.
‡ Or, bodies of men, q. d. relics of saints. Gough's Serm. p. 414, note a.
|| are departed from thee, R. T.
¶ all the company in ships, R. T.
†† the mariners, N.
||| thou heaven and ye holy apostles, R. T.

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and no artist of any kind shall be found in thee hereafter*;
and the sound of a millstone shall by no means be heard
23 any more in thee; and the light of a lamp shall by no
means shine any more in thee; and the voice of the
bridegroom and of the bride shall by no means be heard
any more in thee: for thy merchants were the great men
of the earth; for by thy sorceries all the nations were de-
24 ceived. And in her hath been found the blood of pro-
phets, and of saints, and of all that were slain upon the
earth."

CH. XIX. After these things I heard as it were a loud voice
of a great multitude in heaven, saying, "Hallelujah†:
now is the salvation, and the glory‡, and the power of
2 our God‖: for true and righteous *are* his judgements:
for he hath judged the great harlot, who corrupted the
earth with her fornication; and hath avenged the blood
3 of his servants at her hand." (And again they said,
"'Hallelujah†:') and her smoke goeth up for ever and
4 ever." And the twenty-four elders, and the four living
creatures, fell down and worshipped God who sat on the
5 throne, saying, "Amen, Hallelujah†." And a voice
came out of the throne, saying, "Praise our God, all ye
his servants; and ye who fear him, both small and great."
6 And I heard as *it were* the voice of a great multitude, and
as *it were* the sound of many waters, and as *it were* the
sound of mighty thunders, saying, "Hallelujah†: for
7 our Lord God¶ Almighty reigneth. Let us be glad and
rejoice, and give glory to him: for the marriage of the
lamb is come, and his wife hath made herself ready."
8 And it was given her, that she should be clothed in fine
linen, pure and white: for fine linen is the righteous acts
9 of the saints. Then one saith unto me, "Write; Happy

* and the artificer of every art shall by no means be found any more in thee, N. See Wakefield.

† Praise ye Jehovah, N. ‡ and the glory, and the honour, and the power, R. T.

‖ salvation, etc. be to the Lord our God, R. T. ¶ the Lord God, R. T.

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are those that are invited to the marriage-supper of the lamb." He saith also unto me, "These are the true
10 words of God." Then I fell before his feet to worship him. But he saith unto me, "See *thou do it* not: I am a fellow-servant with thee, and with thy brethren who bear testimony to Jesus: (worship God:) for the spirit of this prophecy* is the testimony to Jesus."

11 And I saw heaven opened, and, behold, a white horse: and he who sat upon him *was* called Faithful and True;
12 and with righteousness he judgeth and maketh war. And his eyes *were* [as] a flame of fire, and on his head were many crowns: and he had a name written which none
13 knoweth but he himself: and he *was* clothed with a mantle dipt in blood: and his name is called, THE WORD OF
14 GOD. And the armies which were in heaven followed him on white horses, clothed in fine linen, white [and]
15 pure. And out of his mouth went a sharp two-edged sword†, that with it he might smite the nations: and he shall rule them with a rod of iron: and he shall tread the
16 wine-press of the fierce anger‡ of Almighty God. And he had on his mantle, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls which fly in mid-heaven, "Come *and* gather yourselves together to
18 the great banquet of God‖; that ye may eat the flesh of kings, and the flesh of commanders, and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all *men*, both free and slaves,
19 both small and great." And I saw the beast, and the kings of the earth, and their armies gathered together,

* So Wakefield. the spirit of prophecy, N.

† a sharp sword, R. T. and N. See Griesbach.

‡ Or, of the fierce anger. N. m. Gr. MSS. of the fiercenes of the anger. Of the fiercenes and anger, N.

‖ the banquet of the great God, R. T.

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to make war against him who sat on the horse, and
20 against his army. And the beast was taken*, and the false prophet that was with him, that wrought miracles before him, with which he deceived those that had taken the mark of the beast, and those that worshipped his image. These two were cast alive into a lake of fire
21 burning with brimstone. And the rest were slain with the sword of him who sat on the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CH. XX. And I saw an angel coming down from heaven, that had the key of the deep pit, and a great chain in his hand.
2 And he laid hold on the dragon, that old serpent, who is the devil and Satan, and bound him a thousand years;
3 and cast him into the deep pit, and shut him up, and set a seal on him, that he might deceive the nations no more, till the thousand years should be finished: and after that he must be loosed a little time †.

4 And I saw thrones, and those who sat upon them, and judgement was given to them: and I *saw* the souls of those that had been beheaded for *their* testimony to Jesus, and for the word of God, and those that had not worshipped the beast or his image, nor had received *his* mark on their foreheads or on their hands: and they lived *again*, and reigned with Christ the thousand ‡ years.
5 But the rest of the dead lived not *again*, until the thousand years were finished. This *is* the first resurrection.
6 Happy and holy *is* he that hath part in the first resurrec-

* Or, seized.

† The binding and the shutting up of Satan denote the weakness and restraint of the comparatively few unconverted to Christianity; and, as Daubuz expresses it, that the kingdom of Christ shall enjoy peace and purity of religion. Newcome's note. The reader will remember that the whole of this is a visionary scene, which passed in the imagination of the writer; and by no means implies the real existence of any such monster or being as the dragon, the old serpent, the devil and Satan; which are only names to express and to personify the hostile idolatrous and persecuting power.

‡ a thousand, N.

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tion: on such the second death hath no power*; but they shall be priests of God and of Christ, and shall reign
7 with *Christ* a thousand years. And when the thousand years are finished, Satan will be loosed out of his prison;
8 and will go forth to deceive the nations, which are in the four parts of the earth, Gog and Magog, to gather them together for battle: whose number *will be* as the sand of
9 the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven, and
10 devoured them. And the devil who deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet *were:* and they will be tormented day and night, for ever and ever†.
11 And I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away,
12 and no place was found for them. And I saw the dead, small and great, standing before the throne‡: and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of the things written in the books, according to their works.
13 And the sea gave up the dead which were in it; and death and Hades || gave up the dead which were in them: and they were judged every one according to his works.

* This seems to imply, that there will also be a resurrection for those over whom the second death hath power: that is, that the wicked themselves may be ultimately restored to virtue and happiness.

† Gr. ages of ages. This text has also been alledged, but with little reason, in favour of what has justly been called the *heart-withering* doctrine of eternal torments. See chap. xiv. 11. and the note there. The persons who are here said to be tormented for ever and ever, are not real, but figurative, and symbolical persons, the devil, the beast, and the false prophet. The place therefore, the kind, and the duration of their torment, must also be figurative. The meaning seems to be, that all the corruptions of the Christian religion, as well as all heathen idolatry and the spirit of persecution, shall be totally and for ever exterminated. And pure and undefiled christianity, in its spirit and in its power, shall every where prevail, and produce universal peace and harmony and happiness. This is the true advent of Christ. And to the promise of his speedy appearance for these glorious purposes, what benevolent heart can refuse to adopt the response of the prophet, 'Amen. Come, Lord Jesus!' chap. xxii. 20.

‡ before God: R. T. || i. e. the unseen state.

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14 And death and Hades were cast into the lake of fire.
15 This is the second death, *even* the lake of fire*. And whosoever was not found written in the book of life, was cast into the lake of fire.

CH. XXI. And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.
2 And I saw† the holy city, *the* new Jerusalem, coming down from God out of heaven, prepared as a bride adorned
3 for her husband. And I heard a loud voice out of heaven, saying, "Behold, the tabernacle of God *is* with men, and he will dwell with them, and they will be his people, and God himself will be with them, *and be* their
4 God: and he will wipe away‡ all tears from their eyes; and death will be no more; and sorrow, and lamentation, and pain will be no more: for the former things are pass-
5 ed away." And He who sat upon the throne, said, "Behold, I make all things new." And he saith [unto me,] "Write: for these words are true and worthy of
6 belief." And he said unto me, "It is accomplished. I am Alpha and Omega, the beginning and the end. To *him* that is thirsty I will give *drink* without cost from the foun-
7 tain of the water of life. He that overcometh shall inherit these things‖: and I will be his God, and he shall
8 be my son. But the fearful, and unbelieving, and sinners¶, and abominable, and murtherers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."
9 And one of the seven angels, that had the seven phials** full of the seven last scourges came and talked to me, saying, "Come hither; I will shew thee the bride, the
10 wife of the lamb." And he carried me away in spirit to

* These words are omitted in R. T. and N. See Griesbach.
† I. John, saw etc. R. T. ‡ and God will wipe away, R. T.
‖ all things, R. T. ¶ R. T. omits "and sinners." ** bowls, N.

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a great and high mountain, and shewed me the holy city Jerusalem*, coming down out of heaven from God,
11 having the glory of God: [and] its light *was* like a most
12 precious stone, as a jasper-stone *when* clear as crystal: *and* having a great and high wall; *and* having twelve gates, and at the gates twelve angels, and names written on *the gates*, which are *the names* of the twelve tribes of the sons
13 of Israel: on the east, three gates; and on the north, three gates; and on the south, three gates; and on the
14 west, three gates. And the wall of the city had twelve foundations, and on them twelve names† of the twelve
15 apostles of the lamb. And he who talked to me had *for* a measure‡ a golden reed, to measure the city, and its
16 gates, and its wall. Now the city lay square, and its length *was* as much as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it, were equal.
17 And he measured its wall, a hundred *and* forty-four cubits, according to the measure of a man, which is the
18 angel's *measure*. And the building of its wall was of jasper: and the city *was* pure gold, *and* like clear glass.
19 And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* jasper; the second, sapphire; the third, chalcedony; the
20 fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolithe; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth;
21 the twelfth, amethyst. And the twelve gates *were* twelve pearls: every gate was of one pearl: and the street of the
22 city *was* pure gold, like transparent glass. And I saw in it no temple: for the Lord God Almighty, and the lamb,
23 are its temple. And the city had no need of the sun, or of the moon, to shine in it: for the glory of God enlight-
24 ened it, and the lamb *was* its lamp. And the nations‖

* that great city, the holy Jerusalem, R. T. † and on them the names, R. T.
‡ "for a measure," omitted in R. T. ‖ the nations of those who are saved, R. T.

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shall walk in its light: and the kings of the earth *shall*
25 bring into it their glory [and honour]. And its gates
shall not be shut by day: for there shall be no night there.
26 And *men* shall bring into it* the glory and the honour of
27 the nations. And nothing shall enter into it which de-
fileth†, or which worketh abomination, or *uttereth* a lie:
but those *only* that are written in the lamb's book of life.

CH. XXII. Then he shewed‡ me a river of water of life, clear
as chrystal, proceeding out of the throne of God, and of
2 the lamb. In the midst, between the breadth of *the city*
and the river *which ran* on each side, *was* the tree of life,
which bare twelve *kinds of* fruits, *and* yielded its fruit
every month: and the leaves of the tree *were* for the heal-
3 ing of the nations. And there shall be no more curse of
any kind‖: but the throne of God and of the lamb shall
4 be in it; and his servants shall worship him, and shall
see his face; and his name *shall be* on their foreheads.
5 And night shall not be [there¶]: nor need of lamp, nor of
light of the sun; for the Lord God will enlighten them**;
and they shall reign for ever and ever‡‡.

6 Then he said‖‖ unto me, "These words *are* worthy
of belief and true: and, the Lord God of the spirits of
the prophets¶¶ hath sent his angel to shew his servants
7 the things which must shortly come to pass." 'For, be-
hold‡‡‡, I will come quickly: happy *is* he who keepeth
the words of the prophecy of this book.'

8 And I John saw these things, and heard *them*. And
when I had heard and seen, I fell down to worship
before the feet of the angel who shewed me these
9 things. Then he saith unto me, "See *thou do it* not: I

* Or, and the glory and the honour of the nations shall be brought into it. N. m.
† Gr. any thing that is common. ‡ *the angel* shewed, N. See ver. 6.
‖ no curse any more, N. ¶ Or, night shall be no more. See Griesbach.
** Or, will shine upon them. See Griesbach. ‡‡ Gr. ages of ages.
‖‖ *the angel* said, N. ¶¶ of the holy prophets, R. T.
‡‡‡ 'behold,' *saith Jesus*. These words, and *the angel*, ver. 6, are added by the Primate, but without any authority from the text.

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am a fellow-servant* with thee, and with thy brethren
the prophets, and with those who keep the words of this
10 book: worship God." Then he saith unto me, "Seal
not the words of the prophecy of this book: the time is
11 near†. He that is unrighteous, let him be unrighteous
still; and he that is polluted, let him be polluted still:
and he that is righteous, let him do righteousness still ‡:
and he that is holy, let him be holy still."
12 "'Behold‖, I will come quickly: and my reward *will*
be with me, to give unto every man according as his work
13 shall be. I *am* Alpha and Omega, the beginning and
14 the end, the first and the last¶. Happy *are* they that do
his commandments**, that they may have right to the
tree of life, and may enter by the gates into the city.
15 Without *are* dogs, and sorcerers, and fornicators, and
murtherers, and idolaters, and whosoever loveth and
16 maketh a lie. I Jesus have sent mine angel†† to testify
unto you these things in the churches. I am the root
and the offspring of David ‡‡, *and* the bright morning-
17 star. And the spirit and the bride say, Come. And let
him that is athirst, come: whosoever will, let him take
the water of life without cost.
18 "'I testify to every man that heareth the words of the
prophecy of this book: If any one shall add to the things,
God will add to him the scourges which are written in
19 this book: and if any one shall take away from the words

* for I am a fellow-servant, R. T. Observe, that if Jesus is the speaker in ver. 7, he is also the speaker here.

† for the time is near. R. T. ‡ Let him be righteous still, R. T.

‖ Behold, *saith Jesus*, N. See ver. 7.

¶ The dispensation of the gospel, which was introduced and confirmed by Christ, is complete in all its parts, and will be conducted throughout by Christ, i. e. by his instrumentality, or according to his declarations: for prophets are said to do those things which they are authorised to foretell. See. Rev. xi. 6.

** God's commandments, N.

†† Or, I Jesus have sent this messenger of mine, i. e. John. See Wakefield.

‡‡ The root in this place must mean a branch from the root or stock of David. Dr. Priestley. See Isaiah xi. 1. 10.

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of the book of this prophecy, God will take away his part of the tree of life*, and of the holy city, which are
20 written of in this book. He who testifieth these things, saith, Surely, I will come quickly.' Amen†. Come, Lord Jesus."
21 The favour of the Lord Jesus Christ *be* with all the holy ‡.

* out of the book of life, R. T. † Amen, yea, or even so, come. R. T.
‡ with you all. Amen. R. T. and N. The Primate marks the word "you" as doubtful.

THE END.

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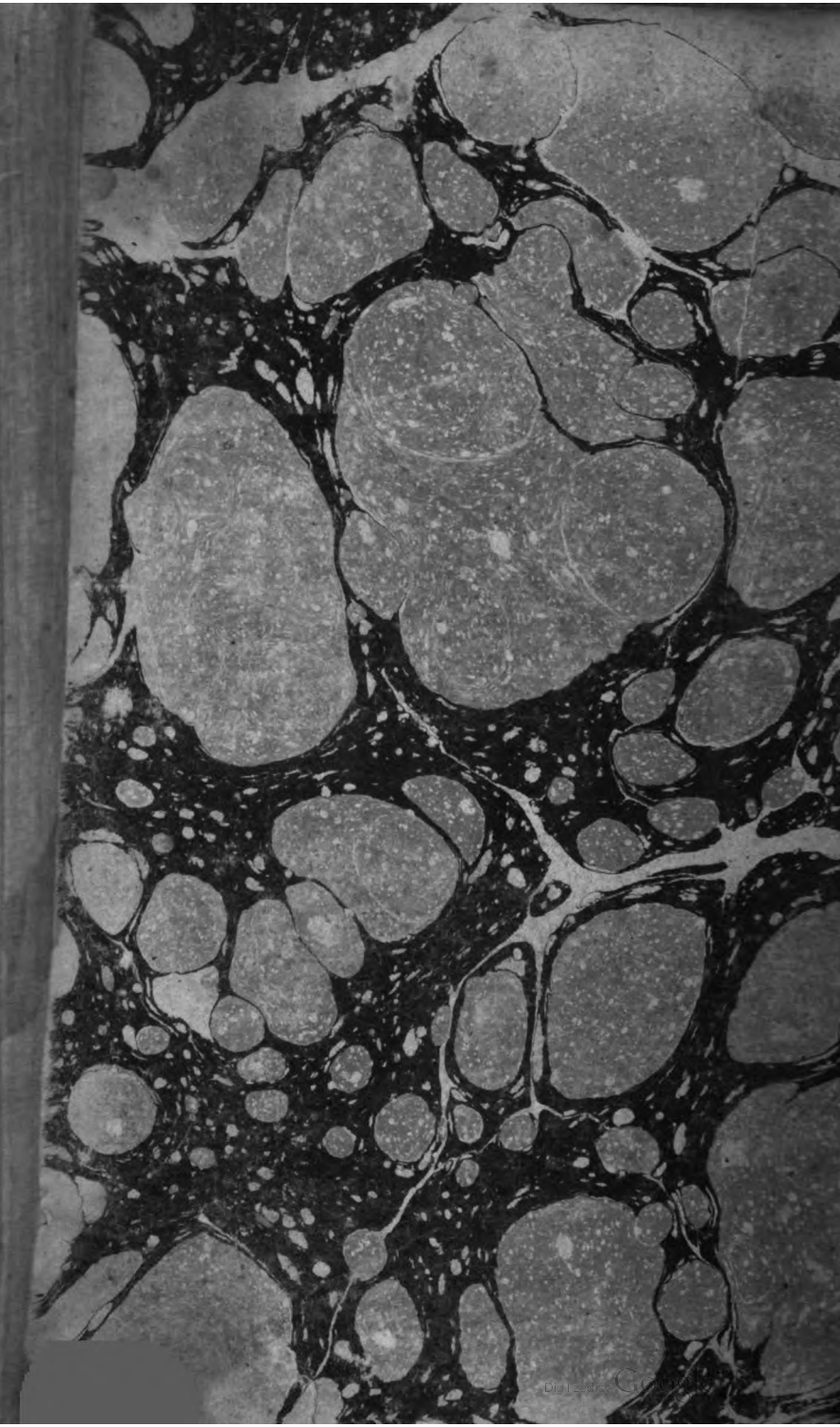

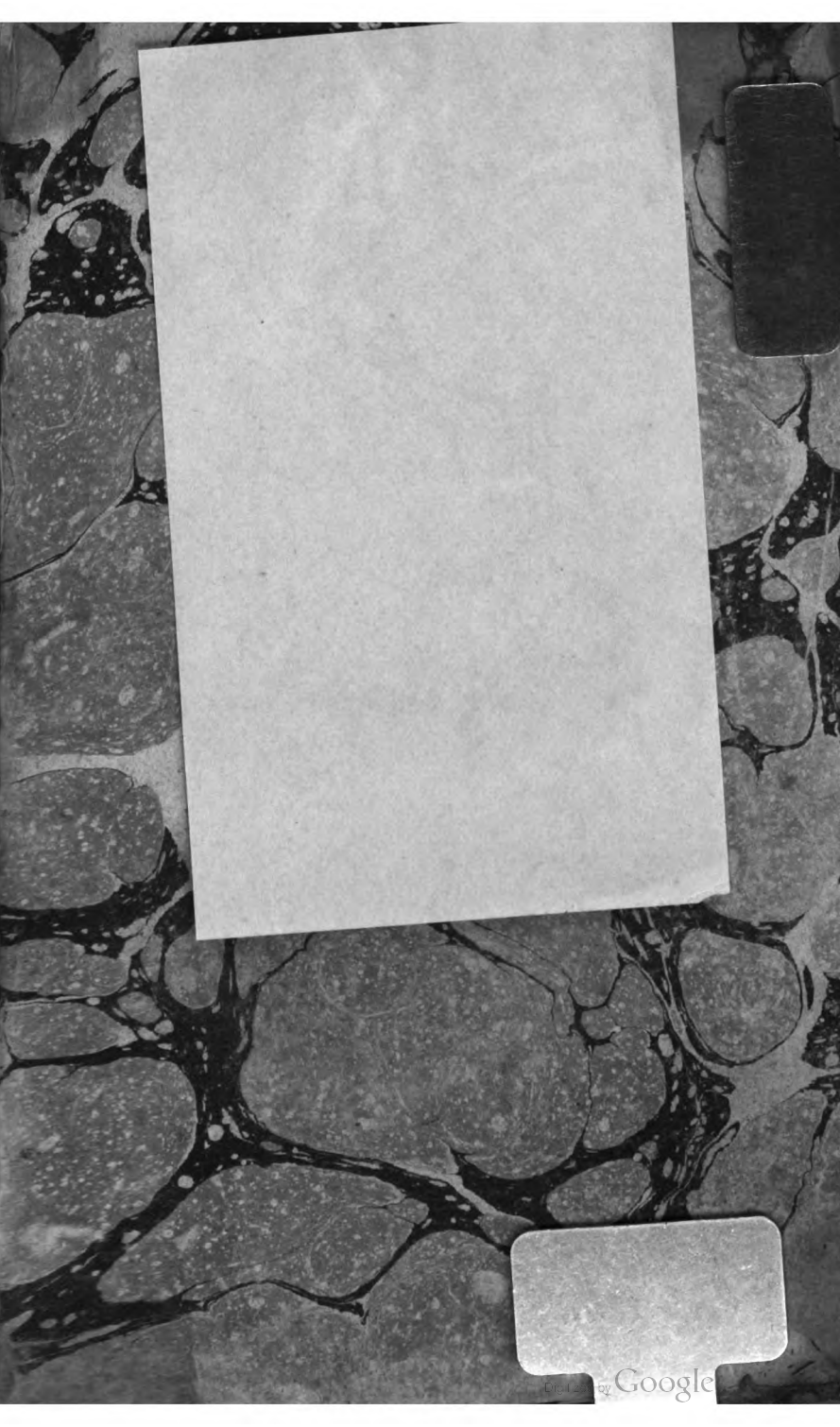
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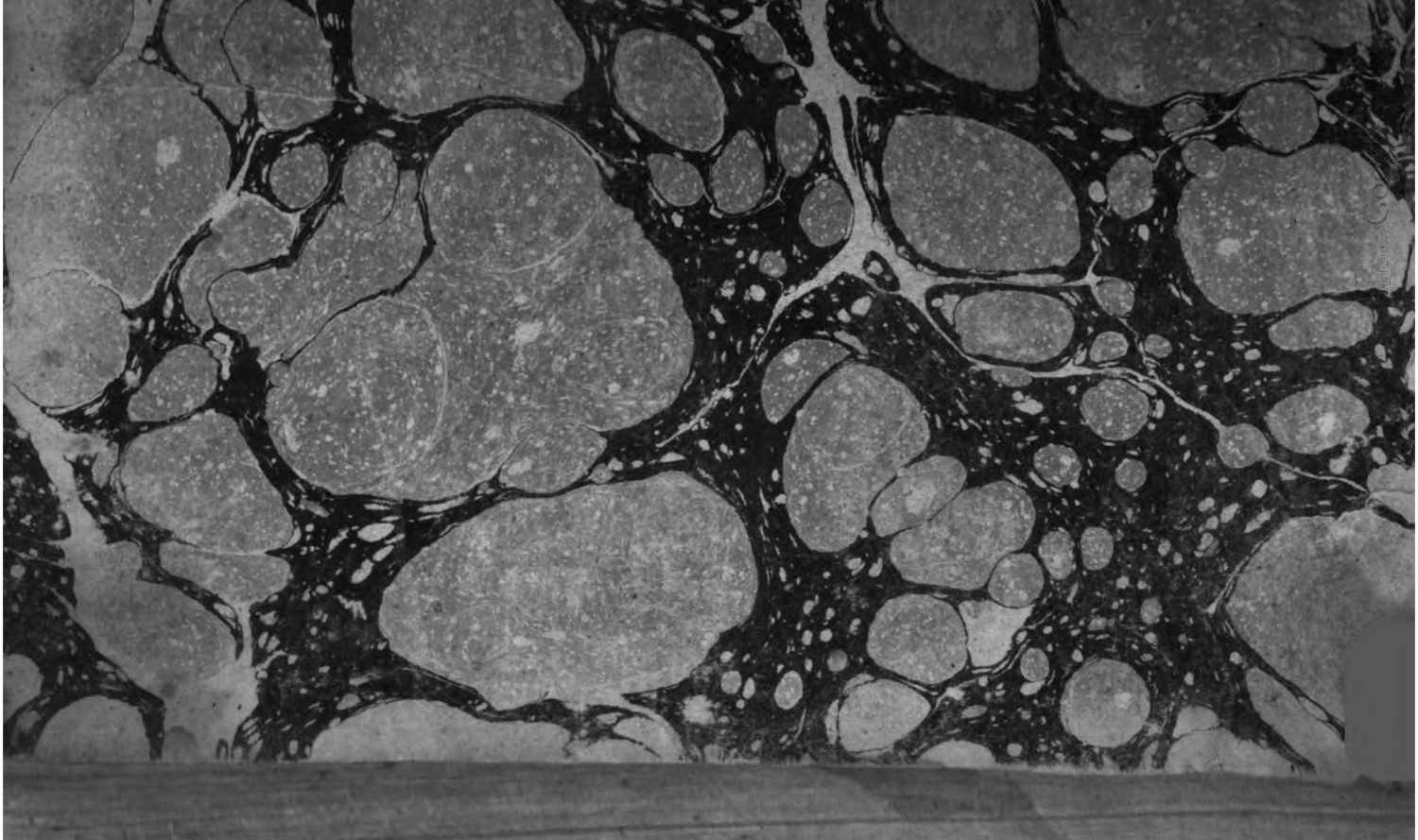

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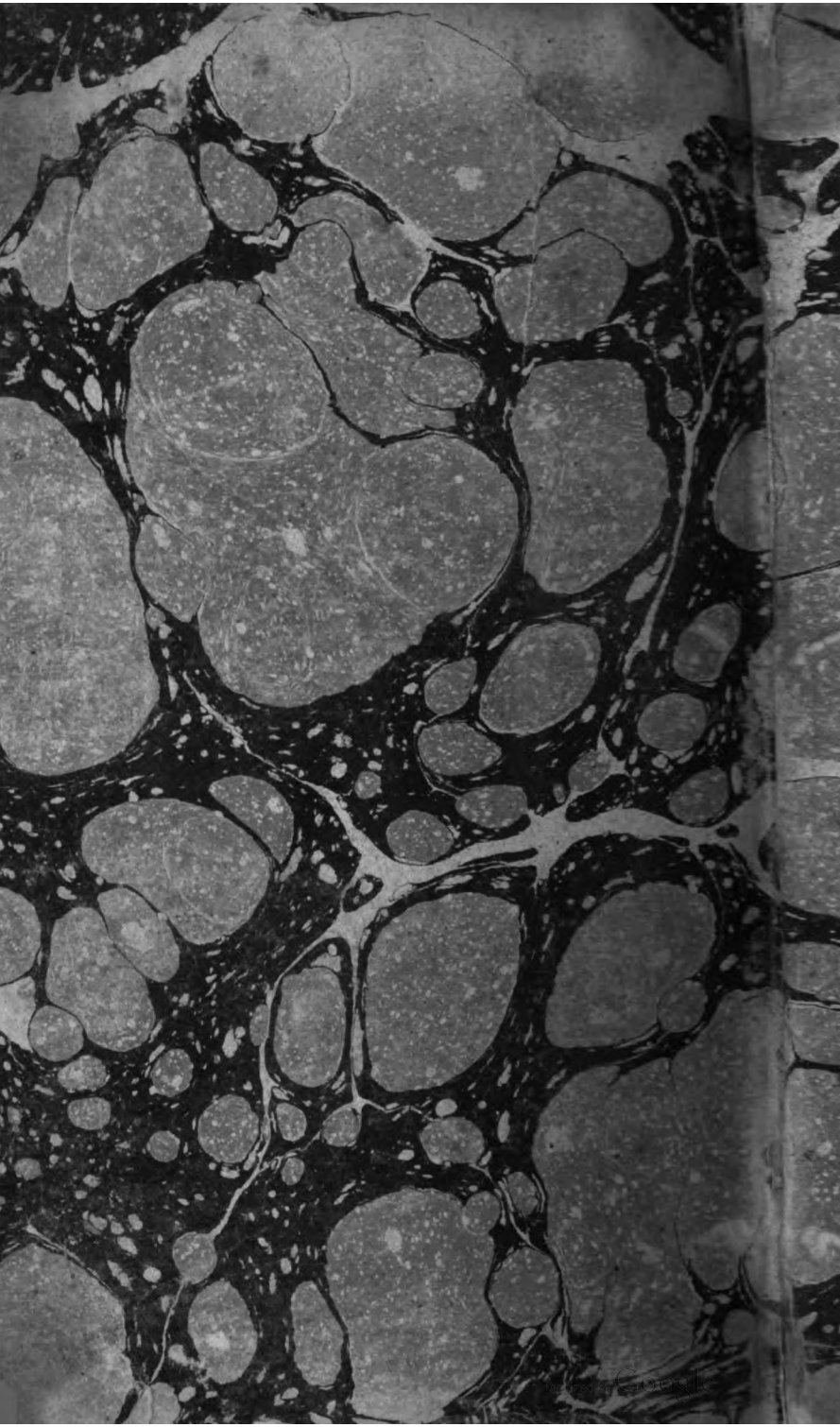

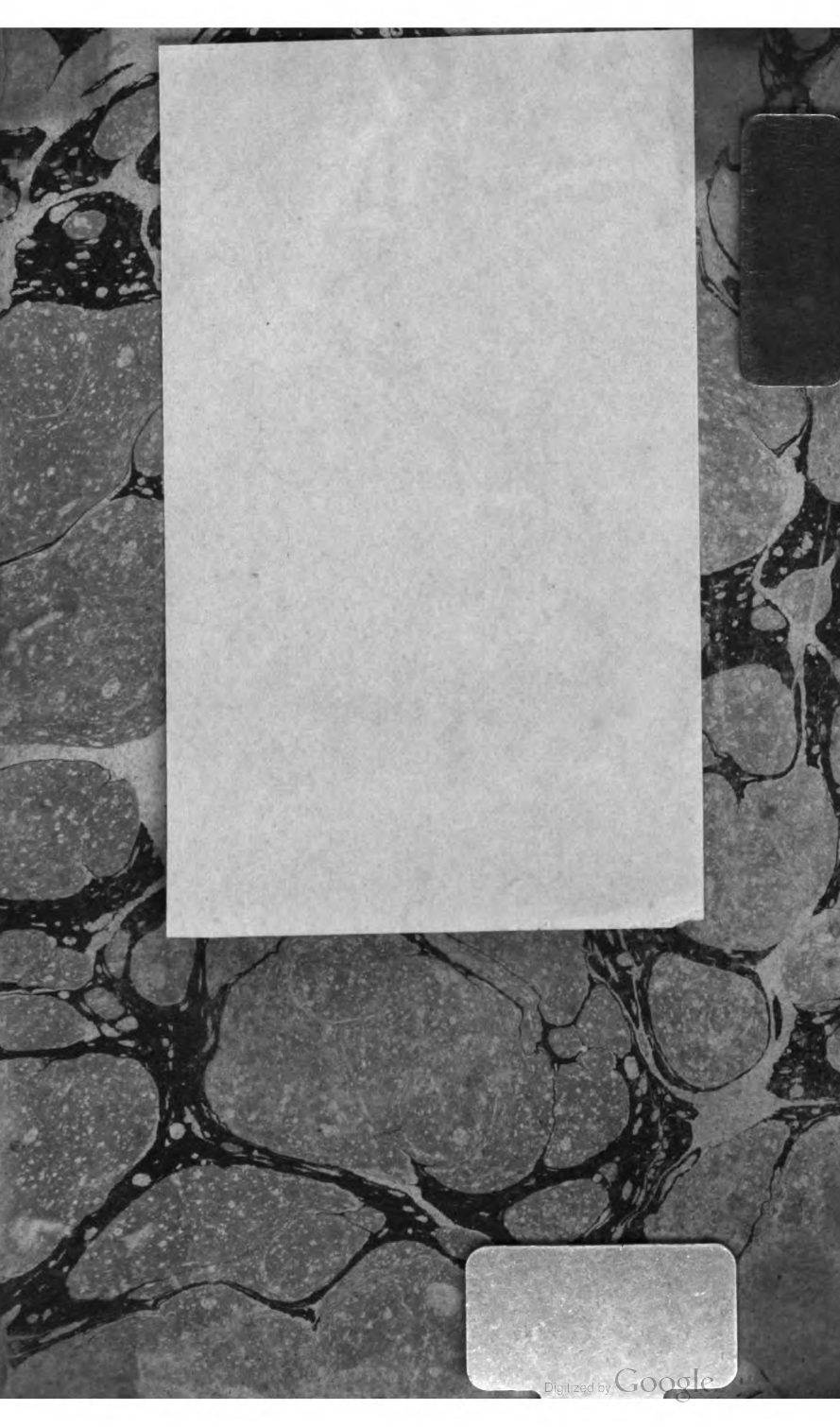
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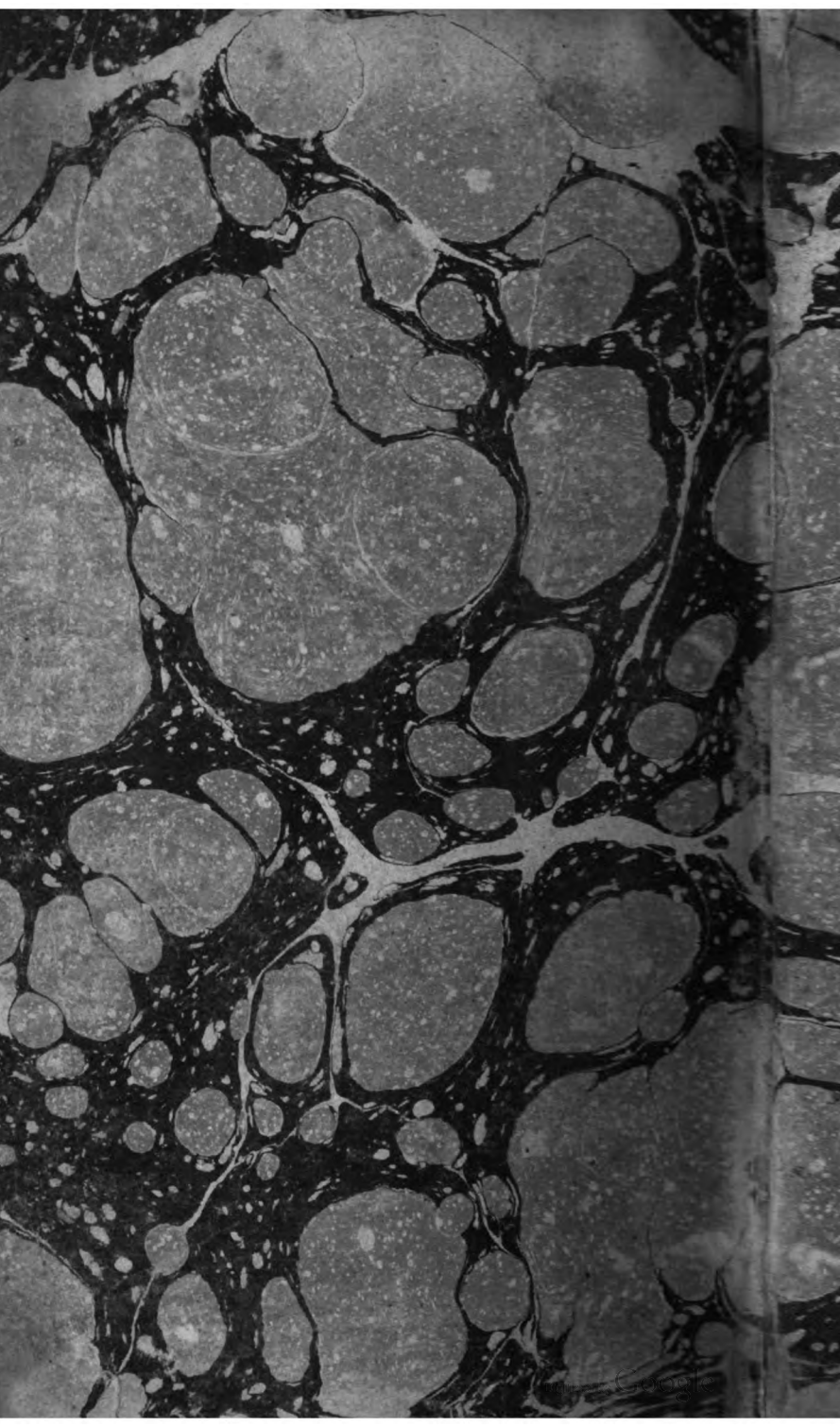

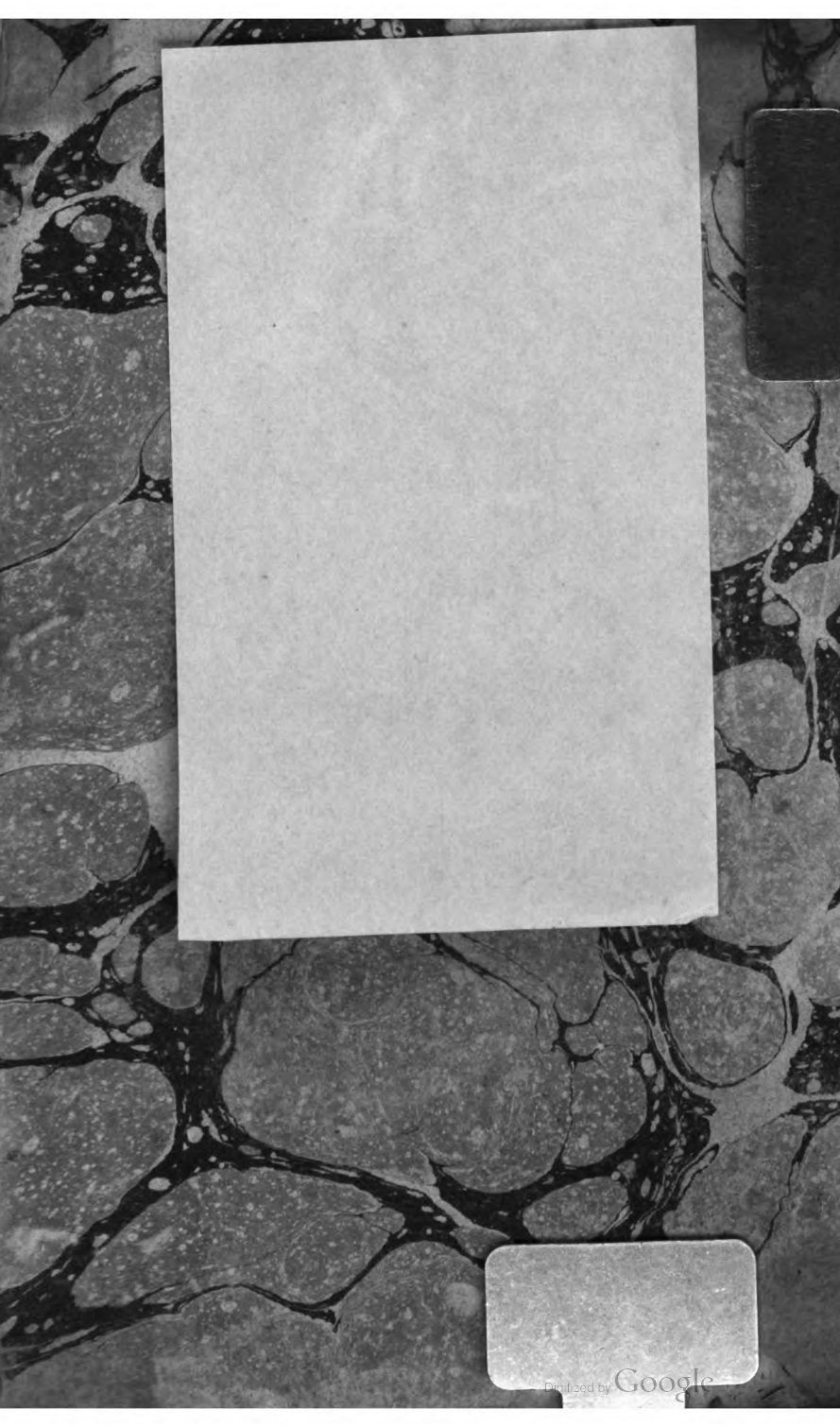
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